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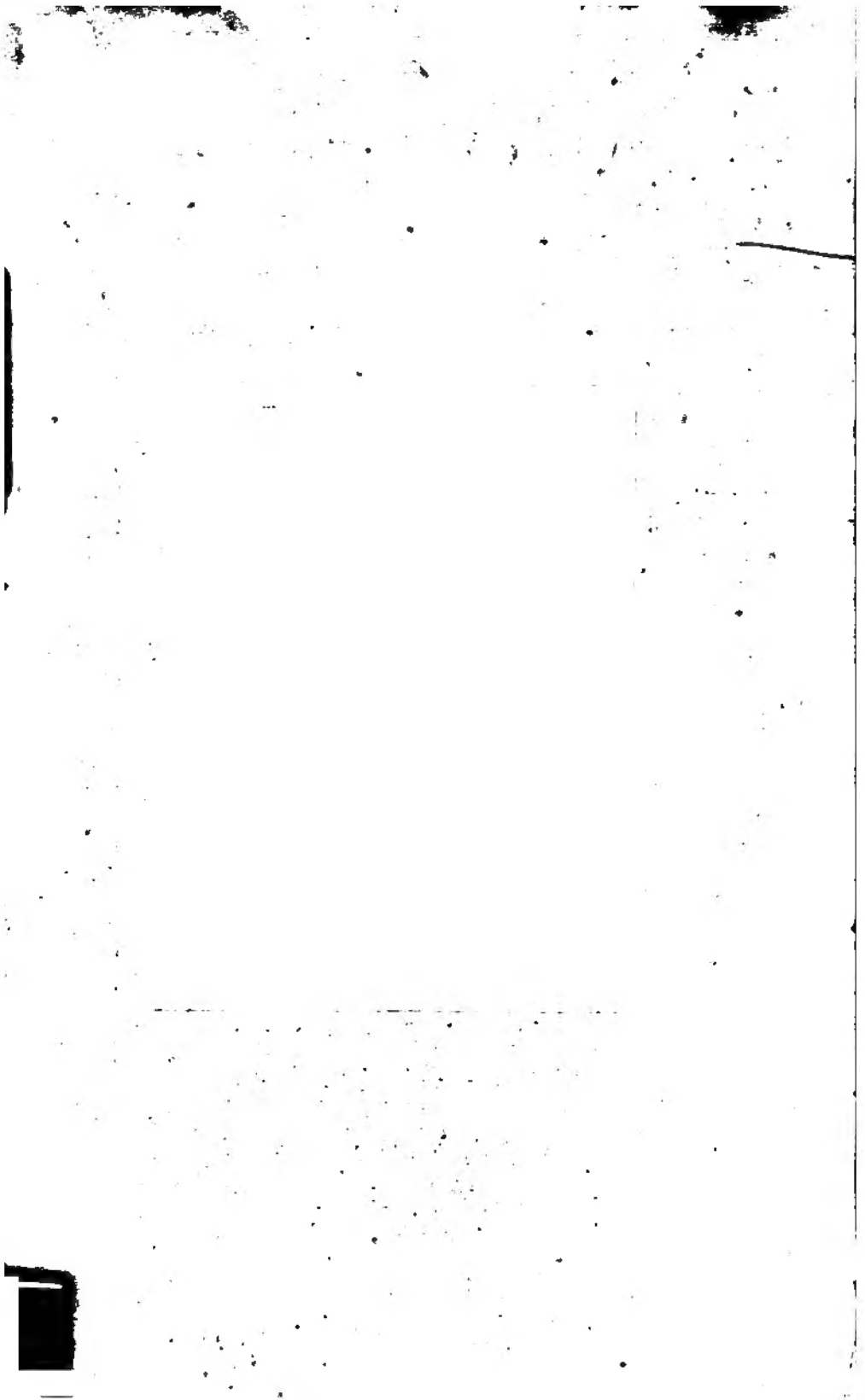
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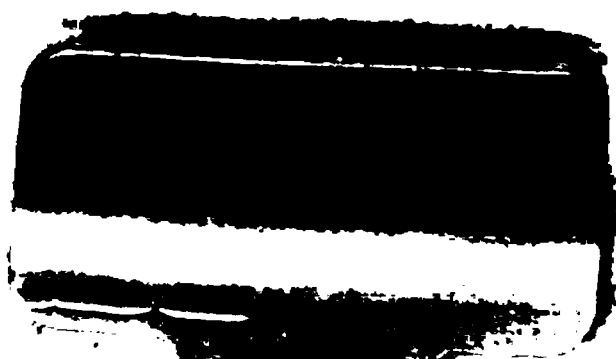


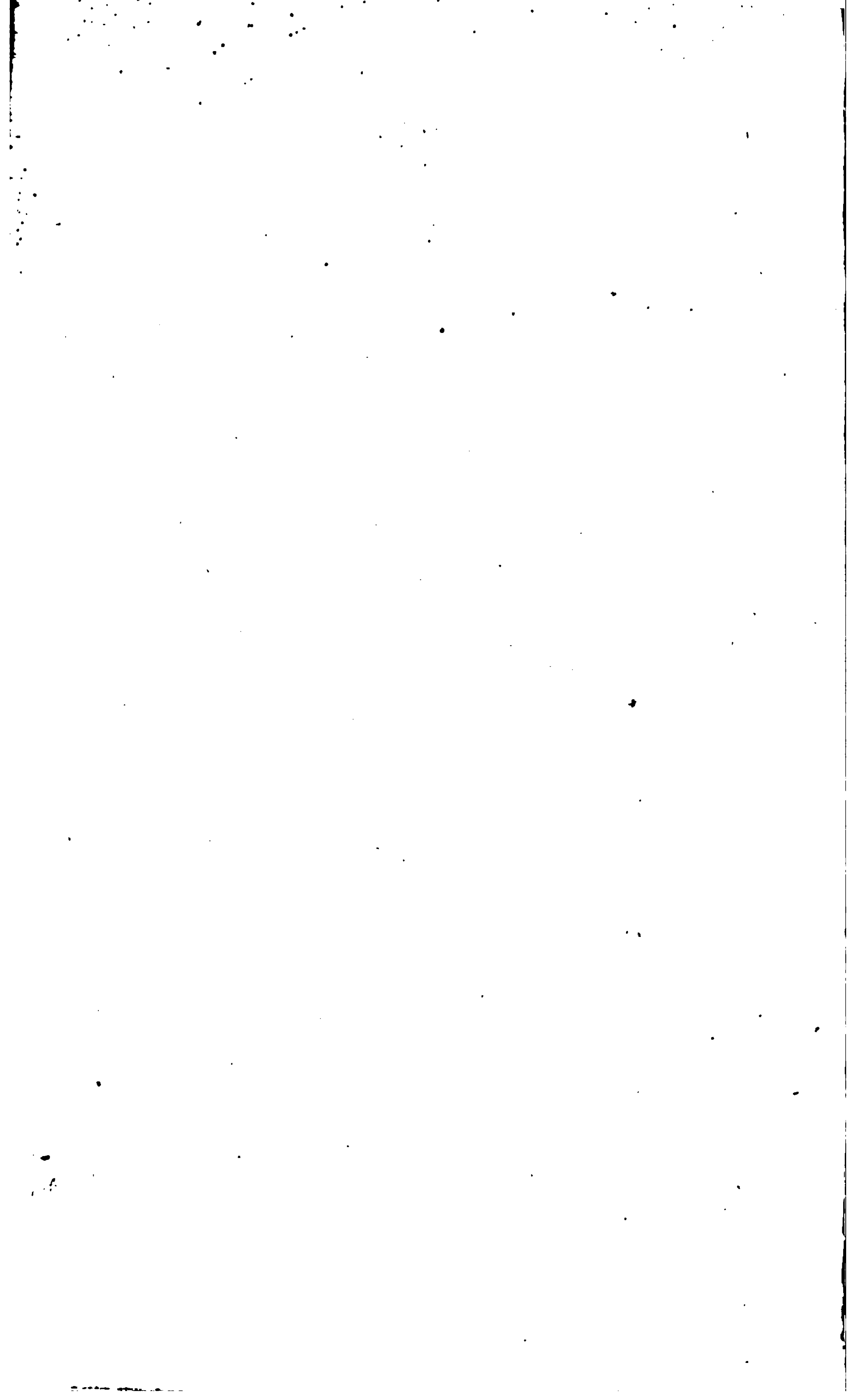
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PREFACE TO VOLUME XI.

WE now bring our labors for another year to a close. We have been sustained by the hope that they are not altogether in vain. Other publications contain many articles which are more immediately interesting than the mass of those which are inserted in the American Quarterly Register. Our object is not so much to entertain the passing hour, as it is to collect and arrange materials for thought which will be permanently useful. Some of the articles inserted in the eleven volumes of our work will be of indispensable importance, we may presume to say, many years hence. They have been prepared with an exhausting amount of labor, and in some cases, from sources which are exceedingly rare, and which will soon cease to exist. For instance, our excellent friend and fellow-laborer, John Farmer, Esq., who has, during the last year, gone down to the grave, was in the possession of stores of information, with much of which he enriched our pages, that will be sought in vain elsewhere, or at any future time. Invaluable records are frequently lost, or burned, and they inevitably decay in the lapse of time. In rescuing, therefore, some of this perishing information from utter loss, we cannot but feel that we are doing good service to our country, and to the churches of our Lord. We interfere with no other publication ; we come into collision with no class of our fellow men. In the statistical department of our labor, our concern is not so much with the living, as it is with the pious and venerated dead—with the noble and sainted men, to whom, under God, we owe our inestimable civil and religious institutions.

We enter on the duties of another year with undiminished zeal. We hope, with the coöperation of several learned antiquaries and other estimable writers, to render the ensuing volume more worthy of patronage than either of its predecessors. We have a large amount of valuable materials in preparation, on a variety of subjects. If our labors shall contribute to the well-being of our country, to the diffusion of useful information, and especially to the raising up of a pious and efficient ministry, we shall have reason to be abundantly satisfied.

BOSTON, MAY, 1839.

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MEMOIR OF PRESIDENT APPLETON.

SAMUEL APPLETON, a descendant of John Appleton, who died in 1436, came to America in 1635, and settled at Ipswich, Ms. He was born at Little-Waldingfield, Suffolk, England, in 1586. He was admitted free-man in May, 1636, and was representative in 1637. He died in June, 1670, leaving five children. His son John, born at Little-Waldingfield in 1622, was a representative from Ipswich nineteen years, and a captain. He was fined and imprisoned during the administration of Edmund Andros, for resisting the principle of taxation without representation. He died in 1700, aged 78. He married Priscilla, daughter of Rev. Jesse Glover, by whom he had two sons, John born 1652, and Jesse born 1660, a merchant of Boston. John, for twenty years judge of probate for Essex, married Elizabeth, daughter of President Rogers, and died in 1739, leaving two sons, Nathaniel and Daniel, and three daughters. From Nathaniel, descended the Appletons of Portsmouth. Samuel Appleton, son of Samuel who emigrated to this country, was born at Little-Waldingfield in 1625, was representative, and in Philip's war in 1676, was commander-in-chief of the forces. He married, first, Hannah daughter of William Paine, and, second, Mary daughter of John Oliver. He had four sons and three daughters. One of the sons, Isaac, had one son Isaac, and six daughters. Isaac died in Ipswich in 1794. One of his sons, Isaac of New Ipswich, N. H., was the father of Samuel, Nathan and Ebenezer Appleton, eminent merchants of Boston. Another son, Francis, of New Ipswich, the father of President Appleton, died in January, 1816, aged 83.* He was esteemed a truly excellent man, pious from early childhood, of vigorous intellect, and of a remarkably calm, sober disposition. He was a farmer in quite ordinary circumstances. So contracted, indeed, were his means, that his son, Jesse, was designed for a mechanic's trade, had not the kind intervention of a brother promised to aid him in procuring a liberal education. His wife, the mother of the President, was a woman of strong mind and of devoted piety.

JESSE APPLETON was born at New Ipswich, N. H., Nov. 17, 1772. He fitted for college in the academy of his native town, and in 1788, at the age of sixteen, entered Dartmouth College. He early gave promise of uncommonly amiable and delicate feelings, and of a vigorous intellect.

* For further particulars of the Appleton family, see Farmer's Genealogical Register, p. 18.

In college, he sustained a high reputation as a scholar. Deficient in no department of the course, his preference was for those studies which address the taste. As a classical scholar and writer, he was regarded as inferior to no one in his class.* It appears that at this early period, he laid the foundation of those mental habits for which he was remarkable during his life. He passed, moreover, through the temptations of college without censure or reproach, always exhibiting that delicate sense of propriety and keen moral perception which characterized his mature years.

After he left college, he was employed, for nearly two years, as an instructor of youth at Dover and Amherst, N. H. In this occupation he was highly successful. His discriminating mind, his general loveliness of character, his delicate humor, and his engaging manners, made him the ornament of the social circle. He pursued his theological studies under the direction of the venerable and eminent Joseph Lathrop, D. D. of West Springfield.† His papers of this period, comprising dissertations on various topics of theology, give evidence that he was a diligent and successful student. Few pupils in theology have won the confidence and affection of an instructor to so high a degree as did Mr. Appleton; and few returned that interest with such unmingled respect and love. Dr. Lathrop did not conceal the high hopes which he cherished of the future usefulness and eminence of his pupil. Mr. Appleton maintained, until the death of his preceptor, an uninterrupted correspondence with him, consulting him freely on the many perplexing subjects relating both to doctrine and the pastoral relation, which present themselves in the labors and studies of an active minister.

Mr. Appleton began to preach in the summer of 1795, and such was the opinion then entertained of his talents and piety, that some clergymen in Massachusetts who did not consider him as agreeing fully in sentiment with themselves, strongly recommended him to certain vacant parishes, as a candidate for settlement. During the two years that he was a candidate, he preached in several towns both in Massachusetts and New Hampshire. From Leicester, Ms., and Hampton, N. H., he received earnest invitations to settle in the ministry. He thought it to be his duty to accept the call from the latter place. He was ordained at Hampton, on the 22d of March, 1797.‡

Introduced into a new and important station, he entered upon the discharge of its duties with earnestness and a deep sense of his accountability. He became at once a close, uniform and systematic student. He had indeed already laid the foundation of those admirable habits of study which he preserved through life. In the distribution of his time, he was strictly methodical; and nothing but unavoidable avocations was allowed to intrude upon the plans which he had formed. There was an order, a regularity in his various pursuits, that beautifully corresponded with the structure of his mind and the symmetry of his character. "Theology was no less from inclination than a sense of duty, the principal object of pursuit; and he left abundant evidence, not only in the reputation which he acquired while in the ministry, but in his discourses, in his communications to the religious periodicals of the time, and in his private papers, that, unwilling to confine himself within the common range of the profession, he from the

* Among his classmates were the Rev. Dr. Porter of Andover, Rev. Zephaniah Swift of Derby, Ct., Hon. William H. Woodward, Treasurer of Dartmouth College, Rev. Joel Baker of Granville, Rev. Jonathan Ward of Plymouth, N. H., etc.

† See American Quarterly Register, x. 403, and Rev. Dr. W. B. Sprague's Historical Sermon.

‡ Thus Mr. Farmer, American Quarterly Register, vi. 239. In Prof. Packard's Life of President Appleton, the date is February, 1797. The preceding ministers at Hampton were Stephen Bachiler, Timothy Dalton, John Wheelwright, Seaborn and John Cotton, Nathaniel Gookin, Ward Cotton and Ebenezer Thayer.

first sought to explore the whole field of theological learning, not from motives of ambition, but rather from an ardent love of truth and a deep sense of his accountability for the use he made of the powers which had been given him, and of his means of improvement and usefulness. By the time he left Hampton, he was a theologian accomplished beyond his years.

Mr. Appleton was married in 1800 to Elizabeth, daughter of the Hon. Robert Means of Amherst, N. H.* In her he found a friend worthy of the connection, which for nearly twenty years so happily subsisted between them. They had six children, three sons and three daughters. The youngest child, a son, was very suddenly taken from them, when three years old, in October, 1817. The eldest son, a graduate of Bowdoin College, while pursuing the study of the law, under the charge of Stephen Farley, Esq. of Cincinnati, Ohio, was seized by an attack of bilious fever, and died in October, 1830. Many cheering promises and fond hopes were thus suddenly cut off. The other children are still living. One of them is the wife of Prof. Alpheus S. Packard of Bowdoin College.

Mr. Appleton, while at Hampton, was a trustee of Phillips Academy, Exeter, and in that office manifested much activity. He was especially interested in the subject of theological education. While a parish minister, he directed the studies of several persons who were pursuing a course of theological education, and never failed of securing the highest respect and affection of his pupils. In 1803, he was one of the most prominent candidates for the chair of theology at Cambridge, an election in which the deepest interest was felt, and as the result of which Dr. Ware was chosen.

When Mr. Appleton entered on his ministry, he had not formed settled opinions on some topics of theology. In a discourse delivered February 22, 1807, he remarks: "In reviewing the ten years of my ministry, if any cause of self-congratulation is presented, there are abundant causes of self-reproach. I have, indeed, from the beginning, preached what I believed to be the leading truths of the Bible; and if I have, of late years, insisted more than formerly, on some of its peculiar doctrines, it is because the importance of these doctrines has risen in my apprehension." Some of the more abstruse and perplexing topics of our faith he does not appear to have discussed in his sermons. This is in part, doubtless, to be ascribed to his habitual caution in the expression of opinions, which were not the result of long, patient and profound reflection and investigation. As a preacher, he was entirely free from all display of learning or study of effect. His manner was chaste, dignified, earnest and very impressive. Most of his sermons were written while he was at Hampton. Though designed for the people of a secluded parish, they were prepared with great care and accuracy. He made it a rule to write but one sermon a week. Monday being devoted to pastoral visits, he was accustomed to begin his sermon on Tuesday and end it on Friday. He also meditated his prayers. He diligently stored his mind with a great variety of materials adapted to all the occasions of pastoral duty. Those who heard him conduct the public devotions, were impressed with the profound reverence, the elevation, fervor and copiousness which characterized them.

* Mr. Means was one of the most respected merchants in the State. He died Jan. 24, 1823, in the 81st year of his age. He was born in the province of Ulster, Ireland, Aug. 28, 1742. He came to this country in 1766, and acquired a large property. He married Mary, daughter of Rev. David McGregore of Londonderry. They had sons Thomas, David McGregore and Robert; and daughters, Mary, wife of Hon. Jeremiah Mason of Boston, Elizabeth, Nancy wife of Amos Lawrence of Boston, Jane and Mary Ann, who died in 1804 and 1824.—5 Coll. *New Hampshire Historical Society*, p. 103.

Besides the composition of his sermons, he also contributed to some of the religious periodical publications of the time. He was instrumental in establishing a work called the *Piscataqua Evangelical Magazine*, which was conducted by a number of clergymen associated for the purpose. He was also an able contributor to the *Panoplist*, chiefly on points of doctrine. His favorite signatures were Leighton and Owen.

In 1807, on the decease of the Rev. Dr. McKean, the first President of Bowdoin College, Mr. Appleton was chosen his successor. After much and anxious deliberation, he concluded to accept the appointment. He was inaugurated in December, 1807, and entered immediately on the duties of his office. He thus exchanged a life of comparative quiet, for one of unceasing solicitude and oftentimes of embarrassment and perplexity. The office of President of any of our colleges, at any time, is not one of mere literary ease and honor. But in the early part of the present century, there were certain habits prevalent in society, which made the office in question one of peculiar perplexity and hardship. Ardent spirits, then a very common beverage, were the source of innumerable troubles in college, and were not unfrequently the cause of the utter ruin of some of the most promising scholars. Bowdoin College was then in its infancy, situated in a remote part of New England, in a district of an older and somewhat distant State. The value of a liberal education was not, at that time, so generally appreciated, its advantages being confined to a great extent to the sons of the rich. The funds of the college were, moreover, small and in an embarrassed state. A large part of them consisted of unproductive lands in the wilderness.

President Appleton, however, undertook the labors of his office with alacrity, and gave to them all his energies. "On entering college," he remarked in his Inaugural Address, "a student does, in fact, form a contract with the governors of the institution. They promise to instruct and guard him with parental care; he, on his part, stipulates obedience to the laws, docility, application and correct habits. When every transgression and disobedience receives a just recompence of reward, there is no cause of complaint; nothing takes place but what, at the time of entering into the agreement, it was understood should take place." Further on he remarks: "I tremble under the solemn conviction of the high accountability of that office on which I am entering—a conviction that the usefulness of the students in time, and their character through eternity, may be affected, greatly affected, by the manner in which the executive officers of college discharge their duty."

President Appleton brought to his work a deep sense of responsibility both for the literary reputation, and the moral and religious welfare of those under his care. He also possessed great integrity, firmness, discretion, true love of learning, cultivated taste, and a delicacy and refinement of character, which are hardly ever surpassed. Such a man could not but gain the respect and affection both of the students and of his associates in the government.

There being no professor of intellectual and moral philosophy, or of rhetoric and oratory, the care of these departments devolved, for the most part, upon president Appleton, and during the greater portion of his official career, he conducted the exercises of the students in both of them. Instruction in Butler's *Analogy* and in Paley's *Evidences*, was always his peculiar province. His decided predilection for those studies which relate to the intellectual and moral nature of man, imparted to the recitations in those departments, as conducted by him, a high degree of interest and

success. The text-books, besides the two just mentioned, were Locke on the Human Understanding, and Dugald Stewart's Elements of Intellectual Philosophy. Mr. Appleton never permitted himself to enter the class-room without having thoroughly investigated the subject of the lesson. He usually conducted such investigations with pen in hand; and to insure precision and clearness on his part, he was accustomed to write his questions in the margin of his book. These were framed with much care and skill, so as to fix the attention more on the subject under discussion, than on the author. The students well knew, that ignorance or sloth could not escape the severe scrutiny they were obliged to undergo. The recitation in Butler's Analogy, in particular, can never be forgotten by the pupils of president Appleton. The most severe and trying exercise in the whole range of the collegiate course, it was nevertheless always anticipated with deep interest, as one which would open new fields of thought, of great importance to the development of mental and moral character. This anticipation was cherished, not only on account of the inestimable value of the text-book, but also on account of the well-known interest, and the profound insight of the great topics brought into discussion, always exhibited by the instructor. It may be said with truth, that his patient assiduity and skill gave to the majority of his classes a clear apprehension of the great truths of the Analogy, as well as a familiarity with them, far beyond what would be generally supposed.

President Appleton was fond of classical studies, and read the best authors, both Latin and Greek, with accuracy and taste. He took a deep interest in this department of the college course, and excelled as an instructor in it. At different times, he heard the recitations in most of the Latin and Greek authors at that period read in our colleges, and his manner of conducting these exercises was marked by the peculiarities which have been already noted. To the passage he always gave a thorough examination; minute accuracy in the forms and syntax was required, as also in the prosody, a point then and now too much neglected. The partiality of the President for Livy, was proverbial among the students, who were wont to say, that were an edict published, requiring all other books to be destroyed, next after the Bible, with Butler in one pocket, and Livy in another, he would be content.

President Appleton had excellent habits as an instructor. No languor, no indifference, no disposition to hurry through a task, was ever apparent in him. He was remarkably punctual. Nothing but urgent necessity prevented him from being in his place at the appointed time. His uncommon dignity of manner, his superior powers of intellect, his thorough scholarship and pure taste, with the entire absence of all parade and affectation, always commanded the utmost confidence and respect of the students. His manner, though dignified, was kind and conciliating. His success in communicating instruction was correspondent to his eminent qualifications. "That the peculiar character of his intellect was not unfelt in the seminary," remarks the Rev. Dr. Nichols of Portland, "is evidenced, in no slight degree, by the comments which gentlemen of intelligence have so often made upon the literary performances of those who were educated under his care. Sobriety, good sense, and manly expression, have generally distinguished these exhibitions to an extent, it may sometimes have been deemed, not only unusual, but premature; an opinion doubtless just, had the more essential excellencies of composition, which have been mentioned, been cultivated, to the neglect of his imagination."

President Appleton had great uniformity and firmness in administering the discipline of the institution. So far as was practicable, he maintained a familiar acquaintance with the standing of every student; so that whenever there were appearances of deterioration in any one, the proper remedy might be promptly applied. His supervision of the operations of the whole system was universal and unremitting. His warnings and counsels, conveyed with parental solicitude and kindness, not unfrequently excited feelings of the liveliest gratitude, of which he subsequently received many testimonials. Near the end of his life he declared that he had never repented a decision in regard to college discipline, except in one instance, when he yielded to the wishes of his associates, and the event proved, that the opinion which he had previously formed was correct. His interest in the students was not confined to official intercourse. Many can recall to mind frequent acts of kindness, always conferred in the most delicate manner, experienced from him and his family. The sick were cheered by their active sympathy, and, in some instances, even where there was no peculiar claim, were taken to his house and nursed with tender care.

Dr. Appleton, from the first, conducted an exercise in the Scriptures on Sabbath evening in the chapel, in which all the students participated. Several volumes of his questions, in manuscript, used on these occasions, interspersed with occasional remarks, and prepared with characteristic care, are yet preserved. Most of his theological lectures, delivered in the chapel, on Thursday afternoon, are preserved in the college library, in three bound volumes.

His private journal shows how absorbing was his interest in the moral and religious welfare of the college. Under date of July 17, 1808, he says: "I had hopes that my preaching might be the occasion of exciting some serious attention among the students. I have used some exertion with that design. Hitherto an infinitely wise and holy God has not seen fit to give any success. Every effort seems to have failed. But it is all right. O God, thou hast done well. Many whose shoes I am not worthy to unloose have met greater discouragements. I would not yet despond. I would yet hope in God. To human apprehension, what amazing good would result from a revival of religion at this college! It would be communicated to the people here, and, through the students, to places far distant. But surely God has a more comprehensive view of matters than I have, and my ignorance cannot direct his infinite wisdom. Lord, enable me to do my duty!" Again, Oct. 10, 1813: "As to the college, the dealings of God have been mysterious. A year since Mr. Southgate* was here, full of zeal and Christian excellence. He made great exertions for the salvation of the students. From these exertions I had much hope. But God has been pleased, in infinite wisdom, I doubt not, to remove him. He fell sweetly asleep in Jesus. C——, a pious student, where is he? Sick, and I fear will never return. O God, thy footsteps are not known. Righteous are thou, when I plead with thee, when I talk of thy judgments. We have recently admitted one pious student, and hope for another. O Lord, how much does he need divine support! I pray thee, O God, to give him ardent, but well-regulated zeal! Give him prudence, cheerfulness and resolution. Lord, send us more of this character. Excite Christians to pray for us, and to use their influence for us. But what is their influence without thine?"

Nov. 28, 1816, he writes: "As it respects college, in addition to com-

* See American Quarterly Register, viii. 115.

mon mercies, which still continue in abundance, God has been pleased, as I trust, to visit several of the students with his saving health. We do hope, that at least six of the number have been transformed by the renewing of the mind. A few others are serious, but we fear concerning them. The seriousness has been attended with silent but deep anxiety, which has gradually given way to hope—a hope, feeble and intermitting, but slowly acquiring strength. This is a great thing, a very great thing. It is what we have been long praying and longing for. To be sure, we did, a few weeks ago, hope that more would be done. But blessed be God that he has done so much. A third of the students, or very nearly that proportion, it is now hoped, are pious. It is but a little while since we had none of this description. When I review what I wrote Oct. 10, 1813, and compare the state of college then with what it is now, I am constrained to say, that the Lord hath done great things! Oh may those, who hope that Christ is formed in them, manifest, by the suavity of their temper, and the purity and prudence and holiness of their lives, the power and excellence of religion!”

His solicitude for the students was never more apparent than at the annual commencements. On no occasion did he appear to so much advantage himself. Apart from his anxiety in respect to the bearing which the exercises might have upon the reputation of the college, he made it evident by his prayers, and especially by the address which he was accustomed to deliver to the graduating class at the close of the exercises before conferring the degrees, that he sympathized with his pupils who were just about to leave his care, with minds excited by the circumstances of the occasion, and full of hope and joy. His solicitude, indeed, for the college never slumbered. His motto was, “College first, family and friends next.”

In addition to the perplexing cares and the multiplied labors of the presidency, Dr. Appleton preached much, and discharged a great amount of pastoral duty for the Congregational society in Brunswick. His presence was sought in ecclesiastical councils, especially when perplexing questions were likely to occur. That his services were highly valued, was evident by the frequency with which they were solicited. Within a few years, he was invited to preach, not only before the Bible, Missionary, Education and Peace Societies of Maine, and repeatedly at meetings of citizens, associated to suppress immoralities and to promote the better observance of the Sabbath, but also before the American Board of Commissioners for Foreign Missions, of which he was a member, before the Legislature of Massachusetts at the annual election, before the Convention of the Congregational clergy of Massachusetts, before the Massachusetts Society for the Suppression of Intemperance, and, had his health permitted, he would in the year in which he died, have addressed the Society for Promoting Christian Knowledge. He also preached several ordination sermons. He received the honorary degree of Doctor in Divinity from Dartmouth College, and, in 1810, the same honor from Harvard University. He was a member of the American Academy of Arts and Sciences.

But we have now reached the close of his honorable and useful life. The effects of his excessive labors and his habits of unremitted application, upon a system which was not invigorated and refreshed by useful exercise, soon became too apparent. About the time of his losing a very dear son, in October, 1817, he took a severe cold, from the effects of which he never entirely recovered. No serious apprehensions were, however, entertained respecting him until early in 1819, when, greatly to the concern of his personal friends, and the friends of the college, he gave too plain indica-

tions of the assaults of disease. His complaints were a slight cold, great hoarseness and debility. His symptoms indicated a disease of the larynx, which advanced with fearful rapidity. He was unable to preside in the college exhibition in May. It was hoped that a journey which he took in the spring vacation, as far as Amherst, N. H., would produce a favorable change. From this place he addressed a letter to the students, full of the tenderest affection and the most impressive warnings. He soon after returned to Brunswick, his health not essentially improved. During the summer and the first part of autumn, hopes of his restoration were at times indulged. On the 12th of October, a profuse hemorrhage rendered his recovery entirely hopeless.

It was mercifully ordered, that his illness should not be attended with severe pain ; and that until the last few days of his life, he should be in the entire possession of his understanding. He enjoyed in a greater degree than in health, the consolations and hopes of the gospel. He often said, "Of this I am sure, that salvation is all of grace." "I would make no mention of any thing which I have ever thought, or said, or done ; but only of this, that God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. The atonement is the only ground of hope." "In general, I am quite comfortable ; but not uniformly so, though I have seldom what may be called distress or great anxiety. I have sometimes sweet views of God's holy providence. But I am, indeed, a poor sinner, lying at the foot of sovereign mercy. Most emphatically, and from my soul, do I renounce all hope in any thing done by myself as a ground of justification. I fly, I fly with my whole soul to the blood of a crucified Saviour." In a letter of July 1st to the Rev. Dr. Tappan of Augusta, he writes : "I am not indifferent to life. How can I be with such a family as I have ; so young and so dependent on parental attention and guidance ? But the event is with God ; and I hope, that I am willing it should be so. I am not very anxious as to the event. I hope it is my desire that Christ may be honored, whether by my life or by my death." In an interview with a ministerial friend, he says : "I have been the happiest man in the world in my domestic connections. I have endeavored faithfully to instruct my children, and they have conducted so as greatly to endear themselves to me. I shall leave them but little property, but they will be in the hands of Him who made them. God has been uniformly good to me all my life, and it would now be very unreasonable for me to be unwilling to obey his summons." From the window of his chamber he frequently looked at the college buildings. One day, while fixing his eye upon them, he exclaimed, "Precious objects have ye been to me, but I resign you all for my God." The inquiry was made, if he did not find satisfaction in the thought, that the happiness of heaven would never end. "Connect with it," he replied, "the thought of perfect holiness, and it is a glorious thought indeed." At another time, after exclaiming, "Worthy is the Lamb that was slain, to receive glory, and honor, and riches, and blessing," he added, "there is joy in that song." Again, he declared, that he had most vivid and affecting apprehensions of the loveliness of the Saviour, and that in secret communion with him he often found himself using such expressions as "dear Jesus." "You know," said he, "I do not approve of such modes of address ; but my views of his preciousness at times are so overpowering, that I feel constrained to adopt them."

During the greater part of the last five days, his mind was somewhat disordered ; although at times he appeared perfectly rational, and uttered

many interesting expressions. At length, after a long and painful struggle, about eight o'clock in the evening, Nov. 24, 1819, he fell asleep in Jesus. The knell of the chapel bell, which broke the stillness of the evening, announcing to the college family and the neighborhood his departure, fell with leaden weight on many hearts.

Every mark of respect was paid to his memory. A sermon was preached at his funeral by the Rev. Dr. Benjamin Tappan of Augusta. Prayers were offered by the Rev. Dr. Eliphalet Gillet of Hallowell. The body was deposited, with many sighs and tears, in the ancient cemetery, a mile south from the college plain. In the year following, it was removed to the new cemetery, opened in the pine grove in the rear of the colleges. A marble monument was erected over it by the Boards of college, with an appropriate Latin inscription prepared by Prof. Newman.

Soon after the death of President Appleton, a volume was published containing some of his theological lectures, and a few sermons, with a sketch of his life and character by Dr. Tappan of Augusta. Another volume, containing his Baccalaureate Addresses, was also published. In 1837, Messrs. Gould and Newman, of Andover, published in two large and elegant octavo volumes, *The Works of President Appleton*, embracing his course of Theological Lectures, his Academic Addresses, and a selection from his Sermons, with a Memoir of his Life and Character by Prof. Packard. To this well-prepared memoir we are principally indebted for the preceding brief sketch of Dr. Appleton's life, as well as for the language in which it is communicated. These two volumes are among the richest presents which have ever been communicated to our religious public. For further particulars respecting President Appleton's character, consult *American Quarterly Register*, vol. viii. p. 105, *American Biblical Repository*, vol. vii. p. 19, and a recent number of the *Literary and Theological Review*, where his works are reviewed by Dr. Tappan.

A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. ROBERT BAIRD, Paris.]

(Continued from vol. x. p. 362.)

Second Period—from the Reformation in 1517, till the peace of Westphalia in 1648.

1. **MARBURG.**—The university of this town, the first one created after the Reformation, and in consequence thereof, was founded on the 30th of May, 1527, by Philip the Magnanimous, landgrave of Hesse; and consecrated on the 1st of July following. This was the first university that was not confirmed by the Pope, but by the emperor Charles V. only.

The town of Marburg, situated in a romantic neighborhood; between Cassel and Frankfort on the Maine, was celebrated as having been the place of residence of St. Elizabeth, and for some time, the seat of the German community of that saint, as well as the primitive abode of the landgraves. Here also, at the instigation of Philip, the celebrated though fruitless theological conference took place, in the year 1529, between Luther and Melancthon, on the one hand, and Zwingli and Œcolampadius on the other.

No sooner had Philip introduced the Reformation into his dominions, and acquired much power by the confiscation of papal property, than he established schools, and founded the university at Marburg.

Four faculties were immediately organized by Lutheran professors. The buildings abandoned by the Dominicans, and by the monks, upon the introduction of the Reformation into Hesse, being made use of by them, as lecturing halls.

Three professors of divinity, all of them eminent men, were attached to the university, viz :

Francis Lambert, from Avignon,	} Professors of Divinity.
Adam Vegetius,	
Erhard Schnepf, from Heilbronn,	

This last professor at a later period acquired fame as the Reformer of Swabia. The professors of law, were,

John Ferrarius,
Montanus, Counsellor to the landgrave, and Professor of the Civil Law; and
Sebastian Nuzenus, who was besides, Professor of the Hebrew language.

Besides the above-mentioned, there were also several professors of philosophy and ethics; among whom we may mention, the celebrated Hermann, a Westphalian, as professor of humanities; and again, Nicholas Asclepius Barbatier, as professor of dialectics and ethics, and rector of the university. Helius Erbanus Hesus, also, who had studied at Frankfort, and been elected to the professorship at Erfurt, was soon invited to Marburg, where he wrote his celebrated Latin poem.

To the above may also be added, John Draconites, a pupil of Erasmus; Andreas Gerhard Hyperius; John Dryandes, besides others.

It is remarkable, although easily accounted for, that it was forbidden to give lectures on the canon law at this university. (*Contra fas vocatum, jus canonicum.*)

The university reckoned 105 students, during the first year of its existence, amongst whom were to be met, even professors, clergymen and monks, from remote parts. John Ferrarius, was the first rector; and John Feygen (*Ficinus*) court-chancellor to Philip, was also chancellor of the university. Erbanus Hesus was rector, in the year 1538.

The university received from Philip, in the year 1529, its laws, privileges, and statutes, besides costly insignia; and it was moreover consolidated with the income of several suppressed cloisters, which devolved to it; and by the establishment of a University-Aerarium, belonging to it. Philip even exempted all persons going to the university from every kind of imposts and civil charges. (*Forum privilegiatum.*)

The long-delayed privileges, granted to the university by Charles V., arrived at last from Brussels, in the year 1541, and were immediately published in the university. Thus did the establishment speedily prosper, under the patronage of Philip, although the theologians did not agree; as Vegetius and Schnepf adhered more to Luther's doctrine, in regard to the communion more especially, whilst Andrew Gerhard, Hyperius, and others, on the contrary, inclined towards the doctrine of the Swiss Reformer.

William IV. the Wise, and Lewis IV. the sons of Philip, continued the work begun by their father, and 317 students were received in the foundation, during the year 1603.

Many men, who became celebrated in the course of time, were at that epoch students at the university, viz: Rudolph Hospinian, from Zurich; besides many princes, noblemen, and foreigners.

The discipline which Philip established in this university, was most severe, if it be compared with that of the other institutions of the same kind; although he, at the same time, gave the students the utmost protection, and promoted their progress, in every way.

The university however, after this period, had unfortunately to encounter many difficulties, such as the contagious diseases that reigned during the sixteenth century, the wars and the divisions among the princely houses, besides church quarrels.

Thus, in consequence of the plague, the foundation was removed, in the year 1530, to Frankenberg, a town in Hesse, where Lambert died. A second plague, in the year 1542, drove the whole university to Gruenberg, whence they returned in 1543. Another removal to Frankenberg, also caused by the plague, took place in the year 1564. And finally, in the years 1575 and 1585, they were twice again driven away by the like contagions.

The university was dispersed for the last time, in consequence of a new plague, in the year 1597. The jurists removed to Kirchhain; others to Gruenberg and Homberg, and the theologians, with the physicians, remained at Marburg.

Philip also founded in 1529 an institution (or buerse,) for 50 children, natives of the country, who therein enjoyed board and lodging, under the superintendence of an Ephorus. Several stipends were also founded.

The above named institution suffered much from the divisions of the two princely lines of Hesse-Cassel and Hesse-Darmstadt; as also by the foundation of Giessen in the year 1607.

A *pædagogium*, or kind of gymnasium, for preparatory studies, was added to the university of Marburg, in the year 1527, and was placed under the inspection of the *collegium-scholarcharum*.

Jacob Arminius, the celebrated founder of the Arminians, besides many young noblemen of Germany, Italy, and Denmark, were educated at this *pædagogium*, which has often been submitted to new organizations.

The groundwork of the library of this university, was, like that of many other institutions, taken from the convent-library; but at a later period divided between the universities of Marburg and of Giessen, in the year 1650. It however received new accessions from donations and purchases, particularly in the course of the eighteenth century.

After the death of the landgrave Philip, in the year 1567; the university was zealously patronized by his two sons, William IV. and Lewis IV. as has already been said. Morice, the son of William the Wise, succeeded them, in their protection of the establishment.

I shall give the names of some of the most eminent lecturers, (besides those above mentioned,) who taught at the university in the course of the first century of its existence.

Æquidius Hunnius, Jean Garnier, from Avignon, Theobald Thamer, from Lower Alsace, Gerhard Geldenhauer, from Nimeguen,	}	Professors of Divinity.
John Oldendorp, from Homberg, John Lersner, Jacob Lersner, Nicholas Vigelius,		
John Dryander, from Wetter, in Hesse, an eminent physician and mathematician, James Carnerius; known by his transla- tion of Hippocrates into Latin, pub- lished at Basle, in 1553. He also trans- lated Diosocrides, Galenus, Artemidas, Ætius, and especially Plato,		
Peter Paganus, Peter Nigidius, Benedict Aretius, from Berne, Justus Valtijus, Caspar Rodolphi, Hermann Kircher,		
	}	
	Jurists.	
	Physicians.	
	Philosophers.	

The university of Marburg, owing to the many misfortunes above stated, fell from its primitive splendor, in the course of the second century of its existence. So early as the year 1607, the establishment was removed to Frankenberg, and thence to Treysa, in consequence of the plague. The same cause produced another removal, in the year 1611. The active exertions that were made at a later period, towards the revival of this foundation, were frustrated by the thirty years' war, but still more so, by the strenuous efforts made by the landgrave Morice, to eradicate the Lutheran and introduce the Reformed doctrine; which desire of his, gave rise to the university of Giessen, only three German (fourteen English) miles distant from Marburg.

Philip and his sons had intended that the university should be accessible to students of every communion; but when Morice, in the year 1664, went over to the Reformed church, and attempted to introduce the Reformed doctrine into all the countries belonging to Hesse-Cassel, by the deposition of the preachers who opposed it; no less than 41 preachers and professors laid down their charges. This circumstance determined Lewis the Faithful, of Darmstadt, to found a university of his own, at Giessen.

Morice having, (in consequence of a lawsuit between the two houses,) come into possession of the whole inheritance of Lewis IV.; Marburg fell to the share of the house of Darmstadt, in the year 1624.

Morice, however, himself an enlightened and learned man, granted the university a zealous protection, presented its library with rich collections, and added to the foundation the Mauritian college of Cassel.

After the accession of Marburg to Darmstadt, Morice, in the year 1627, abdicated in favor of his third son, William V. the Constant.

Morice had invited the professors to Cassel; but the Darmstadt government removed the university once more to Marburg; which reorganization was solemnly confirmed, on the 25th of May, 1625. It was thus, that John Winkelmann, and Balthasar Mentzer, returned to the university of Marburg, which was moreover revived, by an additional fund of 60,000 rix dollars.

Lewis V., successor to George II., celebrated the first jubilee at the university in the year 1627; and the emperor Ferdinand II., after a proper investigation, granted it new liberties and privileges, in the year 1632. Among other privileges, the successive deans of the professors at law, obtained the right of an imperial comes-palatinus (count palatine) whereby he was empowered to legalize; to grant armorial bearings; and to elect imperial-poets-laureat, and notaries. This right was even extended to whole corporations; thus, for instance, the whole faculty of jurists, of Ingolstadt, obtained the like rights in the year 1623; and the rector, or the prorector, at Goettingen, also enjoyed the same privilege.

From the year 1625 to 1650, students of every communion were admitted at Marburg. William V. however, founded a new university at Cassel, which soon absorbed all the donations and legacies, as well as the bequeathed property and lands, proceeding from, and situated in the countries under the domination of Hesse-Cassel. Stipends also were founded, in this university.

The feud that had long existed between the two princely houses, having at last come to an end in the year 1648, Marburg was returned to Hesse-Cassel.

In consequence of this restitution, the united institutions were disjoined, and their respective possessions and income divided.

When, however, the act of division was called in question in the year 1650, after the death of William V., between his wife and successor, the landgrave Amalia Elisabeth, and George II., this latter, once more chose Giessen as the seat of the university.

Among the eminent professors who taught at Marburg, down to the year 1650, the following are most deserving of notice, viz:

John Winkelmann,	} mentioned further back,	} Professors of Divinity.
Balthasar Mentzer,		
Menno Hanneken, from Friesland,		
Herrmann Vultejus,	} Professors of the Law.	
Helfried Ulrich Hennius, prochancellor since 1625,		

John Kenepf, private physician to George II.,	}	Professors of Medicine.
John Daniel Horst, an eminent physician and author,		
John Tilemann (Hersus) a learned but most eccentric man, celebrated as the editor of the aphorisms of Hippocrates. He was besides a votary of astrology and magic; taught at Marburg till the year 1650, at which time he was reformed. He afterwards went to Mentz, where he turned Jew,		
John Balthasar Schuppus,		
Rudolph Goelenius,	}	Profes'rs of Philosophy.
Menno Hanneken,		

William VI., successor to his mother Amalia Elizabeth, raised Marburg to its former splendor; endowed it with several new foundations and the income of different cloisters, and recalled thither the professors from Cassel: after which, the second inauguration took place, on the 16th of June, 1653.

John Crocius, professor of divinity, was chosen rector and John Vultejus, chancellor. The foundation was strengthened by new laws, and statutes to the faculties; and the university, till the close of the seventeenth century, numbered many eminent men among its professors.

The celebrated philosopher Wolf, upon his removal from Halle (see Halle) in the beginning of the eighteenth century, was gladly welcomed and harbored by the landgrave Charles; although his presence caused many scruples to arise, among the orthodox divines at Marburg.

The prorektorship devolved on the professor of divinity, John Christian Kirchmayer, at the time of the second jubilee. There were, at that epoch, about 500 students at the university, where Wolf maintained his seat with reputation, till the year 1740, at which time he returned to Halle, in the reign of Frederic II. of Prussia.

The most eminent among the professors during the first half of the eighteenth century, were,

John Henry Hottinger, who resided in	}	Professors of Divinity.
Heidelberg from the year 1717,		
Christian Kirchmayer,		
John Joachim Schroeder,	}	Professors of the Law.
John Heinrich Kleinschmidt,		
John Ulrich of Cramer,		

The three universities of Frankfort on the Oder, Halle, and Goettingen, strove to engage the two last-named professors.

We may mention also, among the eminent jurists, the imperial privy counsellor, and assessor to the imperial chamber of justice, in Wentzlar: Johann Carl Koenig, who taught at Marburg from the year 1742 to 1749, in which year he went to Halle.

The university began to sink, in every respect, towards the close of the eighteenth century. The elector William I., however, raised it to new splendor. He revived the collegium carolinum, in Cassel, and invited the most eminent professors to Marburg.

As the university, however, had hitherto been in the greatest want of academic institutions, from the heavy charges it had to support, the elector-patron, now caused the following accessory establishments to be organized, viz: a botanic garden; a shrubbery; an anatomical hall; another for the preparation of animal medicines; a lying-in establishment; a cabinet of zoölogy; one of mathematical instruments, and of the natural sciences; a clinical hall; and, lastly, an institution for students of political economy.

Among the lecturers of modern times, the philosopher Wilhelm Gottlieb Tennemann, who died in the year 1819, is particularly worthy of notice.

Marburg fell under the domination of the kingdom of Westphalia, in the year

1807; and after having long labored under the apprehension of being broken up, this university, together with those of Halle and Goettingen, were confirmed in their existence; and besides that, endowed with the income of the two suppressed universities of Rinteln and Helmstaedt.

After the departure of John Von Mueller, the town council assumed the superintendence.

The library of Marburg was much increased by the addition of that of Rinteln university, and by those of the German suppressed orders.

A philological seminary was founded by professor Arnoldi.

From among the professors of this epoch, the following may be singled out, as most worthy of notice, viz :

Makeldey, from Helmstaedt; resided afterwards at Bonn,	} Professors of the Law.
Schroeder, from Helmstaedt; taught later at Tübingen,	
Friederich Carl of Savigny, who took a journey to France in the year 1804, to Landshut in 1808, and to Berlin in the year 1818,	
Wagner, from Brunswick,	
Dissen, from Goettingen, whither he returned,	} Profes'rs of Philosophy.
Friedrich Kreutzer,	
Friedrich Tiedemann, } went to Heidelberg,	

The well-known Catholic priest and professor, Leander Van Ess, for some time taught the Catholic canon law, at this university. He, however, laid down his professorship, in the year 1822, and retired to Darmstadt.

Karl Daub, the professor of divinity, went at first to Hanau; was next professor of theology in Heidelberg; then in Cologne, whence he went to Breslaw. He is now dead.

After the overturning of the French domination in the year 1813; the old princely house being returned, many things were again suitably organized.

Among others, who, in modern times, taught at this university, may be mentioned, Ernest Sartorius, from Heidelberg; who, however, in the year 1824, went to Dorpat, as divinity professor. He is at present superintendent-general of the subsidies, at Koenigsberg, in Prussia.

Some Lutheran professors were in time added to the reformed ones, in the faculty of divinity, and the university of Marburg now reckons about 400 students.

2. KOENIGSBERG—The most northern of the Prussian universities, was founded in the year 1543 by the margrave Albert of Brandenburg, without the imperial sanction, which he had in vain solicited. But it was privileged by king Sigismund of Poland, in the year 1560; and was organized on a free Protestant footing.

The rector of this university, since the year 1809, is the present hereditary Prince of Prussia.

Although this foundation is frequented only by students from the adjacent provinces, in consequence of its remoteness from the centre of the kingdom, yet still the number of them, at present, amounts to upwards of 400.

The principal building of the university, (Albertinum,) is fitted up for the dwelling of poor students; and the great Auditorum of the establishment, is one of the finest lecture halls extant.

Kant was the most eminent of all the lecturers attached to this foundation. Among the professors now living, I shall next mention the astronomer Bessel, and the anatomist and physiologist Burdact, besides the following, viz :

Lobeck,
Voigt,
Drumann,
Reidenitz,

Von Bohlen,
Meyer,
Kaehler,
Sachs,

Jacobi,
Dietz,
Schubert,
Rosenkranz.

The university has also a clinical hall, and a seminary for priests, from the Polish and Lithuanian provinces of the kingdom; which last institution was founded by Frederic William I. in the year 1723. The library of the university has lately been added to that of the castle, and both, besides the town library, being deposited in the royal chateau, form a collection of 60,000 volumes.

Although the university is said to have been reorganized by the present sovereign, it had nevertheless earlier been the subject of advantageous changes in its administration, for starting from the primary fund of 3,000 marks, with the addition of 800 rix dollars in the year 1836, the sum has increased progressively till the amount of 61,712 rix dollars, whereof 58,310 rix dollars are taken from the public bank.

As a proof of the progressive development of this university, we need but mention, that the professors, who, in the beginning amounted to 11, rose in the year 1797 to 26, and are now carried to 58.

About eighteen institutions are now flourishing at this university, the system of teaching, the legislation, and organization of which, have been modelled exactly as those of the other universities of Germany.

3. DILLINGEN.—Founded by the celebrated Otto Truchsess, baron of Waldburg, and bishop of Augsburg, at the time when the Council of Trent was convoked; was confirmed, by pope Julius III. in the year 1552, and received the imperial privileges from Charles V.

So early as the year 1564, this university was put under the direction of the society of Jesus, (the Jesuits,) which, at that period, was beginning to acquire some extension. The rector, the chancellor, and the gubernator were chosen out of that fraternity.

Clemens Wenzeslaus, bishop of Augsburg, and elector of Trier, wrought numerous changes in this foundation after the suppression of the Jesuits, in the year 1773. The number of professors was at that time no more than 13; and we may further add, that this university has never enjoyed any degree of celebrity, having from the very beginning remained in a state of stationary mediocrity.

The well-known and distinguished professor of the Catholic theology, Seiler, more remarkable still as a dogmatic moralist, was the only one, who, for a short space of time, caused this foundation to be taken notice of.

The university was completely annihilated, when the French took possession of the town; and it has never since been reëdified.

4. JENA.—The plan of founding a university in Jena, was first conceived by the elector John Frederic the Magnanimous, in the year 1547. When this prince was taken through Jena, by Charles V., after the battle of Mühlberg; he there, in a meeting with his three sons, advised them to elect Jena as the patroness of the sciences in the stead of Wittenberg, that had been taken from him; and to make it the seat of the new evangelical doctrine.

The organization of this foundation was much facilitated by the donation made to it of the possessions of three suppressed cloisters.

Lecturers and students were not long wanting; and we may notice, among the former, the philologist John Stegel, and the theologian Victorin Striegel. The foundation prospered so well, that, when the elector was restored to his liberty, in the year 1552, a very considerable number of students went forth to meet him.

The emperor Charles, however, could not be prevailed on, to confirm this establishment, in its existence as a Protestant university. This privilege was granted by the emperor Ferdinand I., on the 2d of February, of the year 1558, at the instigation of John Schroeder, an eminent physician, who stood in high favor with Ferdinand, and was himself a member of the university.

This foundation placed its greatest glory in the encouragement it gave to the new prospects that were from time to time opened to the sciences, more particularly by philosophy; as is clearly demonstrated, by its two literary journals, the one founded by Schuetz in the year 1785, and the other by Eichstädt in the year 1804.

The celebration of the feast of Wartburg, which was first organized at Jena, was very prejudicial to the prosperity of the university, as was also the circumstance, of its having been the last residence of Sand.*

Prussian subjects were prohibited from visiting this university, in the year 1819. This prohibition was, however, revoked, in the year 1825.

The zealous patronage of the successors of Frederic, besides the many minor reforms to which this foundation was submitted in the course of the eighteenth century, but above all, the thorough one it experienced towards the close of that period, and in 1817, soon caused it to attain the highest splendor. The reform of the year 1817, was however the most perfect, as it affected not only the whole organization and statutes of the academy, but also those of the single faculties; and that new laws were enacted concerning the students; besides which the fund of the establishment experienced a very considerable augmentation; which enabled the foundation, not only to increase the salary of its professors, but also to establish a seminary for philology, theology, ethics, and the elements of the Christian religion. Stipends and prizes were also attached to this institution, as well as yearly prizes, to be distributed among the most meritorious students, who besides, received every other kind of encouragement.

The library of the university has likewise been much enriched, both by purchases, and by donations and legacies. The libraries of the following professors were, besides, at different times, added to it, viz: John Andr. Bose; Domin. Arumæus; Caspar Sagittarius; the orientalist, John Andr. Danz; the director-general Birkues; that also of Chr. Gott. Buder, a very rich collection of books. In modern times, were also added the libraries of Chr. Willh. Bueltnr, and of duke Lewis of Brunswick-Oel.

Among the scientific collections those of the museum of mineralogy, and of comparative anatomy, are most remarkable. The museum of mineralogy, especially, has become very extensive, both from donations of entire collections, such as that of prince Galizin, and of the privy counsellor Hain, of Meiningen, and of the members of the Mineralogical Society, who made considerable additions to it.

Although the botanic garden of the university is small, it answers the purposes for which it was originally established; the more so, as professor Batsch has added to it the ducal garden.

The university possesses also an observatory.

A supreme court of judicature, for appeals, (the only one in Germany,) holds its sittings in this university, and the five first regular professors at law of the foundation, are at the same time judges of this court; whilst the other members of the court enjoy the rights and privileges of a professor ordinarii honorarii.

The reason why this university is not more flourishing, in the present century, is the great number of universities established in the north of Germany, most of which are growing more and more into consideration; and Jena will be enabled to rival them, only when it has added a greater number of learned professors to its faculties.

5. HELMSTÄDT.—This university was founded by duke Julius of Brunswick-Wolfenbüttel, the son of Henry the Younger, the noted enemy of the Reformation, whom Julius succeeded in the throne, in the year 1568. This latter prince, at a later period, introduced the Reformation into his dominions, after it had taken root in the country, but above all, in most of the towns, where the new doctrine had acquired considerable extension. His zeal for the Reformation was very great, and he in consequence of it, connected himself intimately with Chemnitz, Andreas, Schluckner, Kirchner, Heshufen, and others.

The foundation of a university in his dominions, soon became the ardent desire of Julius; and as the other Lutheran universities of that period were rather in a declining condition, and that the town of Helmstädt, situated on the frontiers, was very inviting to foreigners, a university was there founded, in the

* Charles Louis Sand, who assassinated the celebrated Kotzebue, at Mannheim, on the 9th of March, 1819.

year 1576, and endowed with imperial privileges, and with a considerable fund, drawn mostly from the possessions of suppressed cloisters.

This university was from the very beginning of its existence, so well organized and protected, that it was, in a short time, looked upon as the first and most distinguished foundation of all Germany, and possessed many students of very high rank; the more so, as the faculty of philosophy soon attained to great reputation, under the conduct of the celebrated Casselius, and Cornelius Martini; add to which, that the theological direction of George Calixtus, (who brought the university to the highest splendor and celebrity,) was perfect in every respect.

The university flourished under Julius, till the year 1589, at which time he was succeeded by his son Henry Julius, from the year 1589 till 1603. This prince, himself a learned man, did much in favor of the university of Helmstädt, and endeavored above all to protect it from the influence of the dark and morose polemical-theological spirit which reigned almost generally at that period.

George Calixtus from Schleswig, the founder of a new system of theology, taught at Helmstädt, from the year 1613, to the year 1656.

The thirty years' war proved most prejudicial to the university of Helmstädt, as it indeed did to all the other foundations of the same kind, and was there productive of the most extensive immorality and licence. The university, however, in consequence of the great liberality of duke Charles, not only continued in existence, but also preserved its organization; wherefore it was named Julia-Carolina; during the first half of the eighteenth century. After this period, this university, in consequence of the foundation of Göttingen, from the year 1735 to 1737, lost not only a large share of its income and students, but also its best professors who were invited to the new establishment.

From this period, the university continued to lose both consideration and students, although there still remained several learned men, viz: Hermann Vander Vardt, Mosheim, Carpzovius, besides Pott and the celebrated sacred historian Henke; in the faculty of medicine, the eminent Beiveis; in that of philosophy, Wernsdorf, &c. Besides the above causes of destruction, there had been introduced into this university, in latter times, a very uniform Rationalist system of theology.

The university of Helmstädt was suppressed in the year 1806, when Brunswick was added to the kingdom of Westphalia by Napoleon, and, since the return of the Brunswick princes, in the year 1814, it has not been reëdified; Göttingen having become the university of the dominions of Brunswick, and having besides absorbed the fund and the income of the abandoned foundation of Helmstädt.

6. WÜRZBURG.—Burkhard, the first bishop of this place, founded a school, (belonging to the Cathedral church,) which was much patronized by the following bishops, viz: Popp I., count of Henneberg; Henry I., a count of Rotenberg; and Berthold of Sternberg.

Thus supported, this school, from the very beginning, boasted several eminent professors, among whom was Stephanus, from Italy, one of the most distinguished men of his time, and who had been invited thence by count Popp.

Berthold also invited from Paris, lecturers of the four faculties, and gave the school an organization exactly like that of the Paris academy.

All that had been done towards the prosperity of this institution, was, however progressively destroyed, during the troubles that took place in the thirteenth century; and it was only two centuries later, that Gerhard (of the house of Schwarzburg) conceived the idea, to found a regular university. Death, however, in the year 1400, hindered him from putting this plan into execution. His successor, John of Eglofstein, realized the conception of his predecessor; and the lectures, in the new establishment, began so early as the year 1403; Pope Boniface IX. having granted the confirmation bull, in the year 1402.

The bishop of Augsburg, the cathedral-deacon of Mayence, and the deacon of Haug, in Würzburg, were patrons of this establishment. John Lonfurt was its first rector.

The salary of the professors was taken from the donation monies, collected by the university.

This foundation, however, upon the death of its founder, gradually fell off; and it was only in the year 1582, that the reëdification of this university was effected, under the patronage of the prince and bishop, Julius, of the race of Mespelbrum. He placed the foundation under the direction of the Jesuits, with the exception of the faculties of law, and of physic; the former of which he endowed with a fund of 20,000 florins; and the latter with considerable stipends, under the condition, that the young physicians, after having ended their academical studies, should travel, at the expense of the university.

The faculty of medicine assumed a superiority over all the others, which it preserved through every change of fortune, in consequence of an uninterrupted succession of skilful lecturers, who, being at the same time practising physicians to the hospital belonging to the university, gained and preserved for this latter a great and merited reputation.

This university suffered much from the thirty years' war, and fully recovered its previous splendor, only after the peace of Westphalia. A splendid jubilee was here celebrated, in the year 1682. At this period, Melchior Corneus and Veis Ebermann, studied divinity at the foundation: Franz, Frederic Von Antler, Blasius Weigant, Christoph Ebermann, and Philip Braun, studied the law: Hieronymus, William Viedung, Amling, and Franz Klein, studied physic.

The university was much benefited by the patronage of bishop Joh. Phil. Franz Von Schonborn, who caused a splendid botanic garden to be laid out behind the the Julius hospital; and an anatomical hall to be built next to it. Besides this he established gratuitous public lectures on mathematics; founded a professorship of history; and increased the library.

The most eminent professors, during the lifetime of the above patron, were,

William Cotel,	}	Professors of Divinity.
Henry Ducker,		
Daniel d'Hermann Fleeder,		
Beringer,	}	Professors of Medicine.
The two Derums,		
Damian,		
Theodore Anthoni,	}	Professors of the Law.
Andreas Baumann,		
Caspar Bernard,		

The university experienced an advantageous reform in the year 1734 under the patronage of Fried. Carl. Von Schoenborn. A severe and competent plan of studies was introduced; the duties of the professors were multiplied; the graduating students were submitted to a severe examination; and the long vacations and holidays shortened.

In consequence of this reform, the university became at a later period, the most celebrated among the Catholic foundations; and the one which, at the time of the introduction of the Reformation, gave the *ton* in all matters connected with the canon law.

A professorship was also established for the law of the State; the law of Nature, and of Nations, and was occupied by the celebrated Ickstadt. The mathematical lectures were also improved; and a particular professorship founded for teaching civil architecture and fortification.

Francis Anselm, the successor of Frederic Charles, improved the method of teaching philosophy, and the successor of Francis, Charles Philipp, founded a professorship of experimental natural sciences.

The most eminent professors at that time were,

Gottfried Hermann,	}	Professors of Theology.
Francis Schwarz,		
Banniza,	}	Professors of Law.
Suendenmahler,		
Ettleber,	}	Professors of Medicine.
Joseph Onymus,		

New improvements were made in this university under the patronage of Adam Friedrich Von Seinsheim, who in the year 1757 established the superb observatory, on the tower of the university church; and founded public professorships for ethics, for the French language, and for eloquence.

Eminent professors supported the reputation of this university, in the lifetime of the above-named prince; such were, viz:

Ignaz Neubauer,	}	Professors of Divinity.
Heinrich Kilber,		
Unger,	}	Professors of the Law.
Behr,		
Hüber,	}	Professors of Medicine.
Vogelmann,		
Ruegemer,		
Papius,		

The university was greatly improved under the patronage of the last princely bishop, but one, Francis Ludwiz Von Erthal; who invited thither enlightened and learned men, as professors; increased the income of the library; reformed the museum; and wrought numerous other changes, for the better.

The university of Würzburg celebrated with great magnificence the third jubilee, during the lifetime of this prince.

When Würzburg devolved to the electoral house of the Bavarian palatinate, the university, far from suffering any decrease, was on the contrary zealously protected. It suffered much, however, at a later period, from having been given over to the former grand-duke of Tuscany, Ferdinand; and recovered its existence and pristine splendor, only when it was restored to Bavaria, and had undergone a thorough reform, after which the number of students more than once exceeded 700, which number, however, fell as low as 400, in the year 1836.

The Julius hospital is the seat of the faculty of medicine, as it includes, besides the sick chambers, the lecturing halls; the anatomy hall; the cabinet for preparations; the botanic garden; and the chemical laboratory. Adjoining to this last, is also a lying-in-establishment, and a special hospital for the treatment of cases of epilepsy. The library contains above 100,000 volumes.

The cabinet of natural history was founded with the collections made by the former mineralogical professor Blank; and further increased by the purchase of the collection of Schmitt, the inspector of the forests. The musical cabinet is attached to this latter. In this musical institute, any one may receive (*gratis*) instruction in singing, or on any instrument he pleases; and the members of this institute, twice a week, give a grand concert.

The faculty of physic is at present the only one which maintains the renown of the university, since the theological faculty has begun to sink.

The perfect organization of the university of Munich, will very likely cause the fall of that of Würzburg, the more so, as the professorships of the isolated faculties are, in the latter, filled by men of no shining capacities.

7. HERBORN.—This university, which was called at first by the name of High National School, was founded in the year 1584, by count John the Elder. It received its first organization from its two celebrated professors, Caspar Olevian, and John Piscator, by whom it soon attained a flourishing state, which it preserved, in consequence of the excellent professors it boasted, in every faculty. Thus, among the great number of students who visited this university, were often to be seen, princes, counts and noblemen.

The professors' salary consisted of from 800 to 1,000 florins, upon which it was possible for them to live very comfortably, considering the great cheapness of every thing, in the town of Herborn; the more so, as all were furnished with fuel *gratis*, and many enjoyed their lodgings, rent free.

The charge of prorektor changed annually. The departing rector gave over his charge, in a Latin discourse, and his successor received it with a speech, in the same language. The solemn feasting, which formerly occurred on these occasions, was at a later period, abolished.

The students of this university were, mostly, natives of the country, and almost all of them were theologians. The natives of the country enjoyed stipends, of from 40 to 100 florins, on which they could live very well, with proper economy, and a small addition from their own purses. These stipends at no time consisted in free board; but were always paid in ready money, so that every one might live according to his convenience.

The legally established vacations, consisted of a fortnight in the spring, and another fortnight in autumn. These terms were, however, generally prolonged.

The income of this school was considerable, and proceeded from the lands belonging to it, and from taxes, imposed on those who lost their wages, in the scientific contentions for superiority.

The library also was considerable; and was opened twice a week, to the students.

We may further remark, that, besides the principal building, which was styled the university, there existed, thereto annexed, the anatomic hall, and the institute for midwifery.

This university was disorganized when the French took possession of the town; and a theological seminary has since been established in the premises.

8. GIESSEN.—When the landgrave Moritz of Hesse-Cassel, forcibly introduced the Reformed doctrine and worship into his dominions, and turned out numbers of priests and professors, Lewis V. the Faithful, of Darmstadt, saw himself under the necessity of withdrawing his subjects from the university of Marburg, which till then had been frequented by the subjects of both those States. This circumstance caused him to found a university of his own, and Giessen soon presented a refuge to the professors discarded from Marburg. He at first established in the year 1605, an academic gymnasium, to which were nominated the following professors, viz.

John Winkelmann,
Balthasar Mentzer,

Conrad Dietrich.

Lewis V. was enabled to found a university at Giessen, 1. With the income of the university possessions, (situated in the dominions of Darmstadt,) which, till the separation, belonged to Marburg, and consisted mostly in confiscated church property. 2. With the rich stipends that had also belonged to Marburg. 3. and lastly, by the liberal donations of the estates of the country. He was moreover encouraged in his views by the number of students, both national and foreigners, who frequented the gymnasium.

In order to insure the success of his meditated foundation, he himself took a journey to the emperor Rudolph III. in the year 1607, and obtained from him the privileges he wished. The college was in consequence founded, and the inauguration thereof took place on the 17th of October, in the year 1607.

The university of Giessen was transferred to Marburg in the year 1627, when Marburg devolved to Darmstadt, and Moritz of Hesse-Cassel, had the Reformed university removed to Cassel. The university of Giessen remained in Marburg, till the year 1650, when it was removed back to Giessen, in consequence of the separation that occurred at that period. (See Marburg.)

The library of the university was progressively collected.

The faculty of political economy was founded by professor Schlettwein, in the year 1777.

The princes of the country promoted the welfare of this university, by good laws, and donations; and founded besides, towards the close of the eighteenth century, an institute for midwifery and lying-in.

Giessen, notwithstanding the many advantages it possessed, has however always been the theatre of the greatest degeneration of students, and has besides never boasted many very learned men.*

9. PADERBORN.—This university originated in a Jesuit gymnasium, which was one of the most flourishing institutes of the kind extant at that period, and was founded in the year 1592, by bishop Theodore Von Fuerstenberg.

* Kuinoel, Schmidt and Pfannkuche are exceptions to this remark.—EDITOR.

This gymnasium was changed into a university in the year 1615, which was solemnly inaugurated in the year 1623. It was disorganized in the year 1819, and its income was employed for the amelioration of the gymnasium of Paderborn, and the faculty of theology in Münster. A Catholic theological seminary has now taken its place.

10. RINTELN.—Ernst III. count of Holstein and Schaumburg, had founded a gymnasium at Stadthagen, in the year 1610, which in a short time became so flourishing, that it was, nine years after, made a university, and transferred to Rinteln, in the year 1621, under the name of Ernestina.

This university did not thrive immediately after its removal in consequence of the exorbitant price of the necessaries of life, which caused most of the students present at that time, to withdraw from the foundation. The learned John Gisenius, however, soon drew a considerable number of students to the establishment, and the solicitude of Ernst, soon procured both consideration and prosperity for the university.

The death of the above-mentioned patron, however, and the taking of the town by duke Christian of Brunswick Lüneburg, in the year 1623, caused the greater number of professors to remove, and the auditories to be shut.

After the well-known bloody edict of restitution was issued, the Catholics demanded the restitution of the cloister for nuns, which Ernst had appointed for the support of the university. A swarm of Benedictine monks hereupon took possession of the college; and at the next assembly of the States of the empire, at Regensburg, the emperor was solicited to take the university from the Lutherans, and bestow it on the Catholics. This petition was however rejected.

The Lutheran professors, were, nevertheless, most grievously oppressed by the monks, and the university itself, suffered much thereby.

The countess Elisabeth of Schaumburg, at length re-established this university, in the year 1641; to the prosperity of which the following princes largely contributed.

Otto of Schaumburg, the son of the above countess, and William VI., landgrave of Hesse-Cassel, who at the death of Otto obtained a share in the university, in consequence of the act of division of the year 1647. This last mentioned patron, gave a proof of the interest he took in the university, by the foundation of the collegii Wilhelmini.

When Schaumburg, in the year 1665, made over his share in the university to Hesse, new improvements were made in the organization of the university of Rinteln. The prorectorship of this foundation is renewed every year; and the chancellor is chosen for life. The professors were, half Lutheran, and half Reformed; with the exception of the faculty of theology, all the lecturers of which were of the Reformed communion.

The distinguishing characteristics of the students of this university, were, morality and politeness; qualities which procured them admission into all private societies.

The library of the university was created by donations from different private persons; that of professor Vagedes, in the year 1698, was the most considerable of that period. Very numerous additions have since been made to this library, by the government of the country.

This university was suppressed by the king of Westphalia, (Jérôme Bonaparte,) in the year 1809, and there remains at this day, only a gymnasium, with a library and a good collection of physical and mathematical instruments.

11. ALTDORF.—Was only a gymnasium at the time of its foundation, in the year 1575. This gymnasium was made an academy, in the year 1580, and the faculty of philosophy obtained the *magistri privilegium*. From an academy it rose to the rank of a university, in the year 1623, when the faculties of law and of medicine, obtained the right to create doctors and graduates; as the faculty of philosophy, to create poets. This privilege to create doctors, was extended also to the faculty of theology, in the year 1697.

The university had four curators, who were eminent judges, and principals

of the college of Nuernberg; these were commissioned to procure and instal the professors. The first among them was styled Ephorus, and was a churchwarden of Nuernberg. In this town lived also the prochancellor, who was the counsellor of the curators.

The theology professors, were at the same time ecclesiastics; for the first one among them was the minister; the second, an arch deacon; and the third, a deacon of the church of Altdorf. The faculty of theology enjoyed also the privilege of ordination over all the ecclesiastics of Nuernberg, and the adjacent country.

The faculty of the law held an ancient and celebrated court of assizes, to which the most remote provinces of Germany sent causes to be judged; and the *Rittershousischen* and *Linkischen* councils of which, have been printed.

The faculty of medicine had a private society; and all the students were obliged to connect themselves with it, by causing their names to be inscribed by the senior of the faculty.

One of the professors of the faculty was the physician of Altdorf, and of the adjacent country.

Altdorf ever possessed most distinguished lecturers, in all the faculties; the following have been among the most eminent:

Sauberla, Zeltner, Fabricius, Hackspan, Sontag, Bernhold, Dœderlein,	}	Professors of Divinity.
Hugo Donellas, Scipio Gentilis, The <i>Rittershouses</i> , Ludwell, <i>Link</i> ,		
Heinrich, Wagenseil, Von Teutschenbrunn, Heumann,		
Nich. Taurellus, Ernst Soner, Kasper Hofmann, The Hoffmanns, Heister, Joh. Jacob Boier, Alorritz,		
Schweeter, Felwinger, Moller, Omeis, Roetenbeck, Schwarz, Koehler, Nagel,		
	}	Professors of the Law.
	}	Professors of Medicine.
	}	Professors of Philosophy.

The number of students who resorted to this university, was soon, therefore, very considerable, especially natives of Poland, Bohemia, and Austria. Among these were to be seen counts, barons, and even princes, who however dwelt in a separate building, and had a particular prorector, chosen from among the professors.

The beautiful situation of Altdorf, contributed much also to increase the number of students; but above all, the great advantages they there enjoyed. Besides the possibility there was, for them to go through the course of the private faculties in the space of three years, (with proper application,) they

also were rated much cheaper than at any other university; and might attend, moreover, very cheap establishments when they wished to exercise themselves in oratory or disputation. These sort of institutions were formerly so frequented, that it would scarce be possible to gather, or even count the number of printed speeches and controversies, that were therein spoken.

The formerly very rich and beneficent house of Nuernberg, had richly endowed the foundation with stipends and institutes, mostly in favor of the natives, although foreigners might also occasionally enjoy them; and have also access to the free institutes, as well as to the public refectories.

Students lived and ate very cheaply at this university, as luxury had gained much less access here than in the other foundations. There flourished also at this place, a Latin society, where laborious young men might learn much.

The theologians also, of this university, had many opportunities of practice, both in preaching and by catechetical exercises. The jurists were enabled to open practical colleges; and the medical students had free access to all the societies of physicians, whom they even attended, in their visits to the sick; besides which, the clinical institute afforded them an excellent opportunity of improvement.

The library of this university proceeded mostly from donations, as the foundation had been effected without any settled fund or income having been given for its support. This library, although divided into several sections, was preserved in the fine building, belonging to the university, named the college.

The old library of this university contained a perfect collection of Bibles; the works of the holy fathers; old manuscripts, &c.

A philosophical library, founded by a Nuernberg apothecary, belonged to the philosophical faculty only.

A costly collection, comprising all the branches of science, was given the university, by the privy counsellor Christopher Jacob Treis.

Besides the library, there was no want of means of improvement, in the university of Altdorf. Such were, the anatomy hall; the extensive chemical laboratory; a rich collection of chirurgial apparatus and instruments, as also of optical objects; the fine observatory erected in the year 1711, on the roof of the central pavilion of the university; and lastly the beautiful botanic garden.

This university, as many others, was abolished when the French domination was established in Germany.

12. BAMBERG.—This university owed its foundation to Otto, the bishop of that town. It was founded in the year 1648, and named Ottoniana. It originated in a gymnasium, that was organized in the year 1585, at Bamberg.

This university had in the beginning and till the year 1739, only two faculties; those of divinity and of philosophy. Prince Frederick Charles, in that year, added the faculties of jurists and of physicians.

The professors were in the habit of giving a daily lecture of one hour, on the science which was pointed out to them. In consequence of this organization, many sciences, (but especially the more remote accessory sciences,) were totally neglected; such as the feudal law; history; legislation; the natural sciences; and natural history, &c. &c. &c.

The university library owed its foundation to the Jesuits; and contained no other but Jesuitical works. It was completed by a rich collection of books, preserved in the Michelsberg.

Prince Frederick, count of Seinsheim, had an anatomical museum built in the year 1773.

The seminary for the education of secular ecclesiastics, also belonged to the university.

This university was suppressed in the year 1803; and a lyceum erected in its stead, in which a competent course of lectures on philosophy and on divinity is now carried on.

[To be concluded.]

HISTORY OF THE GENERAL CONVENTION OF CONGREGATIONAL AND PRESBYTERIAN MINISTERS IN VERMONT.

[Prepared by Rev. Thomas A. Merrill, D. D., Register.]

THE importance of being organized as a body, doubtless occurred to the ministers of Vermont, at an early period of its history. But no definite arrangement appears to have been made till 1795. The annual Commencement at Dartmouth College was the occasion on which the first meeting for consultation was held.

The Records of the Convention commence with the following words:

"At a meeting of Delegates from the several Bodies of ministers in the State of Vermont, convened by circular letters at the house of President John Wheelock, Aug. 27, 1795, were present, Rev. Messrs. Job Swift, Samuel Whiting, Lyman Potter, Asa Burton, and Martin Tullar. Mr. Whiting was chosen Moderator and Mr. Tullar Scribe." "It was unanimously agreed that there be in future a General Convention of Ministers" in the State of Vermont, and that "all Associations and Presbyteries composed of ministers regularly introduced shall be allowed to send two members to said Convention; and in any county in the State, where there shall not be more than one regular minister, he shall for the present be entitled to a seat in the Convention." It was declared: "The general object and design of this Convention shall be to consult union and friendship among ministers; and the general interest and well-being of the churches." They "agreed that the first meeting of said Convention shall be on the third Tuesday of June next, at evening, at the house of Mr. Whiting of Rockingham, and that the preacher be appointed by the Royalton Association."

The preceding extracts compose the substance of the record of this meeting.

Agreeably to the preceding arrangement, the first meeting of the Convention was held at Rockingham, June 21, 1796. The number present is not stated in the Record. At most there was a delegation from the three Associations only, that are mentioned in the records of the next year. One great object aimed at by this meeting was to unite ministers "into Associations or Presbyteries," and churches in Consociations, or "into such connection and society, as that they may put strength into each other's hands by mutual watch." The Convention proposed the inquiry to be answered by the Associations, "Whether it be thought expedient to form any connection with the General Conventions of New Hampshire and Massachusetts and the General Association of Connecticut." It was resolved to choose a Register, "whose business it shall be to keep a record of all the doings of the Convention from time to time, as they may be transmitted to him by the scribe." In 1797, he was made a member of the Convention, ex officio, and in 1801, Treasurer. The minister of the parish was not admitted to a seat in the body till 1802.

In 1797 and 1798, the Convention was attended by two Delegates from each of the following Associations—Windham, Royalton, and "the Association in the Western District." As the State at this time, sent two representatives to Congress, it was politically divided into Eastern and Western Districts. The Association on the west side of the Green Mountain, took its name from the congressional district, in which its members resided. And even when, after this political division ceased, the Association was divided by the line between Rutland and Addison counties, the new Associations were first called the Southern and Northern Associations of the Western District. The Southern, from which Pawlet Association was set off, is now called Rutland. The Northern soon took the name Northwestern, which they gave up on their division, as appropriate to the new Association, which still retains that name, and took the name of Addison.

As the population and ministers of Vermont were continually increasing by

immigration from different parts of the country, though chiefly from the two contiguous New England States and Connecticut, and were to a great extent strangers to each other, the Convention, from its first organization, appears to have been extremely anxious that the Orthodox ministers and churches, and most of them were such, should become united in Associations and Consociations, somewhat like Connecticut. This subject was agitated in the Convention every year, till, in 1799, they report apparently with much satisfaction, "that Windham Association with the churches in the same county, and the Association in the Western District, with the churches in that vicinity, have consociated." They still "request other Associations to use their endeavors to form into Consociations according to what has been previously recommended by Convention." Orange Association, (the northern members of which were afterwards organized as Coos Association, and finally took the name of Caledonia Association,) was this year for the first time represented in the Convention, and had doubtless been recently organized. It embraced the territory on both sides of Connecticut river which had been occupied by the Grafton Presbytery. This Presbytery about this time discontinued its meetings. Neither this nor any other Presbytery was ever represented in the Convention. As there never has been but an exceedingly small number of Presbyterian ministers or churches in Vermont, the word Presbyterian was probably introduced into the title of the Convention by its originators, with a reference to this Presbytery.

In 1801, two Delegates, "Rev. Messrs. Simon Waterman, and Nathan Perkins," attended the Convention from the General Association of Connecticut. They were authorized to consummate a union between the two bodies, which was cheerfully acceded to. A similar arrangement was subsequently made, at different times, with several other Ecclesiastical bodies. To quote from the printed minutes of 1827, "The principles of union with these several bodies are substantially the same, viz: the Convention sends to each of them one or two Delegates or Commissioners annually, and they each send annually to the Convention the same number." These Delegates have the same right of sitting, debating and voting, as the body to which they are sent. For a more particular account, see Assembly's Digest, p. 300. At the request of the General Assembly of the Presbyterian church, the Convention consented, in 1834, that so far as these two bodies were concerned, their Delegates should not vote.

Though the Convention never had any ecclesiastical authority, and never claimed any, nor desired any, they ever considered themselves as guardians of the churches, as set to watch for their welfare, and as bound to use all their influence to promote their spiritual interests. The Convention, some of the Associations and the Consociations of the Western District, manifested an extreme solicitude to have the many vacant churches supplied with preaching as far as practicable; and urged the importance of having the settled ministers occasionally perform missionary tours of a few weeks, looking to the pastors in the vicinity to supply their pulpits, during their absence, except one Sabbath. By this means many destitute churches were cheered and blessed with ordinances, and strengthened. The Convention enjoined this course, at their first meeting in 1796, and did not cease from time to time to urge it on the Associations, even many years after a Missionary Society was organized in the State. They were, at the same time, solicitous to guard the churches against the labors of those incorrect in sentiment and immoral in practice.

In 1800, they commenced the annual appointment of a "Committee of Credentials, whose duty it shall be to examine and certify the standing and regularity of those who come to, or go from us, under the title of ministers; and to prevent impositions from those of doubtful or bad character." Many churches had suffered severely. This procedure was casting the ægis of protection over those who were disposed to proceed cautiously.

Solicitude for the vacant churches induced the Convention, in 1807, at their meeting in the study of the present Register, to form themselves into a society to be known by the name and style of the "Vermont Missionary Society." All the business of the Society was to be transacted "by twelve Trustees, who

were authorized to institute and superintend the publication of a periodical work." The Trustees met without delay, and by the mere influence of a circular to the churches, soon found \$750 at their disposal for missionary purposes. During the first year they appointed nine missionaries to labor for terms of from nine to thirty-two weeks each. They also, as they had been directed, reported a Constitution to the Convention, which, as adopted in 1808, made the Missionary Society consist of the Convention for the time being, and of all other persons who gave a stipulated sum to the funds of the Society. The Congregational churches of Vermont made this Society the organ of their missionary operations, till the rise, in 1818, of the Vermont *Juvenile*, now Vermont *Domestic Missionary Society*.

The Convention this year, 1808, took up the subject of Tracts. But not having time to mature a plan for their circulation, they referred the whole subject to the Trustees of the Missionary Society. The result was the organization of the Vermont Tract Society, which, till the rise of the New England Tract Society in Boston, continued to publish, as well as circulate Tracts. Wishing to coöperate with that institution, the "Convention," in 1814, recommended "the formation of Auxiliary Tract Societies in the respective towns, to receive Tracts from the New England Society," and that the operations of the Vermont Tract Society should cease. For further particulars in regard to the Missionary and Tract Societies, and to the operations of the Consociations on the west side of the mountain, in promoting the cause of missions, the reader is referred to the *Adviser*, vol. i. pp. 17, 68, and 179; to the *Connecticut Evangelical Magazine*, vol. vi. p. 432; to the *Connecticut Evangelical Magazine and Religious Intelligencer*, vol. ii. p. 305; to the *Panoplist*, vol. iii. p. 380.

The Convention also resolved, that it is "expedient, that a periodical publication of a religious nature be established in this State." They accordingly appointed twelve editors, and committed the whole concern to their care. The consequence of this arrangement was the establishment of the *Adviser* or Vermont Evangelical Magazine, which was commenced in January, 1809, at Middlebury, and continued seven years. The *Adviser* was always entirely under the control of the General Convention, as they appointed the editors annually. The profits were pledged to the Missionary Society. This work was very generally patronized by the Congregational denomination, and the number published sometimes exceeded 2,500.

In 1809, "The Convention deeply lamenting the too prevalent neglect of catechetical instruction, recommended to the Trustees of the Missionary Society, to address the public in general and ministers and churches in particular, on this highly important subject; and to take measures for printing a cheap edition of the Primer." The result was an Address, (written by the late Dr. Burton, and published in the *Adviser*, vol. iii. p. 295,) and an edition of 10,000 Primers, embracing valuable matter only, and consisting chiefly of the Assembly's Shorter Catechism, and Watts's Divine Songs. These were distributed over the whole State, and purchased generally in quantities at cost, by the churches or a few individuals in each town, and distributed gratuitously.

The Convention was one of the first public bodies that gave a warning voice on the danger of using ardent spirits as a beverage. They commenced in 1811, and spoke from time to time in louder and louder tones, till in 1834, they resolved that they "deem the obligations resting on every friend of his country and of man to contribute to the utmost to the cause of temperance, as undeniable and imperative; and that they therefore regard every professor of religion who forbears associating himself with a Temperance Society, and especially every one who indulges himself in the use of ardent spirits, as greatly wanting in his duty, and as helping by his example and influence, to retard a reformation of the highest importance to individual and public virtue and happiness."

From the first organization of the Convention, they deplored the want of competent religious teachers in Vermont. As early as 1804, a Society had been established in the west part of the State, (being probably the first regularly organized Education Society in the country,) "whose object" was

"to aid pious and ingenious young men in indigent circumstances, to acquire education for the work of the gospel ministry." See Pan. vol. ii. p. 237. In 1811, the Associations in the east part of the State, north of Windham county, determined to go still further, and to establish a Theological Institution, "designed for those who have as yet had only a common education." When the Convention was appealed to "to patronize it," they were not satisfied with the plan, and appointed a Committee "to propose such arrangement as would render the Seminary more extensively useful." In the event a public meeting was held, and an Academy established, to aid "in fitting for college" "pious young men in indigent circumstances," and in completing "the education of such as are so fitted," at existing institutions. This seminary, in consequence of the donation of Mr. Kimball of Plainfield, N. H., was finally located at that place and bore his name. Adviser, vol. iii. p. 341, vol. iv. p. 309; Connecticut Magazine and Evangelical Intelligencer, vol. vi. pp. 37 and 71.

The subject of a Theological Seminary in Vermont has often been before the Convention. The fact that so many pious men reared up and passing through the first and second stages of education with constitutions and habits and modes of reasoning adapted to the State, and that so few of them after completing theological studies abroad ever return, has affected many minds. The Convention have appointed committees on the subject and passed resolutions. But no adequate means have been at command, and no effectual measures have been taken or hardly attempted; though the Convention went so far in 1836 as to resolve, "That the present situation of our Zion and the history of our past efforts to reform her desolations, go to show not only the expediency, but absolute necessity and duty now to make a vigorous and powerful effort to furnish the facilities within our own bounds for pious young men to obtain a thorough theological education."

February 2, 1820, a State Society was formed, by the name of "the Northwestern Branch of the American Education Society." This Branch has been well sustained by the pastors and churches, and especially so by the officers and guardians of the literary institutions of Vermont. It has hitherto been efficient in furnishing young men for the ministry, and in raising funds for their education; and it seems destined to perform an important instrumentality in supplying the world with able and faithful ambassadors of the cross.

In 1812, the Convention deemed it important that a Bible Society should be established in Vermont. They accordingly resolved, "That a Committee, without distinction of denominations, be appointed to prepare and digest a plan for the organization and government of said Society." A large committee of clergymen and laymen, in different parts of the State, was appointed, and, through their agency, the Vermont Bible Society was organized at the meeting of the Legislature in the following month.

Reformation in the morals of the community engrossed a great share of the time and energies of the Convention in 1813. They prepared and published a Constitution, which they recommended to be adopted, ("with such alterations as" each "Society shall deem expedient,") by every town in the State. Though those who strictly followed the advice of the Convention formed Societies "for the encouragement of good morals and the suppression of vice," still the sins of "profaneness, profanation of the Sabbath, and the intemperate use of spirituous liquors," were chiefly aimed at by the Convention, and by the organizations which they brought into being. A very strong interest was extensively excited on this subject, and was followed, at least in some parts of the State, by a manifest reformation, especially in regard to travelling on the Sabbath.

The next and following years the subject of Sabbath mails was considered, and numerous petitions against this desecration of the Sabbath were forwarded to Congress, in conformity with the recommendations of the Convention.

In 1817, the Convention adopted a regulation, to which they have uniformly adhered—that the Register should lay before them, at the commencement of every session, a docket of the ordinary business. The consequence has been, that the Convention, instead of being obliged to wait for a committee of overtures to report, are ready the moment they are organized to proceed to business.

Their progress in entering on business was much accelerated by a subsequent resolution, that the Register and minister of the parish shall prepare the roll. By this course the delay occasioned by reading certificates of membership is saved.

In 1818, it was proposed by the New England bodies in correspondence, to have a kind of standing committee, or committee of union, in which all the different bodies should be represented annually. Though the Convention has generally been swift to follow the older New England States, yet, in this instance, they declined, though from year to year solicited to unite, uniformly professing that they could see no material benefits as likely to result from such a committee.

The Convention from time to time had urged the importance of having the churches form into Consociations. Ascertaining in 1822 that nearly or quite all the churches on the west side of the mountain were consociated, and that three Consociations had been organized on the eastern side, they resolved so to alter their Constitution, that Consociations might be represented in the Convention.

The Convention, in their anxiety to promote a knowledge of the Scriptures, instituted, in 1825, two Societies. One consisting of the Convention and such persons as subscribe one dollar annually, and ten dollars to be members for life, was denominated the "Vermont Sabbath School Union." The other was a Society "to promote the formation and prosperity of Bible Classes." It consisted of the Convention for the time being and such other persons as they may invite to act with them. Both these Societies held their anniversaries in connection with the meeting of the Convention, and contributed no small amount of influence to promote the objects for which they were instituted. The latter Society after a few years was merged in the former, which still continues.

A committee in 1825 was appointed "to take into consideration the expediency of establishing a religious newspaper." After various consultations, the Vermont Chronicle was established at Bellows Falls, in January, 1826, and the present editor consented to take the whole pecuniary responsibility on himself. The Convention, at their meeting in 1826, were much gratified to find a paper in successful operation, and threw in all the influence they were capable of exerting to promote its circulation.

In 1834, a Tract was laid before the Convention, prepared by a committee appointed the previous year, on the duties and responsibilities of Christian parents. The committee to whom it was referred, after speaking of it in terms of decided approbation, stated "that they deem it highly desirable that a copy of the Address should be placed in the hands of every Christian parent in all our churches." A large edition was printed, and very many churches took a sufficient number of copies to supply every family.

The first and succeeding years after the organization of the Convention, attempts were made to procure to be "printed" full statistics in regard to the ecclesiastical condition of Vermont. But the successive committees, for several years, were very inefficient. In 1802, a part of the original object was secured. A report was accepted, representing that there were in the State "settled ministers of the Congregational order, 38; dismissed ministers continuing to labor in the ministry, 10; licensed candidates for the ministry, 6." The next year, 1803, a catalogue of the names of ministers was made out, and is appended to this sketch. The Convention has annually, for several years, published a statistical table of the ministers and churches. They attempted, in 1835, to accomplish much more,—to prepare for the American Quarterly Register a statistical account and summary sketch of the ministers and churches, including revivals, from the first settlement of the State. Whether the Convention will be able to awaken sufficient interest in ministers to furnish the historical account of their own parishes; and to secure committees, who will have leisure and activity enough to carry the plan through, is yet to be determined. It could not be ascertained, in 1837, that reports of but two counties, Addison and Caledonia, were so far perfected, as to be ready for publication.

Vermont, in common with other States, has entered, with much promptitude, the field of benevolence. The previous history shows that, in some things, the

State has hardly been "a whit behind the very chiefest." Great inconvenience was experienced in consequence of there being no well-known arrangement in respect to the times of applying to the churches to aid particular objects. Some of the Consociations had endeavored to avoid this evil, by prescribing particular months to aid certain specified objects. But still the end could not be effectually secured, except by some general and published arrangement. The "Deliberative Convention," a body composed of clergymen and laymen, that met at Montpelier, in 1834, to consider and advise in regard to points of a moral and religious character, took up this subject, and recommended to the churches particular months for certain specified objects. The General Convention adopted their plan, with such modifications, that certain months are assigned to certain Societies, or to promote certain specified objects of benevolence, in particular parts of the State, while, in other parts, other objects are admitted to claim patronage. For instance, "In Windham and Windsor counties, the two months for the cause of educating pious young men for the ministry are to end on the first week in September. For Domestic Missions, on the first week in November. For Foreign Missions, on the first week in January," &c. In other counties other times are allotted to these objects. In Bennington and some other counties the two months "for Domestic Missions" end "on the first week in September—for the cause of educating pious young men for the ministry, on the first week in November." Thus, if it were important for the churches to enjoy the labors of an agent appointed by some Society, or by some Association of their own pastors, to plead for aid, in educating pious young men for the ministry, he might consider Windham and Windsor counties his appropriate field for July and August, and Bennington county, &c. for September and October. The Convention also recommended, that County Anniversaries, in which some of the leading benevolent objects are to be brought under consideration, should be held in succession, and two in a week, so that an Agent might attend the whole of them in a short period, and without loss of time. "In Windham county, on the 3d Tuesday in September; in Windsor county, on the Thursday following; in Orange county, on the fourth Tuesday in September; in Washington county, on the Thursday following; in Rutland and Bennington counties, on Tuesday next after the fourth Tuesday in September; in Addison county, on the Thursday following." Thus continuing through Chittenden and Franklin, Orleans and Caledonia, and finally "in Essex, on the fifth Tuesday after the fourth Tuesday in September." Though this arrangement has become very satisfactory to the Convention and to the churches, some have occasionally been disposed to treat with disregard that part of it which relates to the times of making collections. This led the Convention at their last meeting to pass the following preamble and resolution:

"Whereas, this Convention has recommended to the churches in Vermont to make collections for benevolent societies, according to a certain plan in respect to times of solicitation; and whereas there is a tendency, on the part of the societies, to interfere with this arrangement; *Resolved*, That this Convention deem it important, that the plan be rigorously adhered to by the churches."

At the same time, the Convention also voted to recommend to all the churches within our bounds to have the order of collections for benevolent objects printed, and placed in the house of every church member.

The interests to be promoted, under the arrangements of the Convention, in addition to the cause of Education, Foreign and Domestic Missions already alluded to, are those of the Bible, Tracts and Seamen. Several societies for aiding other objects have also been recommended to the favorable regards of the community—as the Peace Society, the Colonization Society, the American Doctrinal Tract Society, and the American Sabbath School Union.

While the Convention have afforded such facilities to Agents, they by no means imagined that great numbers of them are to be sustained for the purpose of throwing light upon the pathway of the churches, or of exciting them to liberal doings. They seem to have believed that the church, which waits to be pushed up to its duty, by an Agent independent of its pastor, is in the condition of the delinquent debtor, who neglects to pay what is honestly due, till he is pressed to it by a suit at law, where he cannot come off with a fair character, except by

paying both debt and charges. The Convention have ever considered that a few officers or Agents to superintend the general concerns of the different benevolent societies are indispensable; that their efforts, even to press pecuniary claims, may often be very important, especially on public occasions; and that all beyond this, though yet to some extent doubtless necessary, results from negligence of pastors and churches, or is to be "suffered" because of "the hardness of their hearts." They accordingly at the last meeting passed the following resolution; "That owing to the apathy of the pastors and churches, the Convention are not prepared to say that the services of Agents to promote benevolent objects should be dispensed with; yet they believe that the pastors and churches should feel such responsibility to labor in every good work, as to render the services of Agents unnecessary." At another time, 1833, the Convention recommended "to the Associations, at least occasionally, to enter into such arrangements by appointing one or more of their own number to perform, gratuitously, within their own bounds, such labor as will in a measure save the expense of agencies; and that the Associations, which comply with this recommendation, be requested to report to this Convention."

Notwithstanding these views are cherished by the Convention, they have been very liberal in yielding to the claims of Agents to be heard at their meetings. Beside, all the Agents who attended the last meeting to aid at the anniversaries of societies kindred in character with their own agency, as many as six at least were permitted to address the Convention on their favorite topics. This circumstance, in connection with the fact that the Convention were pressed for time, may have influenced some individuals to vote more promptly for the last named resolution.

The subject of slavery has been before the Convention repeatedly. At the last meeting they expressed their views in the three following resolutions, which were "passed unanimously."

"Resolved, That we record our conviction, that the system of slavery existing in our land is an enormous evil; that it is the instrument of immense wrong, cruelty and oppression; that, if continued, it must, in our apprehension, soon draw down upon our nation the heavy judgments of God.

"Resolved, That we can see no adequate remedy for the evils of slavery short of its entire removal; and that immediate measures ought to be taken by all concerned, for its abolition at the earliest practicable period.

"Resolved, That, while we would deprecate any unwarrantable interference with the institutions of others, yet our near connection with our Southern brethren calls upon us affectionately to express to them our belief, that as citizens, and much more as Christians, they ought no longer to countenance the system of slavery prevailing among them; but, on the contrary, by all becoming means to attempt its earliest possible removal."

As most of the following proceedings do not derive any importance from their date, no attempts will be made to arrange them in chronological order.

The Convention was originally an assemblage of a few friends delegated to promote social intercourse among ministers, "and to consult the general interest of the churches." Unless what is quoted from the doings of 1795 be construed as such, the Convention had no Constitution till 1819. At the latter date, they formally adopted a Constitution, which in 1822 was altered to admit the Associations, and again altered in 1834, to admit three Delegates from the larger Associations. The first three Articles of the Constitution, as now in force, follow.

ARTICLE 1. The principal objects of the General Convention of Congregational and Presbyterian Ministers and Delegates in Vermont, shall be to promote brotherly intercourse and harmony; to yield mutual assistance, and excite in each other the spirit of Christian fervor; to learn the state and recommend measures for the welfare of the churches; to obtain religious information respecting the Christian church, in this country and through the world; and to coöperate with other similar institutions in building up the cause of the great Redeemer.

ART. 2. The General Convention receive, as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter

Catechism. These doctrines are understood by us to be those which from the beginning, have been generally embraced by the Congregational and Presbyterian churches in New England, and especially in Vermont.

ART. 3. Every Association, Presbytery, or Consociation in Vermont, or partly in Vermont, which receives the doctrines above specified, as the Christian faith, is entitled to send two delegates to the Convention; and each Association consisting of eight or more ordained ministers, may send three members."

After an article relating to Officers, the fifth article prescribes the time of the annual meeting—"the second Tuesday in September, at 2 o'clock, P. M."

The Convention have published the following recommendations, separately and more formally than usual.

"As the relation between a minister and his people is one of the most solemn that can be formed in this world, the Convention recommend, that this relation should never be dissolved, without making public the true reasons of discontent in the parties, since the opposite practice tends, on the one hand, to shield the immoralities and erroneous opinions of a minister, or on the other, to gloss over the unreasonable discontents and vices of a people."

"It is recommended to the friends of the Redeemer, throughout our particular connection, to observe a season of special prayer, either in the afternoon or evening of the first Monday of every month." Adopted, 1815.

"The churches in our connection are requested, at the Monthly Concert in September, to implore the special blessing of God upon the annual meeting of the Convention, and of the respective societies with which it is immediately connected."

"The Convention recommend to the Congregational churches in this State, to make it a standing rule, except in some uncommon cases, not to admit to occasional communion, after one year's residence, any persons of their own denomination, who by removal have become settled among them." 1822.

"It is recommended to Councils and other ecclesiastical bodies in connection with this Convention, not to ordain persons without charge, or as evangelists, especially if they are to labor in distant parts of the country, unless it should be required by peculiar circumstances, and appear to be an obvious call of Providence."

"The Convention recommend to all the churches in their connection to meet three times a year, unless particular circumstances render it inexpedient to meet so often, for the purpose of presenting themselves and their baptized children before the Lord; imploring the blessing of their covenant God upon them; instructing them and endeavoring to impress on their minds a sense of their special obligations to God for the peculiar privileges they enjoy, as the children of his covenant people." 1815.

"The Convention fully believing that Consociations greatly tend to promote the interests, the strength, and union of the churches, recommend and earnestly request that all the Congregational churches in Vermont, which have not adopted articles of particular union, should form themselves into Consociations, to consist of Pastors and Delegates."

Nearly all the churches are now either consociated, or formed into County Conferences, by which many of the same advantages are secured.

An inspection of the records of the Convention shows that numerous resolutions containing recommendations on very important subjects have been adopted, all going to manifest deep concern for the welfare of the churches. Many of these resolutions have been most timely, and often of great benefit. One or two more only will be formally quoted. In 1828, in pursuance of the report of a Committee, it was resolved, "That it be recommended to the churches in our connection, to enjoin it on their members who remove from the State, to take letters of dismission and recommendation to the evangelical church nearest the place of their residence, and present them as soon as possible. Also that a Circular be prepared and sent to the members removed beyond our limits, reminding them of their duty to become speedily united to some regular church of Christ." Some of the churches come up fully to the spirit of this recommendation, and systematically send a letter friendly and monitory, to all their members (whose residence is known) that have been

absent, in consequence of removal, more than one year, and have not asked for a letter of dismissal.

The Convention also recommended to each church, when a member of a "sister church residing within its bounds does not seek to become united with it, and is seen to be walking disorderly," to "report such a member to the church to which he belongs."

The Convention have recommended that prayer be offered for the blessing of God upon Colleges, on the last Thursday in February, and have passed many resolutions to encourage benevolent societies, maternal associations, temperance, the observance of the Sabbath, the circulation of the bound volumes of the Tract Society, and it may almost be said, to promote every good work.

The beneficial influence exerted by the Convention has doubtless been very great. The members associated, because, in regard to the great interests of the church, they were "joined together in the same mind, and in the same judgment." While they have sought the same end, the developement of their views to each other has strengthened their sympathies, and united them firmly in promoting the common cause. They have never become alienated on account of slight differences of opinion in regard to doctrine. Twenty-five years ago some ministers deemed it vastly important that the "Taste Scheme" should be embraced. Others were equally strenuous for the "Exercise Scheme." Both deemed the prevalence of their scheme vitally important to a just exhibition of the fundamental doctrines of the gospel. But neither class ever attempted so to weave in their peculiar views into the proceedings of the Convention, as to render two organizations necessary for their comfort. The Convention controlled the periodical called the "Adviser," during the seven years of its publication, but not an article on the controverted point was ever inserted in that periodical, nor probably ever offered for insertion. When they established a Constitution, they did not think it necessary to form a confession of Faith extending to minute points, which all must sign to the letter, or be excluded from coöperating with them. They accordingly, like some of the corresponding bodies of New England, professed to receive the well-known summary, the Assembly's Shorter Catechism, as containing essentially their views of doctrine. By this it was never understood, that to be connected with the Convention, a person must profess to believe every sentiment expressed in this Catechism; but that the Assembly "generally expressed" *their* views, or were generally correct in describing and defining the doctrines of Christianity. The Convention have ever been wakeful to the importance of correct doctrinal instruction. This is evinced by the character of the "Adviser;" by their proposing to the editors of the "Chronicle" to make their paper more doctrinal; by their recommending and printing, and extensively circulating the Assembly's Catechism; indeed by reported resolutions, and by their whole course of action. Views of doctrine essentially corresponding with the excellent formula already alluded to, have very extensively prevailed among the Congregational churches in Vermont. For twenty or thirty years, there has not probably been a single Arminian church, unless two or three are excepted which are well known to be Unitarian. These churches and their ministers have no connection of course either with the Associations or Consociations, or with the Convention. The consequence is, that the great evil in the churches has not been erroneous views in regard to doctrine, but want of spirituality—want of devotedness to the service of God—want of that self-denial, that holy living, which is the crowning excellence of religion. In regard to doctrine, the Convention, notwithstanding some difference of opinion, have rather rejoiced in their harmony of views, than wasted their strength in attempts to produce perfect uniformity. They have magnified their points of agreement rather than their points of difference. While they have watched to preserve the churches sound in the faith, their labors have been principally required in promoting holy living in them. At this, till a fearful departure from the faith shall ensue, or vast advances be made in active piety, they will have occasion still chiefly to aim. The good they have been instrumental in effecting, on this point, is undoubtedly immense, and can never be estimated till the revelations of the "great day for which all other days were made."

The number who composed the Convention for ten or fifteen years after its organization, was small, and very few attended who were not members. All the business, except the delivery of one or two public discourses, was usually transacted in the study or the parlor of the minister, whose hospitality they shared. But after the Anniversary of the Domestic Missionary Society, in 1823, was brought into connection with the meeting of the Convention, and especially after other Anniversaries were still added, the meeting, as the friends of religion desired, became numerously attended both by males and females; was of thrilling interest; and might well be denominated the religious festival of the State. This occasion has often been blessed to revive professing Christians, and pastors too; and many have returned to their homes in a spirit that has been the harbinger of good things. Notwithstanding the draft which is made upon the liberality of any village to provide for the Convention and the accompanying Societies, the meeting is solicited, perhaps always in the spirit of prayer, and with the desire, if not the expectation, that He who shed down heavenly influences on the day of Pentecost, will make it, as he often has done, the occasion of pouring out his Spirit; and the means of reviving his work in the church and congregation.

May the mantle of the departed men, who laid the foundation of the Convention, rest on those that live, and on those that in all future time may live to complete the superstructure; and may all the business of the Convention be transacted, and all the prayers be offered in such a spirit, that every future meeting may bear the inscription, "The Lord is there."

List of Settled and Unsettled Ministers and Candidates for the Ministry in the State of Vermont, Sept. 6, 1803.

Rev. Messrs. — Collins, Craftsbury; John Fitch, Danville; Asa Carpenter, Waterford; Leonard Worcester, Peacham; James Hobart, Berlin; Nathaniel Lambert, Newbury; Gardner Kellogg, Bradford; — Salisbury, Waitsfield; Lathrop Thompson, Chelsea; Stephen Fuller, Vershire; Tilton Eastman, Randolph; Asa Burton, Thetford; Martin Tullar, Royalton; — Gross, Hartford; James Converse, Weathersfield; Joseph Bowman, Barnard; Robinson Smiley, Springfield; Samuel Whiting, Rockingham; Sylvester Sage, Reuben Emerson, Westminster; Aaron Crosby, Dummerston; Hezekiah Taylor, Newfane; James Tufts, Wardsboro'; Gershom C. Lyman, Marlboro'; Jesse Edson, Halifax; William Hall, Grafton; Jonathan Hovey, Waterbury; Ebenezer Kingbury, Jericho; — Collins, Williston; Jedediah Bushnell, Cornwall; Increase Graves, Bridport; Eleazar Harwood, Pittsford; Ebenezer Hebard, Brandon; Daniel Kent, Benson; Lemuel Haynes, Heman Ball, Rutland; Samuel Leonard, Poultney; John Griswold, Pawlet; Benjamin Osborn, Wallingford; John B. Preston, Rupert; William Jackson, Dorset; James Murdock, Sandgate; John Willard, Lunenburg; Elijah Lyman, Brookfield.

Dismissed.—Rev. Messrs. Enos Bliss, Samuel Cheever, Jairus Remington, Joseph Brown, — Colton, Job Swift, Sylvanus Chapin, Benjamin Wooster, Silas L. Bingham, Elijah Norton, William Wells.

Candidates.—Messrs. Davis and Parker.

Meetings of Convention.

<i>Date.</i>	<i>Place.</i>	<i>Moderators.</i>	<i>Scribes.</i>	<i>Preachers.</i>
		<i>Rev. Messrs.</i>	<i>Rev. Messrs.</i>	<i>Rev. Messrs.</i>
1796, June 21,	Rockingham,	Job Swift, D. D.	Martin Tullar,	Martin Tullar.
1797, June 20,	Pawlet,	Joseph Bowman,	Gershom C. Lyman,	Gershom C. Lyman.
1798, June 19,	Barnard,	William Hall,	Martin Tullar,	Lemuel Haynes.
1799, June 18,	Grafton,	Eleazar Fairbanks,	Nathaniel Lambert,	Elijah Lyman.
1800, June 17,	Dorset,	Job Swift, D. D.	Jesse Edson,	Stephen Fuller.
1801, Sept. 1,	E. Westminster,	Asa Burton, D. D.	Martin Tullar,	Nathaniel Hall.
1802, Sept. 7,	Granville, N. Y.	Job Swift, D. D.	John Fitch,	John Fitch.
1803, Sept. 6,	Thetford,	William Hall,	Elijah Lyman,	William Hall.
1804, Sept. 4,	Royalton,	Gershom C. Lyman,	John B. Preston,	John B. Preston.
1805, Sept. 3,	Pittsford,	William Hall,	James W. Woodward,	Tilton Eastman.
1806, Sept. 2,	Brattleborough,	Asa Burton, D. D.	Thomas A. Merrill, D. D.	No Sermon preached.
1807, Sept. 1,	Middlebury,	William Hall,	Jedediah Bushnell,	John Fitch.

<i>Date.</i>	<i>Place.</i>	<i>Moderators.</i>	<i>Scribes.</i>	<i>Preachers.</i>
1808, Sept. 6,	Windsor,	Gershom C. Lyman,	Nathaniel Hall,	Stephen Fuller.
1809, Sept. 5,	E. Rutland,	Stephen Fuller,	Leonard Worcester,	Holland Weeks.
1810, Sept. 4,	Brookfield,	Asa Burton, D. D.	Leonard Worcester,	Chester Wright.
1811, Sept. 10,	Vergennes,	Asa Burton, D. D.	Holland Weeks,	Micah Stone.
1812, Sept. 8,	E. Westminster,	Gershom C. Lyman,	John Fitch,	Timothy Field.
1813, Sept. 14,	Pawlet,	Lemuel Haynes,	John Fitch,	John Keep.
1814, Sept. 13,	Woodstock,	Dan Kent,	John Hough,	Jacob Allen.
1815, Sept. 12,	Benson,	John Griswold,	Rufus Cushman,	Elihu Smith.
1816, Sept. 10,	Montpelier,	Asa Burton, D. D.	Chester Wright,	Amariah Chandler.
1817, Sept. 9,	Middlebury,	Asa Burton, D. D.	John Hough,	Thos. A. Merrill, D. D.
1818, Sept. 8,	Poacham,	Thos. A. Merrill, D. D.	Walter Chapin,	Leonard Worcester.
1819, Sept. 14,	Burlington,	Thos. A. Merrill, D. D.	Ralph Robinson,	Ezra Fisk.
1820, Sept. 12,	W. Westminster,	Thos. A. Merrill, D. D.	Elihu Smith,	Thomas H. Wood.
1821, Sept. 11,	Poultney,	John Griswold,	Rufus W. Bailey,	Dan Kent.
1822, Sept. 10,	S. Norwich,	Elijah Lyman,	Charles Y. Chase,	Asa Burton, D. D.
1823, Sept. 9,	Ludlow,	Thos. A. Merrill, D. D.	Calvin Yale,	Mason Knapen.
1824, Sept. 14,	Charlotte,	Joshua Bates, D. D.	Jonathan McGee,	Daniel O. Morton.
1825, Sept. 13,	Chelsea,	Thos. A. Merrill, D. D.	Charles Walker,	Silas McKeen.
1826, Sept. 12,	Castleton,	John Hough,	Joseph Torrey,	Reuben Smith.
1827, Sept. 11,	Montpelier,	Thos. A. Merrill, D. D.	Henry Hunter,	Hosea Beckley.
1828, Sept. 9,	Burlington,	Thos. A. Merrill, D. D.	Joseph Tracy,	Willard Child.
1829, Sept. 8,	Woodstock,	Thos. A. Merrill, D. D.	Willard Child,	Frederic E. Cannon.
1830, Sept. 14,	E. Rutland,	Joshua Bates, D. D.	Joseph Tracy,	James Anderson.
1831, Sept. 13,	Windsor,	Thos. A. Merrill, D. D.	Samuel Delano,	Asahel C. Washburn.
1832, Sept. 11,	Middlebury,	Calvin Yale,	Joseph Torrey,	James Patterson.
1833, Sept. 10,	Royalton,	Daniel O. Morton,	John K. Converse,	Edward W. Hooker.
1834, Sept. 9,	Brandon,	Simeon Parmelee,	Daniel O. Morton,	John Wheeler, D. D.
1835, Sept. 8,	Newbury,	John Wheeler, D. D.	Joseph Steele,	James Buckham.
1836, Sept. 13,	Castleton,	Charles Walker,	Lucius L. Tilden,	Constantine Blodget.
1837, Sept. 12,	Springfield,	Willard Child,	Harvey F. Leavitt,	

In 1804, the Convention concluded to have two sermons:—at the opening of the meeting, on “Tuesday, 2 o’clock, P. M., the Convention sermon, the object of which shall be to promote pastoral fidelity, and to urge on the churches the importance of being actively devoted to the divine service, and the promotion of religion;” and “On Thursday,” “at 2 o’clock, P. M., a Communion sermon and the administration of the Lord’s supper,” with which the public exercises generally close.

So far as can be ascertained from returns made to the writer, the Associations were organized as follows: Rutland (probably) 1788; Orange, Feb. 1, 1791; Addison, set off from Rutland, June 13, 1804; Northwestern, from Addison, June 15, 1808; Caledonia, (formerly Coos,) from Orange, Jan. 9, 1811; Pawlet, from Rutland, Sept. 25, 1811; Montpelier, from Royalton, Oct. 11, 1826; Black River, Nov. 6, 1827.

The Consociations were organized at the following times: Rutland, June 6, 1797; Addison, (once called the Northwestern,) from Rutland, June 13, 1804; the Northwestern, from Addison, June 14, 1808; Chittenden, from the Northwestern, July 4, 1828.

As the Associations usually sent Delegates to the Convention, the first year after their organization, the time of their being first represented will show very nearly, except in regard to Windham, the time of their original formation; Windham, 1796; Orange, 1799; Windsor, 1823; Lancaster, from Caledonia, 1835. Essex, N. Y., lying wholly in the State of New York, united, in 1829, and virtually withdrew, on its joining the General Association recently formed in that State. Union Consociation was represented, in 1822, but had been formed many years previously. Windham Consociation, and a Consociation formed a few years ago in Washington and Orleans counties, never sent a delegation to the Convention. A few churches in Washington county, N. Y., are Congregational, and their ministers have usually belonged to some of the Associations in Vermont. This will account for the fact, that the Convention, as appears by the table, once met at Granville, N. Y. The Northern Associations, in the east part of the State, Orange, Caledonia and Lancaster, are composed of members living on both sides of Connecticut river. Those on the west side are represented in the Convention, the others in the General Association of New Hampshire.

The corresponding bodies were first represented in the Convention as follows: General Association of Connecticut, 1801; General Assembly of the Presbyterian Church, 1805; General Association of Massachusetts, 1811; General Association of New Hampshire, 1811; General Conference of Maine, 1829;

Evangelical Consociation of Rhode Island, 1833. A formal connection has been established between the Convention and the Congregational Union of England and Wales, and also the General Association of New York. But no Delegate from either of these bodies has yet attended any meeting of the Convention.

LIST OF MINISTERS CONNECTED WITH THE GENERAL CONVENTION OF VERMONT, SEPTEMBER, 1837.

[The following list has been prepared from the last published minutes of the Convention. *s. s.* stands for stated supply.]

Windham Association.

Charles Walker, Brattleboro', East.
J. L. Stark Brattleboro', West.
James Tufts, *s. s.*, Dover.
J. F. Griswold, Fayetteville.
P. L. Orne, *s. s.*, Loudonderry.
Amos Foster, Putney.
J. Peabody, *s. s.*, Marlboro'.
Sylvester Sage, Westminster, East.
T. Field, *s. s.*, " West.
E. G. Bradford, *s. s.*, Wardsboro'.
J. Tufts, *s. s.*, Wilmington.
T. H. Wood, Halifax.

Pawlet Association.

E. W. Hooker, Bennington, 1st.
Aretas Loomis, " 2d.
William Jackson, Dorset.
E. W. Plumb, Pawlet.
Solomon Lyman, Poultney.
John A. Avery, Middletown.
David Wilson, Rupert.
James Anderson, Manchester.
Eli Meeker, *s. s.*, Sandgate.

Unsettled—Royal A. Avery, Union Village, N. Y.; Lyman Coleman, Andover, Ms.

Lancaster Association.

Solon Martin, Concord.
J. Glines, Lunenburg.

Black River Association.

Henry B. Holmes, Springfield.
Samuel Mason, Rockingham.
Nelson Barbour, Saxton's River.
Moses B. Bradford, Grafton.
Selah R. Arms, Windham.
Asabel Nott, *s. s.*, Weston.
Thomas Baldwin, Peru.
Horatio N. Graves, Townshend.
Justin Parsons, *s. s.*, Jamaica.
Silas H. Hodges, *s. s.*, Perkinsville.
Asabel Nott, Winhall.

Unsettled—Peter Read, Ludlow; Robinson Smilie, Springfield; Lucius F. Clark, Castleton; John Orcutt, Andover, Ms.

Orange Association.

Preston Taylor, Strafford.
Dan Blodgett, Post Mills, and W. Fairlee.
Luke Wood, *s. s.*, Vershire.
G. W. Campbell, Newbury.
Stillman Morgan, Corinth.
James Bockham, Chelsea.
E. G. Babcock, Thetford.

Windsor Association.

R. A. Watkins, *s. s.*, Hartford, West.
C. B. Haddock, *s. s.*, Hartford, White River.
Samuel Delano, Hartland.
Samuel Goddard, Norwich, North.
R. Shurtleff, D. D. *s. s.*, " South.
James Converse, Weathersfield, Centre.
Stephen Morse, Sharon.

Unsettled—John Richards, Windsor; Joseph Tracy, New York City.

Royalton Association.

John C. Wilder, Randolph, West.
F. B. Reed, *s. s.*, Barnard.
Daniel Wild, Brookfield.
Calvin D. Noble, Rochester.
Ammi Nichols, Braintree.
E. J. Boardman, Randolph.
Benjamin Abbott, Bethel.
Asa Putney, *s. s.*, Pittsfield.
D. H. Williston, *s. s.*, Tunbridge.
A. Royce, *s. s.*, Williamstown.

Unsettled—Lathrop Thompson, Chelsea; Joel Davis, Barnard.

Montpelier Association.

Joseph Thacher, Barre.
Levi Stone, *s. s.*, Cabot.
L. S. French, *s. s.*, Moretown.
Buel W. Smith, Montpelier, 1st.
S. Kellogg, *s. s.*, " Free chh.
Calvin Granger, Northfield.
Daniel Warren, Waterbury.

Unsettled—Justus W. French, Geneva, N. Y.; E. B. Baxter, Walden; S. G. Tenney.

Orleans Association.

[No returns.]

Northwestern Association.

J. K. Converse, Burlington.
E. W. Goodman, Charlotte.
S. Parmelee, *s. s.*, Williston.
James Dougherty, Milton.
M. Shedd, *s. s.*, Colchester.
M. Shedd, *s. s.*, Essex.
E. W. Kellogg, Jericho, 1st chh.
E. Smith, *s. s.*, " 2d chh.
B. B. Cutler, *s. s.*, Richmond.
S. Kingsbury, *s. s.*, Underhill.
John Wheeler, D. D. *s. s.*, Burlington Falls.
Moses Parmelee, Enosburgh.
S. Robinson, Morristown.
W. Smith, St. Albans.
E. H. Dorman, Swanton.
John Woodward, Cambridge.
Benjamin Wooster, Fairfield.

G. W. Ranslow, Georgia, Brick chh.
Asa Lyon, South Hero.
John Scott, Johnson.

Unsettled — John Wheeler, D. D., Pres. U. V.; James Marsh, D. D., Prof. do.; Joseph Torrey, Prof. do.; Henry P. Hickok, Burlington.

Caledonia Association.

David A. Jones, Danville.
Leonard Worcester, Peacham.
William Scales, s. s., Lyndon.
Josiah Morse, St. Johnsbury, 1st.
James Johnson, " 2d.
T. W. Duncan, s. s., Burke.
Thomas Hall, Waterford.
Chester Wright, Hardwick, 1st.
J. B. White, s. s., Barnet.
E. B. Baxter, s. s., Walden.

Unsettled—Luther Jewett, St. Johnsbury; T. W. Duncan, Burke; E. B. Baxter, Walden.

Addison Association.

Lampson Miner, Cornwall.
T. A. Merrill, D. D., Middlebury.
F. L. Whiting, s. s., Bristol.
V. Wolcott, s. s., Monkton.
V. Wolcott, s. s., Ferrisburgh.
H. F. Leavitt, Vergennes.
J. Bushnell, s. s., Weybridge.
S. Williams, s. s., Addison.
Dana Lamb, Bridport.
J. F. Goodhue, Shoreham.
J. Bushnell, s. s., Whiting.
Joshua Bates, D. D. s. s., Salisbury.

Unsettled—Joshua Bates, D. D., Pres. Middlebury College; John Hough, Prof. do.; William C. Fowler, do.; Sylvanus Chapin, Addison.

Rutland Association.

Harvey Curtis, Brandon.
D. D. Francis, Benson.
Joseph Steele, Castleton.
S. Williams, s. s., Clarendon.
Chauncey Taylor, Chittenden.
W. C. Denison, s. s., Hubbardton.
Henry Morris, Orwell.
Willard Child, Pittsford.
William Mitchell, East Rutland.
L. L. Tilden, West Rutland.
J. Thompson, s. s., Sudbury.
S. Martindale, s. s., Wallingford.

Unsettled—Ira Ingraham, Brandon; Eli Graves, Joel Graves, Tallahassee, Florida.

RECAPITULATION.

Associations.	Churches.	Ministers.
Windham,	14	14
Pawlet,	12	9
Black River,	14	10
Rutland,	16	12
Windsor,	14	7
Royalton,	15	10
Addison,	14	11
Orange,	10	7
Montpelier,	18	7
Northwestern,	37	19
Caledonia,	15	11
Orleans,	17	5
Lancaster,	4	2
Total,	200	124
Destitute churches,	74	

The Orleans Association was not reported, and the particulars were taken from the minutes of last year. The same remark applies to so much of the Northwestern Association as is not included in Chittenden County.

Baptist Ministers in New Hampshire, in 1795.

The first column of figures denotes the year when the church was formed; the second column, its number of members in 1795. Many of the Baptist churches first formed became extinct and have been revived. The first Baptist church in the State was formed at Newtown, in 1755, and the church in Weare was first formed in 1768.—C. B.

ROCKINGHAM COUNTY.

Samuel Shepard,	Brentwood,	1771	456
Edmund Pillsbury,	Northwood,	1780	104
John Peak,	Newtown,	1796	

STRAFFORD COUNTY.

Walter Powers,	Gilmanton,	1772	67
Nicholas Folsom,	Meredith,	1780	64
John Crockett,	Sandbornton,	1780	61
Jacob Newel,	Sandwich,	1793	112

HILLSBOROUGH COUNTY.

Samuel Ambrose,	Sutton,	1782	87
Amos Wood,	Weare,	1783	40
William Elliot,	Mason,	1786	36
Elisha Andrews,	Hopkinton,	1787	75
Job Seamans,	New London,	1788	118
Elias Smith,	Salisbury,	1793	134

CHESHIRE COUNTY.

Isaac Kenney,	Richmond,	1770	145
Ebenezer Bailey,	Westmoreland,	1771	39
Eleazer Beckwith,	Marlow,	1777	131
Biel Ledoyt,	Newport,	1778	89
Nehemiah Woodward,	Wendal,	1781	25
Elijah Willard,	Dublin,	1785	33
Jedediah Hebbard,	Cornish,	1787	28
Jeremiah Higbie,	Alstead,	1791	54
Abiel Bridgman,	Hanover,	1792	
Jonathan Cram,	Plainfield,	1792	36
Nathaniel Wilbore,			

GRAFTON COUNTY.

Jeremiah Ward,	Holderness,	1780	32
Cotton Hains,	Rumney,	1780	78
Uriah Smith, s. s.	Canaan,	1783	34
Isaiah Stone,	Landaff,	1788	101
Daniel Brainard,	Dartmouth,	1790	20
Samuel Currier,	Wentworth,	1793	36

Whole number of ministers, 30.—Vacant churches in the State, 11.

A BRIEF SURVEY
OF THE
CONGREGATIONAL CHURCHES AND MINISTERS
IN THE
COUNTY OF MIDDLESEX, AND IN CHELSEA IN THE COUNTY OF SUFFOLK, MS.,
FROM THE FIRST SETTLEMENT OF THE COUNTY TO THE PRESENT DAY :

COMPREHENDING

- I. A STATISTICAL TABLE, exhibiting a Complete List of those Churches, and of their several Ministers, with various interesting particulars respecting them.
- II. NOTES, supplementary to the Table.
- III. AN APPENDIX, containing additional notices of Churches and Ministers, and of their affairs; facts illustrative of ancient Ecclesiastical usages, &c. &c., with copious References to authorities throughout.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

N. B. The several towns are placed in the list, in the chronological order of their respective first churches.

In dates earlier than 1752, Old Style is to be understood, where no express notice is given, New Style is intended.

In the Notes, a complete list of publications is attempted of those clergymen who have deceased.

The numerals, 1, 2, 3, &c. are employed as references to authorities.

Where either of them is set immediately against a name in the list, it answers as a general reference for all the facts in the table pertaining to that name, which are not expressly referred to some other authority, except year of graduation, and age.

For all facts, for which no authority is expressly assigned, the compiler holds himself responsible.

The capitals, A, B, C, &c., refer to the Appendix.

The small (a) refers to Appendix.

The small (n) refers to the Notes.

(†) denotes, installed.

abt. about.

pr. probably.

Among the authorities referred to, are several manuscripts, beside town and church records. Of these, the principal are those of the Hon. Samuel Sewall, Esq., of Boston, who died January 1, 1730, having served his country in various offices of honor and trust, especially as a Judge of the Supreme Court of Massachusetts, from 1692, and as Chief Justice from 1718 till 1728, when he resigned. Many writings of his, in manuscript, are yet extant. Among them are,

1. A Journal extending, with some interruptions, from September 21, 1672 to July 8, 1677. Of this, the original was burnt ten or fifteen years ago, in a fire at Boston; but a transcript had been previously taken, which has been copied since.

2. A Journal in his own hand-writing, in three volumes, one in folio and two in quarto. These, including another small volume, containing his Journal during a voyage to England in 1689, extend from February 11, 1685 to October 13, 1729.

3. A Letter Book in folio, containing copies of his letters to correspondents in this country and England from 1686 to 1729.

4. A Common Place Book in quarto, where, among extracts from the writings of St. Augustine, Dr. Owen, and others, are also recorded various historical occurrences, interesting to the churches of that day.

As this gentleman ever took a deep interest in the concerns of religion and its ministers, and was strongly attached to the principles of Congregationalism, as they were understood and practised by the first settlers of New England, many facts of an Ecclesiastical nature, such as embodying churches, ordinations and deaths of ministers, &c., are faithfully recorded in them; of some of which matters of record the compiler has been glad to avail himself in the progress of this work.

The author takes this opportunity of presenting his grateful acknowledgments to the numerous clergymen and gentlemen, who have kindly assisted him in this compilation; and especially to John Farmer, Esq. of Concord, N. H., Rev. Joseph B. Felt of Boston, Rev. Dr. Pierce of Brookline, Rev. Dr. Fay of Charlestown, Rev. Mr. Coggin of Tewksbury, Rev. Mr. Bucklin of Marlborough, and Rev. Mr. Kittredge formerly of Groton, who, by repeated written communications, or by the free access they have procured for him to town and church records, have greatly contributed to whatever there is of completeness or accuracy in this work, in the matters to which it relates.

Burlington, June 12, 1838.

Jedidiah Morse, D.D. (2)	Woodstock, Ct.	1761	Y. C. 1783	† April 30, 1789 (18)	{ Feb. 22, 1820 (19)	June 9,	1826 65	(10) Rev. Dr. Fay.
Warren Fay, D.D. (19)	Northborough	Feb. 17,	1784 H. U. 1807	† Feb. 23, 1820				
Second Church, March 26, 1817	(1) Medfield	Jan. 1793 (2)	H. U. 1811	March 26, 1817				(1) Rev. Dr. Walker.
Thomas Prenlias	(1) Burlington	Aug. 16,	1794 H. U. 1814	April 15, 1818		Oct. 5,	1817 26	(2) Rev. Mr. Hurlbut, Sudbury.
James Walker, D.D (1)								(1) Rev. Mr. Crosby.
Westbrook Church, Jan. 9, 1833	(1) Hampden, Me.	Oct.	1799 Y. C. 1823	† Aug. 14, 1833 (2)				(9) Boston Recorder, Aug. 21.
Daniel Crosby								
WATERTOWN; First Church, July 30, 1630								(1) "Historical Sketch of," by Rev. Convers Francis, D. D.
George Phillips	(1) Raymond, Norfolk, Eng.		{ pr. C. U.	1630		July 1,	1644	(1) Mather's Magn. B. III pt. 2, ch. 4.
John Knowles	(2) Lincolnshire, Eng.		{ Eng. (n)	Dec. 9, 1640 (3)	1650 (n)	April 10,	1685 (n)	(2) Francis's History.
John Sherman	(4) Dedham, Essex, Eng.	Dec. 26,	1613 ——— (n)	bet. 1644-1648 (5)		Aug. 8,	1685 72	(3) Winthrop's History.
John Bailey	(2) near Blackburn, } Lanc. Eng.	Feb. 24, 1643-4	—— (n)	† Oct. 6, 1686	1692	Dec. 12,	1697 54	(4) Mather's Magnalia, R. III.
Thomas Bailey	(2) pr. near Blackburn, }			Nov. 2, 1687		Jan. 21,	1688-9 35	(5) Francis's History, p. 36, 37.
Samuel Angier	(2) Lanc. Eng. (n) }	March 17,	1655 H. U. 1673	† May 25, 1697		Jan. 21,	1719 64	
Church of, Oct. 6, 1697	(1)							(1) At first, the "East Church."
Henry Gibbs	(2) Boston	Oct. 8, 1668 (4)	H. U. 1685	Oct. 6, 1697		Oct. 21,	1723 56	(2) Sewall's Journal.
Seth Storer	(3) Saco, Me.	May 27,	1702 H. U. 1720	July 22, 1724		Nov. 27,	1774 73	(3) Francis's History.
Daniel Adams	(3) Medway	Jan.	1746 H. U. 1774	April 29, 1778		Sept. 16,	1778 33	(4) Farmer's Geneal. Register.
Richard R. Elliot	(3) New Haven, Ct.	Oct. 8,	1752 H. U. 1774	June 21, 1780		Oct. 21,	1818 67	(5) Rev. Mr. Francis.
Conv. Francis, D.D. (5)	(5) West Cambridge	Nov. 9,	1795 H. U. 1815	June 23, 1819				

[To be continued.]

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN MIDDLESEX.

THE County of Middlesex was incorporated in 1643, the same year with Suffolk (which then included Norfolk county) and Essex,¹ and doubtless derived its name from its location; the then inhabited towns of it being chiefly in *the midst*, between those two counties or *sections* of county. It contains forty-five towns, beside the city of Lowell; and by the census taken in 1837, 98,565 inhabitants, a number exceeding that of any other county in the Commonwealth. [¹*Spofford's Gazetteer*, 1828.]

CHARLESTOWN.

Church of: now, First Church, Boston.

This church was the third, in the order of time, in Massachusetts proper, as distinguished from the colony of Plymouth; being preceded only by the first church in Salem, established Aug. 6, 1629; and by the church of Dorchester under Rev. Messrs. Warham & Maverick, which had been embodied and organized early in 1630 at Plymouth in England.¹ It was gathered (A) by Gov. Winthrop, Dep. Gov. Dudley, Mr. Isaac Johnson and Rev. Mr. Wilson, (principal men among the founders of the Massachusetts colony) who entered into church covenant (B C) at Charlestown, July 30, 1630. (D) And having been enlarged in the interval by repeated accessions, it chose and ordained (E) its officers, Aug. 27th following. But scarcely was it thus organized, before it was removed and permanently established at Boston, in consequence of the removal there of the major part of its members. These had originally intended settling at Charlestown. Here the governor had ordered timber for his dwelling-house to be cut and framed; and here the great body of the people that accompanied him across the Atlantic, had erected "cottages, booths and tents about the Town Hill" for their accommodation, and met for public worship under the shelter of a large tree. (F) But the prevalence of a mortal sickness, and a difficulty then experienced of procuring a sufficiency of fresh water, putting many before long upon seeking a new place of abode, Mr. Johnson and others went over the river to Shawmut, afterwards Boston, to dwell. These were soon followed by others in such numbers, that in a short time, (how soon exactly, seems now impossible to ascertain,) most of the members of the church recently gathered at Charlestown, had taken up their residence in Boston. And now this more flourishing settlement being made by them at first the principal, and quickly after the sole place of their public worship, it gave to this church its permanent location and name. [*Prince's N. E. Chron. Pt. II. sect. 2, p. 241—250. Emerson's Hist. Sketch. p. 12. 1 Prince's N. E. Chron. Pt. II. sect. 1.*]

WILSON. Mr. Wilson, a son of Rev. Dr. William Wilson, a prebendary of St. Paul's, (London?) was a student and a fellow of King's College, Cambridge; a Master of Arts at Emmanuel's of the same university; and a minister of Sudbury, a noted borough and market-town in the county of Suffolk, Eng.¹ Suffering for nonconformity in his own country, he came to New England in 1630;² was ordained (G) teacher of the church of Charlestown, Aug. 27th of that year;³ and its pastor, Nov. 22, 1632, after its removal to Boston.⁴ "A very holy, upright man, and for faith and love inferior to none in the country, and most dear to all men."⁵ He published, while in England, 'Some Helps to Faith,' 12mo.⁶ An extemporary sermon also, from Jer. xxix. 8, the last that he preached at the Boston Lecture, and taken down at the time of delivery, in short hand, was published some years after his death,¹ by the title of 'Watchword to Christians against Dreams.'² [¹*Mather's Magn. B. III. 2 Winthrop's Hist. 3 Winthrop's Hist. Vol. I. p. 211. 4 Allen's Biog. 5 Catalogue of Lib. of Hist. Soc.*]

First Church. (H)

The members of First Church, Boston, resident in Charlestown, continued to worship at Boston, with their brethren there, about two years. Then, the difficulty of crossing the river on the Sabbath in winter, and an opportunity of procuring Mr. James, a clergyman lately arrived from England, for their pastor, determined them to endeavor obtaining the enjoyment of church privileges by themselves. Upon application they were dismissed, together with Mr. James and wife, thirty-three in all, from First Church, Boston, Oct. 14, 1632;¹ and were gathered into a distinct church, (that

which is now First Church, Charlestown,) Nov. 2, of the same year.² Speaking of Charlestown in 1651, Johnson observes,—‘The whole Towne consists in its extent of about 150 dwelling-houses. Their meeting-house for Sabbath assembly stands in the Market-place, very comly built and large, the officers of this church are at this day one Pastor, (K) and one Teacher, (K) one Ruling Elder, (L) and three Deacons, the number of souls’ (in Church fellowship?) ‘are about 160.’³ [*Winthrop’s Hist. Vol. I. p. 98.* ¹*Records of First Church, Boston, pp. 3, 4.* ²*Rec. of First Church, Charlestown, title page.* ³*Wonder Working Providence, B. I. ch. 18.*]

JAMES. Mr. James came from Lincolnshire, of which county, from the verses inscribed to him by Johnson, he appears to have been a native, and also a minister, well reported of for “courteous speech, and worke of Christian love.”¹ He arrived at Boston June 5, 1632; was received as a member by First Church (into which his admission and that of his wife are numbered in the records, 149, 150); and being dismissed thence with others to be embodied into a new church at Charlestown, (M) he was probably chosen and ordained its pastor on the day of its gathering. Dismissed from his pastoral charge at Charlestown, in consequence of an unhappy disaffection of Mr Symmes the teacher and of a majority of the brethren towards him,² he retired to New Haven; accompanied Rev. Messrs. Knowles of Watertown and Thompson of Braintree in their voyage to Virginia to preach the gospel in 1642; and some years after returned to England. There he was resettled in the ministry at Needham in Suffolk; and ejected for nonconformity in 1662. But he afterwards preached in that town to a considerably numerous society. He died at Needham: and though denied by his Episcopalian successor a place of burial, except in “the unconsecrated corner, left for rogues, &c.” yet he was pronounced by Dr. Calamy, in his Account of the ejected Ministers, “a very holy, good man.” [*Allen’s Biog.* ¹*W. W. Prov. B. I. ch. 26.* ²*Winthrop’s Hist. I. 182.*]

SYMMES. Mr. Symmes was chosen a lecturer at Atholines in the city of London, 1621. Thence he removed to Dunstable, 1625. But harrassed repeatedly with processes against him in the Bishops’ Courts for nonconformity, he at length with his family quitted his native country. He arrived in New England Sept. 1634;¹ was admitted into the church at Charlestown Dec. 6th of that year;² chosen its teacher Dec. 22;¹ and doubtless ordained as such the same day. (N) After the dismissal of Mr. James, in 1636, he was (by election and repeated ordination, it is presumed) constituted its pastor; and in this office he continued till his death, Feb. 4, 1670—1. (O) He preached the Election sermon in 1648.³ Among his numerous descendants, were Rev. Zechariah Symmes, first minister of Bradford, his son; and Rev. Thomas Symmes, first minister of Boxford, (afterwards of Bradford,) his grandson.⁴ [*Mather’s Magn. B. III.* ¹*Winthrop’s Hist.* ²*Chh. Rec.* ³*Allen’s Biog.*]

HARVARD. Mr. Harvard, the venerated founder of Harvard University, had been ordained in England, being enrolled by Mather among the ministers of his “First Classis.”¹ He probably arrived in this country in 1637, in which year, on Aug. 1, he was admitted as a citizen of Charlestown.² A place has been given him in the list among the ministers of that town, because he has been usually reckoned as one heretofore. Rev. Dr. Eliot calls him, “pastor of the church at Charlestown;”³ and in a list of its ministers, drawn up in modern times, and inserted in the church records, Vol. II. Mr. Harvard is numbered among them. But though he was a resident in Charlestown, and a member of its church, it is next to certain that he was never called to office in that church. (P) The only notice to be found of him in the church records is this of his admission as a member, viz. “1637: 9 mo: day 6. John Harvard and Anna his wiffe, with Robert Cuttler were admitted.” The date of his death, and a few other interesting particulars respecting him, are preserved as follows, in ‘A Chronological Table of some few memorable occurrences,’ annexed to Danforth’s Almanack for 1649, printed at Cambridge. “1638: 7 mo: 14 day. John Harvard master of Arts, of Emmanuel Colledge in Cambridge, deceased; and by will gave the half of his estate (which amounted to about 700 pounds) for erecting the Colledge.” (P) [*Mather’s Magn. B. III. Introd.* ¹*Town Records.* ²*Eliot’s Biog.*]

ALLEN. Mr. Allen was educated at Caius College, Cambridge; and was minister of St. Edmund’s in Norwich, his native city, till silenced in 1636 for refusing to read the Book of Sports. He arrived at Boston in 1638; became a member of the church at Charlestown, Dec. 22, 1639;¹ and shortly after, it is probable, was ordained its teacher. (Q) He continued with the people of his charge till about 1652. (Q) He then returned to England, and was again settled in the ministry at Norwich; and though ejected in 1662, still preached to his people, as opportunity offered, till his death in that city in 1673. His publications were 1. ‘An Invitation to thirsty Sinners to come unto their Saviour,’ composed in this country, and printed twice with a preface by Rev. Mr.

Higginson. 2. 'The Scripture Chronology,' printed in England, 1659. 3. 'The way of the Spirit in bringing Souls to Christ.' 4. 'Sermons upon the necessity of Faith.' [*Eliot's Biography*. ¹ *Church Records*.]

SHEPARD. Mr. Shepard was the eldest son of Rev. Thomas Shepard of Cambridge; a fellow of Harvard College; ¹ and ordained as teacher of the church of Charlestown, (see E), of which Mr. Symmes was then the pastor.² He died suddenly of the small pox, which he caught of one of his flock, while visiting him at his desire;³ and was extolled by President Oakes, in a Latin oration pronounced at the Commencement after his death, "as holding the first rank among the ministers of his day."⁴ [¹ *Eliot's Biog.* ² *Chh. Records*, p. 11. ³ *Mather's Magn. B. IV.* ⁴ *Allen's Biog.*]

SHEPARD, Jr. Mr. Thomas Shepard, Jr. was the only surviving son of the preceding; (R) and the image of his father's virtues. His early, sudden death was deeply lamented. [*Mather's Magn. B. IV.*]

MORTON. Mr. Morton was the eldest son of Rev. Nicholas Morton, minister of St. Mary Overy's, Southwark; and educated at Wadham College, Oxford, of which he was chosen a fellow, and where he was honored with the friendship of the warden, the celebrated Dr. Wilkins,¹ afterwards bishop of Chester. From a zealous conformist he became a Puritan;² and was settled in the ministry at Blisland in Cornwall.³ Being ejected by the Act of Uniformity in 1662, he established about 1666, and for twenty years conducted an academy at Newington Green, near London, in which many young ministers were educated by him.⁴ Daniel De Foe likewise, author of Robinson Crusoe,⁵ and Gov. Shute of Massachusetts,⁶ were of the number of his pupils. For his nonconformity he was at length compelled to relinquish his school as well as the pulpit, and to seek an asylum in New England.⁷ He landed in this country in July 1686; and was soon after installed (S) as pastor of the church in Charlestown.⁸ According to Rev. Dr. Eliot, he was also Vice President of Harvard College: and "while in this office, composed a system of logick, which was copied by the students every year, as they became members of that society," till it was "laid aside for one on a more improved plan by Mr. Brattle."¹ "A copy of each is in the cabinet of the Historical Society."¹ He died April 11, 1698. (T) His publications were numerous, though generally brief; he being a declared enemy of large volumes.² They were, 1. The little peacemaker, on Prov. xiii. 10.—2. Foolish pride, the makebate, 1674.—3. Debts discharge, Rom. xiii. 8.—4. The gaming humour considered and reprov'd.—5. The way of good men for wise men to walk in.—6. Season birds, an inquiry into the sense of Jer. viii. 7.—7. Meditations on the first 14 chapters of Exodus, &c.—8. The spirit of man, meditations on 1 Thess. v. 23.—9. Of common places, or memorial books.—10. A discourse on improving the country of Cornwall.—11. Considerations on the New River.—12. Letter to a friend, to prove money not so necessary as imagined.—13. The ark, its loss and recovery.^{1, 2} He wrote also "Advice to candidates for the ministry," &c. which is copied in Calamy's Continuation: and two works of his in manuscript are preserved in the libraries of the Massachusetts Historical Society, and Bowdoin College.^{1, 2} [¹ *Eliot's Biog.* ² *Allen's Biog.* ³ *Farmer's Geneal. Reg.* ⁴ *Sewall's Letter Book*, July 28, 1716.]

BRADSTREET. Mr. Bradstreet was a son of Rev. Simon Bradstreet of New London, Ct., a grandson of Simon Bradstreet, Esq., governor of Massachusetts, and the father of Rev. Simon Bradstreet of Marblehead:¹ "a very learned man;" and so accomplished a Greek scholar, that he was introduced by Lieut. Gov. Tailer to Gov. Burnet with saying, "Here is a man who can whistle Greek."² On the list of baptisms in the church records, is the following by him: viz. "1702. Sept. 13. Mr. Simon (quondam Judæus) Barnes:" which was thus noticed at the time by a friend in Boston: "1702. Sept. 13. Lord's Day, Mr. Bradstreet baptiseth Simon the Jew at Charlestown, a young man whom he was instrumental to convert."³ [¹ *Alden's Epitaphs*, Vol. III. p. 106. ² *Allen's Biog.* ³ *Sewall's Journal*.]

STEVENS. Mr. Stevens was a son of Deacon Joseph Stevens of the First or North Church of Andover.¹ His birth stands thus recorded in the Andover Town Book: "Joseph Steeuens y^e son of Joseph Steeuens & Mary Steeuens borne y^e 20th. of June 1682." He was a tutor of Harvard College, a fellow of the corporation, and ordained (U) as colleague pastor with Rev. Mr. Bradstreet. He died suddenly, in the midst of life and usefulness, of the small pox,¹ then fatally prevalent in Boston and the vicinity. (V) His only daughter, and a sister of his wife, Mrs. Eliza Foye, victims also of that distemper, were buried with him in the same tomb.² He preached the Artillery Election Sermon in 1715. "His last discourse, entitled, 'Another and better country,' &c. and annexed to it, a discourse on the death of Rev. Mr. Brattle of Cambridge, were published."¹ He was father of Rev. Benjamin Stevens, D. D. of Kittery, and great-grand-

father of the late Rev. Joseph Stevens Buckminster of Boston.¹ [¹ *History of Andover*, by Rev. Abiel Abbot, p. 148. ² *Boston News Letter*, Nov. 13—20, 1721.]

ABBOT. Mr. Abbot was ordained (W) as colleague with Mr. Bradstreet, after the death of Mr. Stevens. He preached the Duddleian Lecture in 1764.¹ He also preached the Artillery Election Sermon in 1735, which was published. Other publications of his were a sermon on the rebellion in Scotland, 1746; and another against profane cursing and swearing, 1747. [*Allen's Biog.* ¹ *Rev. J. Peirce, D. D.*]

PRENTICE. Mr. Prentice, previously to his installation (X) as colleague with Mr. Abbot, had been settled at Arundel, Me.¹ From that place he appears, by the following minute in the published Journal of Rev. Thomas Smith of Falmouth, now Portland, to have been dismissed in 1738, viz. "Sept. 19. 1738. There was a council to-day about Mr. Prentiss' 'leaving his people.'" He died at Cambridge, his native town, to which he seems to have retired at the burning of Charlestown by the British in 1775, (Y) and was buried at Charlestown.² [¹ *Rev. Dr. Sewall's Journ.* Oct. 8, 1739. ² *Mem. in Chh. Records, Vol. II.*]

PAINÉ. Mr. Paine, a son of Rev. Joshua Paine of Sturbridge, was the first settled minister in Charlestown, after its recovery from the conflagration by the British in 1775. His ministry, cut short by death, was of but little more than a year's continuance. [*Chh. Records, Vol. II.*]

MORSE. Dr. Morse studied divinity at New Haven, Ct. and was there ordained as an Evangelist (Z) in the autumn of 1786, to minister to the church at Midway, Ga., in the place of its pastor, Rev. Abiel Holmes, (afterwards of Cambridge, Ms.) who was then absent on account of ill health.¹ At Midway he remained, it is presumed, till he came to Charlestown. He preached the Artillery Election Sermon in 1803, and the Convention Sermon in 1812. In the summer of 1820, after his dismissal from Charlestown, he made a tour under commission from the President of the United States, "for the purpose of ascertaining, for the use of the government, the actual state of the Indian tribes in our country."² A report of the results, in part, of this tour was afterwards made to the Secretary of War; and having been submitted to congress, was published under the author's own inspection at New Haven in 1822.³ Dr. Morse died at New Haven, having been highly distinguished in life both as a divine, and as an author. His writings on geography, which have passed through many editions, are universally known. His other publications were 1. *The American Gazetteer*, 1797, and 1804.—2. *Thanksgiving Sermons*, 1795, 1798, 1799.—3. *Fast Sermons*, 1798, 1799, 1812.—4. *On the death of R. Cary*, 1790; of Thomas Russell, 1796; of James Russell, 1798; of George Washington, 1800; of Mary Russell, 1806.—5. *Masonic Sermon*, 1798.—6. *Address to the students at Andover Academy*, 1799;—7. *before the Humane Society*.—8. *Artillery Election Sermon*, 1803.—9. *History of New England*, with E. Parish, 1804.—10. *True Reasons on which the election of a Professor of Divinity was opposed*, 1805.—11. *Sermon at the African meeting-house*, 1808;—12. *at the ordination of Hezekiah May*, 1803;—13. *of J. Huntington*, 1808;—14. *before the Asylum*, 1807;—15. *before the Society for Propagating the Gospel*, 1810;—16. *at the Convention*, 1812;—17. *before a moral association*, 1813.—18. *Appeal to the public on the controversy concerning Harvard College*, 1814.—19. *Sermon at the annual meeting of the Commissioners for Foreign Missions*, 1821.—20. *Report on Indian affairs, being a narrative of a tour made in 1820*. 8vo.³ [¹ *Rev. Abiel Holmes, D. D., Cambridge.* ² *Rev. Mr. Felt, Boston.* ³ *Allen's Biog.*]

FAY. Dr. Fay studied divinity with Rev. Dr. Austin of Worcester. He was ordained at Brimfield, Nov. 2, 1808; dismissed at his own request June 26, 1811; installed at Harvard, Jan. 26, 1814; and from that place dismissed at his own request, Jan. 5, 1820. [*Rev. Dr. Fay.*]

Second Church.

PRENTISS. Mr. Prentiss, a son of the late venerable Thomas Prentiss, D. D. of Medfield, studied divinity at Cambridge, and died within a year from his settlement..

WALKER. Dr. Walker pursued his theological studies at the same place. [*Rev. Dr. Walker.*]

Winthrop Church.

CROSBY. Mr. Crosby was a student of Andover Theological Seminary;¹ ordained at Conway, Jan. 31, 1827; and dismissed (at his own request) July 24, 1833.² [¹ *Rev. Mr. Crosby.* ² *Boston Recorder*, Feb. 9, 1827; and Aug. 7th. 1833.]

WATERTOWN.

First Church.

WATERTOWN, known originally as Sir Richard Saltonstall's plantation, was incorporated Sept. 7, 1630 (answering to Sept. 17, 1630, N. S.), the same day with Boston.¹ It then included within its limits, Weston, Waltham, and a part of Lincoln.¹ With regard to the time, when its First Church was gathered, there has been much difference of opinion. Johnson dates this church from 1631;² and calls it the seventh gathered church in the colony: giving precedence, in respect to age, to the churches of Salem, Charlestown, Dorchester, Boston, Roxbury and Lynn; though the five last named he represents to have been gathered in 1631, as well as that of Watertown. This loose, and in some respects, certainly inaccurate arrangement, is followed by C. Mather.³ But an earlier date for the embodying of this church, sanctioned by Mather himself in his *Life of Rev. George Phillips*,⁴ and adopted as the most probable by Rev. Dr. Francis in his *History of Watertown*, is July 30, 1630. On that day, according to the author of the *Magnalia*, in the above named memoir, about forty men, of whom Sir Richard Saltonstall was first, subscribed a solemn covenant (there cited at full length) "in order unto their coalescence into a 'church estate.'" And by this transaction, it is assumed, in the next section of the memoir just referred to, that "*a church of believers*" (was) "*gathered at Watertown.*" Viewing this then as its true date, the first church of Watertown was coeval with the first church of Boston, and posterior to none in the Massachusetts colony, in point of time, except the first church in Salem, and the original church of Dorchester, which removed to Windsor in Connecticut.

This ancient church contained in 1651 about 250 members;² and continued to be the only church in Watertown upwards of sixty years from its foundation. But a division was then effected in it. In 1692, during an earnest contention respecting the site for a new meeting-house, the parties agreed to refer the matter in debate to a committee, to be appointed by the governor and council.¹ This committee fixed, for the purpose intended, on a spot west of the original place of worship, but nearer than that to the centre of the town, and within the present bounds of Watertown.¹ Their report was protested against by a numerous minority, who were extremely dissatisfied with the location which it proposed for a new meeting-house.¹ But notwithstanding their opposition, a meeting-house was erected on the site recommended by the committee; and when it was finished, it was accepted by vote in town meeting, as the place of public worship for the whole town.¹ Measures were now taken to procure for it a minister. After repeated unsuccessful proposals for settlement in it to Mr. Henry Gibbs, who had been preaching in the old meeting-house the chief of the time since 1690, though without ordination, "the church," with the concurrence of the town, invited Rev. Samuel Angier in 1696 to become their minister in the new house of worship.¹ Mr. Angier accepted their invitation, and was installed May 25, 1697.¹ And Oct. 6, following, a church was gathered from among the adherents to the old meeting-house, (though with much opposition from "the western party, having the selectmen on their side;") and Mr. Gibbs above mentioned was ordained its pastor the same day.⁵

Watertown now contained two churches, and two religious societies, with a settled minister in each, beside an association for holding public worship among themselves by "the Farmers," so called, inhabitants of the most westerly part of the town, which was incorporated in 1713, as the town of Weston.¹ Still the town was not as yet legally divided into parishes; and both its ministers appear to have been paid from its public treasury.¹

But after the death of Mr. Angier, the town was divided in 1720 by the general court of the Province into two distinct precincts, viz. the eastern, comprehending Mr. Gibbs's people, and the western, comprising those who had been Mr. Angier's.¹ At the same time, for the better accommodation of those concerned, the court likewise ordered, by their committee for running the dividing line, that in each precinct, the existing meeting-house should be removed to a spot designated by that committee, or otherwise that a new meeting-house should be erected upon that spot within a given time.¹ With this order of court, a majority of the inhabitants of the western precinct, (including doubtless a majority of the church belonging to it,) promptly complied. They first attempted to purchase (of the town, it is supposed, for whose use it was originally built) the meeting-house that had been Mr. Angier's, in which all or most of them had hitherto been accustomed to worship, for the purpose of removing it to the site which the court's committee had pitched upon. But not succeeding in this effort, they bought the old meeting-house in Newton, then for sale; removed the materials to the place appointed by the committee, near the present meeting-house of Rev. Mr. Ripley in Waltham, and there erected them anew in 1721.¹ In 1723, Mr. Warham Williams was ordained as the minister of the west precinct in Watertown;¹ and as there is no account on record of the gathering of

a church in this precinct upon or previously to that solemnity,⁶ it is presumed that the church of which Mr. Williams was the pastor, was the same as that to which Mr. Angier had formerly ministered within the present limits of Watertown. (A¹) At the incorporation of this precinct, as the town of Waltham, in 1738, its church became of course the church of Waltham.

Upon the division however of the town into two precincts in 1720, and the appointment of a new place for public worship in each, by order of court, there was a party in the western precinct, that firmly adhered to the meeting-house in which Mr. Angier had officiated.¹ They assumed to be a distinct, or third church and society in the town: and had for their minister a Mr. Robert Sturgeon, who had been employed with others, at the death of Mr. Angier, to supply his pulpit; and who now, whether regularly or not inducted into office, performed among them the proper duties of a pastor, baptizing their children, &c.¹ To decide upon the regularity of these proceedings, two Ecclesiastical councils were convened at Watertown in 1722, probably by the invitation of the western precinct. (B¹) The latter of these councils assembled May 1, and condemned the doings of Mr. Sturgeon and his party.⁷ And from this time his friends seem to have gradually withdrawn from him, and united themselves to one or other of the two regular societies: and his meeting-house, which had been for thirty years a cause of contention, has long since been demolished, or crumbled of itself into ruins.¹ [¹ *Historical Sketch of Watertown, by Rev. Convers Francis.* ² *Wond. W. Prov. B. I. ch. 23.* ³ *Magn. B. I. ch. 5.* ⁴ *Magn. B. III.* ⁵ *Sewall's Journal.* ⁶ *Rev. Mr. Ripley, Waltham.* ⁷ *MS. Journal of Rev. Joseph Sewall.*]

PHILLIPS. Mr. Phillips was educated (as Prince supposes) at Cambridge University, and settled in the ministry at Boxted in Suffolk, Eng.¹ He came to this country in 1630 with Gov. Winthrop, and assisted in gathering the church at Watertown,² of which he lived and died the pastor. He was eminent in his day, as "a man mighty in the Scriptures,"³ which he used, it is said, to read through entirely six times a year;³ and as one, who was "at the first more acquainted with the way of church discipline, since owned by Congregational churches," (C¹) than others of the early settlers;⁴ and at his death he was mentioned with honor, as "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."⁵ He published a treatise entitled, "A Vindication of Infant Baptism;" to which was added another, "Of the Church."⁶ He was the father of Rev. Samuel Phillips of Rowley; great-grandfather of Rev. Samuel Phillips of Andover; and the common ancestor of other individuals of his name in succeeding generations, distinguished for their liberal patronage of literary, charitable, and religious institutions. [¹ *Francis's Hist. pp. 83, 84.* ² *Mather's Magn. B. III.* ³ *Johnson's W. W. Providence, B. I. ch. 88.* ⁴ *Hubbard's Hist. p. 186.* ⁵ *Winthrop's Hist. Vol. II. p. 171.*]

KNOWLES. Mr. Knowles, "a godly man, and a prime scholar,"¹ had been a student of Magdalen College, and a fellow, in 1625, of Katharine Hall, Cambridge; and after commencing preaching, a lecturer (D¹) at Colchester.² He came to New England in 1639;³ and was ordained as colleague pastor with Rev. Mr. Phillips of Watertown the following year.¹ In 1642, he went with Mr. Thompson of Braintree, and Mr. James formerly of Charlestown, to preach the gospel in Virginia.³ Upon his return to Massachusetts, he was for a short time "again in the ministry at Watertown, associated with Mr. Phillips's successor."² In 1650 Mr. Knowles returned to England;³ preached in the cathedral at Bristol; and being ejected thence in 1662 by the Act of Uniformity, he retired to London.³ Here, in 1672, he was settled as colleague with Rev. Thomas Kentish at St. Katharine's;² and died April 10, 1685, "probably between 80 and 90 years of age."³ [¹ *Winthrop's Hist. II. 18.* ² *Francis's Hist.* ³ *Allen's Biog.*]

SHERMAN. Mr. Sherman was educated at Emmanuel College, Cambridge: but scrupling the required subscription, he retired from the university without a degree, "under the persecuted character of a 'Colledge Puritan.'"¹ He came to this country in 1634; and preached his first sermon at Watertown.¹ After a few weeks' continuance there, he went to New Haven; preached with great acceptance in most of the towns in that vicinity, and was invited to take charge of the church at Milford.¹ But now, declining for some reasons to preach altogether, he was chosen a magistrate of that colony, and continued in this office two or three years.¹ At the death of Mr. Phillips, receiving an invitation to become his successor, he resumed preaching, was settled at Watertown, and during his protracted ministry there, sustained a very exalted character, both as a scholar, a divine, and a Christian.¹ For mathematical and astronomical learning he was particularly eminent.¹ So much did he excel in the pulpit, that he obtained with his most judicious hearers the appellations of "a second Isaiah, the honey dropping, and golden mouthed preacher."¹ And his lectures (E¹) delivered once a fortnight for thirty years, many of the students at Cambridge used to walk to Watertown to hear;

and afterwards acknowledged "the durable and abundant advantage," which they had derived from them.¹ He was a Fellow of the Corporation of Harvard College, and one of the joint moderators of the Reforming Synod in 1679.² He preached before the Convention of Congregational Ministers in Massachusetts in 1682; and his sermon is the first on that occasion upon record.³ [¹ *Mather's Magn. B. III.* ² *Francis's Hist.*]

BAILEY. Mr. Bailey, "having received a good classical and general education," commenced preaching at Chester, Eng.; went to Ireland shortly after, and spent about fourteen years in the ministry of the gospel at Limerick.¹ Here the success of his labors was so remarkable, that (in the words of Mather) "he seemed rather to fish with a net, than with an hook, for the kingdom of God."² But neither his acknowledged talents and piety, nor his abundant usefulness, could save him from persecution for his nonconformity. After several imprisonments on this account, he came to New England probably in 1684;¹ took up his residence at Boston; and beside preaching occasionally for other ministers, he appears to have been for some time a stated assistant of Rev. Mr. Willard of the South Church, till his removal to Watertown in order to settlement. (G¹) He was installed (H¹) at Watertown, Oct. 6, 1686; and here as well as in Boston, "his services were much sought, and highly valued."¹ But suffering much from ill health and low spirits, he resigned his pastoral charge in 1692;¹ returned to Boston, and became an assistant minister of the First Church till his death. Mr. Bailey preached the Artillery Election Sermon, 1692.¹ His publications were, "A Farewell Address to his loving and dearly beloved Christian friends in and about Limerick;" and "Man's Chief End to glorifie God, or some brief Sermon-Notes on 1 Cor. x. 31."¹ [¹ *Francis's Hist.* ² *Mather's Magn. B. III. Pt. 4, ch. 7.*]

BAILEY, Jr. Mr. Thomas Bailey was a younger brother of the above Rev. John Bailey, and came to this country with him.¹ While at Boston where he and his brother at first lived, he preached occasionally, especially at the Thursday Lecture;² went to Watertown to reside, at the earnest request of the people, as an assistant minister (J¹) to his brother, Nov. 2, 1687, and died shortly after, Jan. 21, 1689.¹ At his decease, his brother remarked in his diary respecting him, "He died well, which is a great word; so sweetly, as I never saw the like before."¹ [¹ *Francis's Hist.* ² *Sewall's Journ. Aug. 27, 1685; April 8, 1686.*]

ANGIER. Mr. Angier was son of Edmund Angier of Cambridge, and a descendant, on the mother's side, from the celebrated Dr. Ames, author of the *Medulla Theologiae*. Previously to his installation (K¹) at Watertown, he had been settled at Rehoboth, where he was ordained Oct. 19, 1679. He was the father of Rev. John Angier of Bridgewater. [*Francis's Hist.*]

Church of.

This church was originally distinguished by the title of "The East Church." The circumstances which led to its formation, have been briefly narrated under the "First Church." The following notice of its gathering, and of the ordination of its first pastor, is from the Journal of Judge Sewall. "Fourth day Oct. 6. 1697. A Ch. is gathered at Watertown, East-End, and Mr. Gibbs Ordained. Mr. Fox ordains, Mr. Sherman gives the Right Hand of Fellowship. This was done in y^e Afternoon in y^e open Aer tho' a Cold day. The Western party having y^e Selectmen on y^e Side, got possession of y^e Meeting-house, and would not suffer the Assembly to enter there. The Lord be mercifull to his people, pardon our Sins, and heal our gaping Wounds!" At the division of the town by the General Court in 1720 into two precincts, this church was comprehended in the East Precinct; and since the incorporation of the Western Precinct, as the town of Waltham, it has been the only Congregational church in Watertown.

GIBBS. Mr. Gibbs was a son of Mr. Robert Gibbs, merchant, of Boston.¹ He went to Watertown Nov. 1690, as an assistant to Rev. John Bailey after the death of his brother Thomas; continued to preach there after Mr. Bailey's resignation and removal to Boston; was recommended to the town for settlement over them by the committee appointed by the Governor and Council for determining the site of a new meeting-house; and received repeated applications from the town to become their minister, especially after that building was completed.¹ But seeing cause to decline these applications, he was not ordained till after the installation of Mr. Angier in the new meeting-house; when he was permanently settled over the friends of the old meeting-house, in which he had then been preaching, with but little interruption, about seven years.¹ Though the former part of Mr. Gibbs's ministry was spent in the midst of strife and contention at Watertown, yet he conducted himself with so much prudence and integrity, as that he secured the love, respect and confidence of both parties.¹ He preached the Artillery

Election sermon in 1704, which was published : as was also a little treatise of his, entitled, "The certain Blessedness of all those, whose sins are forgiven, considered, confirmed and applyed, from Psalm xxxii. 1, 2 ;" and after his death, a little volume gathered from his papers, "full of affectionate and practical counsels," with the title, "Godly Children their Parents Joy ; exhibited in several Sermons, &c. 1727." ¹ (L ¹) [¹ *Francis's Hist.*]

STORER. Mr. Storer was a son of Col. Joseph Storer of Wells, Me. His ministry at Watertown was a quiet and useful one, and of fifty years' continuance. [*Francis's Hist.*]

ADAMS. Mr. Adams, his successor, a son of Elisha Adams, Esq. of Medway, studied divinity "partly with the Rev. Mr. Bucknam of his native town, and partly with the Rev. Mr. Browne of Sherburne :" and died lamented within six months of his settlement. [*Francis's Hist.*]

ELIOT. Mr. Eliot, a lineal descendant of Rev. John Eliot, the "memorable apostle of the Indians," pursued the study of theology under the direction of Rev. Mr. Leonard of Woodstock, Ct. and when called to the pastoral office in Watertown, was a tutor at Harvard College. He published "A Discourse delivered at Athol at the Consecration of a Lodge, Oct. 13. 1803 : " "A Discourse delivered at Dedham, at the Consecration of Constellation Lodge, Oct. 19th. 1803 : " "Two Sermons preached at Watertown, Sept. 30th. and Oct. 7th. 1810," from Acts ii. 47 : and "Two Sermons preached at Watertown, Sept. 22d. 1816," from Deut. xxxii. 47. [*Francis's Hist.*]

FRANCIS. Dr. Francis studied divinity at Harvard University. ¹ The sermon at his ordination was preached by Rev. Dr. Osgood of Medford, from 1 Tim. i. 15, was "printed at the request of the Society, and was the last production published by the venerable and eloquent preacher." ² [¹ *Rev. Mr. Francis.* ² *Francis's Hist.*]

[To be continued.]

ON THE MODESTY BECOMING A CHRISTIAN MINISTER.

[By Rev. Daniel Dana, D. D.]

Nothing is so essential to the prosperity of religion, as the character of its ministers. Their office and work require high and peculiar qualifications. In this point all are substantially agreed.

In the character of an *untaught teacher*, the most ignorant perceive an incongruity. The veriest of hypocrites demands in a minister, unimpeached sincerity ; and the most profligate of men, a spotless example.

So pervading and general a sentiment carries with it decisive evidence of truth. It is drawn from the inmost depths of the human mind. It may be impaired ; but it cannot be effaced. Even in the present low state of religion and morals in the community, it retains much of its original strength.

Many things, indeed, in the existing condition of our country, are adapted to improve the ministerial character, by eliciting and strengthening some of its best attributes.

While most other sciences are making rapid advances, it would be unnatural that religion, the best of all sciences, should stand still.

The rapid extension of the gospel, with the imperious demand for its still farther extension, is fitted to rouse the energies of every minister, to quicken the impulses of his heart, and nerve the vigor of his arm.

In the mean time, an endless variety of domestic objects and interests prefer their claims. While societies, anniversaries, public assemblies, resolutions and speeches are indefinitely multiplied, no minister can well be idle. His thoughts and feelings, and, if he has them, his talents and eloquence, will have an ample field for their exhibition.

But amidst these demands for energy, and temptations to display, there is latent danger. Especially there is danger lest virtues of the more passive or secluded cast, be neglected and forgotten. There is one virtue, I mean that

of *modesty*, which is already cast into the shade ; and is, indeed, in some danger of being transferred from the list of virtues to that of weaknesses.

It is my wish to speak a word for this lovely stranger ; to lead her out from her seclusion, to vindicate her rights, and to assign her due importance and praise.

I remark, then, in the first place, genuine modesty does not imply, strictly speaking, an undervaluing of one's own character and attainments. This is true in an absolute, and a comparative sense. It is admitted that the apostle, in addressing Christians, enjoins them, in *lowliness of mind, each to esteem others better than themselves*. But these expressions cannot bear a literal construction. Thus understood, they would inculcate on Christians the sweeping conclusion, that all around them were better men and better Christians than themselves ; which, of course, would be false. Still the apostle's meaning is very plain ; and he puts the guard in the right place. Knowing the pride of the human heart, and the proneness even of the partially sanctified to judge too unfavorably of others, and too favorably of themselves, he would have them reverse the proceeding. He would have them transfer to themselves that severity which they are prone to exercise toward others ; and to others, that unbounded candor which they are apt to indulge toward themselves. Just as in the case of a staff, or wand, which has been much bent a particular way, we correct the obliquity, not simply by giving it a straight position, but by bending it the opposite way. Thus viewed, the apostle's direction will coincide with the idea of the ancient philosopher, who represented mankind as passing through the world with each a bag, or wallet, on his shoulder, in the fore-part of which he placed the faults of his neighbors, and in the hinder part, his own. "The business of philosophy," he adds, "*is to turn the wallet.*" The business of Christianity is substantially the same. And what a delightful revolution would be witnessed in neighborhoods, in churches and communities, if all Christians, and all ministers, adopted these lovely principles of judgment.

If modesty does not consist in forming too low an opinion of our own characters and attainments, still less is it found in the habit of verbally disparaging ourselves. Some persons never speak of themselves, but in the most debasing terms. This, however, is a very equivocal proof of modesty. Rather, it is an artful, but ill-concealed attempt at self-exaltation. Believe the declarations of these very modest persons, and you bitterly disappoint them. Adopt their opinions, and you incur their resentment and hatred.

Nor is true modesty inconsistent with *decision* in opinions, or in character. The modest man, indeed, forms his opinions on great and interesting subjects with caution ; for he investigates coolly ; he sees difficulties, and feels the force of objections. But this caution is the parent of confidence—a just confidence, which, as it is not easily acquired, is not easily resigned. It is the superficial thinker who never patiently examines, never doubts, and never hesitates. And as his opinions are formed in the dark, it is not unnatural that they should take flight at the first approach of daylight. A volume might be written on the emptiness and superficiality of these arrogant pretenders, in contrast with the modesty of real science.

And why should it be thought that modesty is incompatible with decision of character ? Does it obliterate from the mind a sense of moral obligation ; of the immutable distinction between right and wrong ? Does it destroy the fear of God, and reverence for his laws ? Does it efface the impression of his all-surrounding presence, and all-seeing eye ? These are the elements which go to constitute genuine decision of character. And they all find a natural and welcome abode in the subdued and self-diffident mind.

Indeed it is the modest man alone, who duly appreciates the difficulties, as well as the motives of virtue ; its obstacles, not less than its rewards. Of course, he alone is prepared to pursue a uniform and inflexible line of rectitude. Let the world, then, correct its estimate of things. Let it transfer to this unassuming class, that praise of decision and energy, which it has been too apt to bestow on the bold, the self-confident, and the reckless.

Nor is there any thing in genuine modesty which relucts from the loftiest enterprises, or the most vigorous efforts. The motto adopted by one of the most

unassuming, as well as energetic men of the age just passed, was, *Expect great things; attempt great things*. Animated by this simple, but noble maxim, he pursued, through a long life, a course of action which has poured unnumbered blessings on the millions of India, and endeared his name to every friend of religion and humanity.

An example of consummate modesty, combined with the boldest enterprise and courage, has been furnished by our own country, in the case of her most illustrious son. The unaffected reluctance and self-diffidence with which Washington accepted the two highest offices in her gift, could be surpassed only by the commanding power and success with which their diversified duties were executed. And to this moment, the problem remains unsolved, whether as a hero, or a magistrate, he exhibited superior excellence.

But we ascend higher still. The great apostle of the Gentiles was as humble and modest, as he was great. No man more perfectly familiarized the declaration of Jesus to his disciples; *Without me, ye can do nothing*. Still, we hear him declaring, with more than human courage; *I can do all things, through Christ strengthening me*. And where is the page of history which records exploits or sacrifices in the cause of Christ, which can bear a comparison with his?

It appears, then, that modesty is not that tame, spiritless, inefficient thing which many seem to imagine it. It is allied to the best and noblest qualities of the human mind and heart. It is a prominent and lovely attribute of some of the most estimable characters which have ever shone forth in our world. A vast proportion of the acknowledged ornaments and benefactors of their species, have been genuinely modest men. A vast proportion of the solid good which has been effected for the interests of human society, has been effected by the unassuming and unpretending part of mankind. We need not except the achievements of science and philosophy. Sciolists and semi-philosophers, it is confessed, have usually been vain, self-sufficient and arrogant. But genuine and thorough-going philosophers, men of finished minds, and finished learning, have been self-diffident and modest. Those who have conversed most intimately with the works of God, and the mysteries of nature, have found little time or inclination to admire themselves, or their works. Those who have pierced the earth, and scaled the stars; who have launched forth on voyages of discovery, into the infinite regions of space, have returned, but to confess the imperfection of their powers, and their acquisitions. Of this we have a fine specimen in the case of the prince of philosophers. While Newton resided at the university, Roger Cotes was there, and a Fellow of the same college with himself. He was of kindred genius and pursuits, and died at the age of thirty-four. Newton, sometime after his death, exclaimed, with his own touching simplicity, "If he had lived we should have *known something*." What views this wonderful man had of his own powers and attainments, may be gathered from another remark which he made toward the close of his life. "I do not know," said he, "what I may appear to the world; but to myself, I seem to have been only like a boy playing on the sea-shore, and diverting myself in, now and then, finding a smoother pebble, or a prettier shell, than ordinary; while the great ocean of truth lay all undiscovered before me."

When speaking of that modesty which becomes the Christian, and especially the Christian minister, we are arrested by a thought which, if true, is deeply interesting. Modesty is not a mere appendage or ornament of religion; but enters into its very constitution and essence. If, in the Christian professor, modesty is absent, religion itself is absent. If, in this point, there is a flagrant defect, doubt and suspicion are thrown over his whole character. The importance of this thought gives it a claim to a careful development.

All religion has its foundation laid in humility. Humility, too, pervades the superstructure. The representation of the ancient father was scarcely too strong, when he said, in reply to the question, What is the first thing in religion? Humility. What is the second? Humility. What is the third? Humility. The real Christian, by the light of God's spiritual and searching law, has found his own depravity—his deep and utter depravity; his guilt, his ruin, his helplessness, his exposure to the endless wrath of a just God. He has felt a repentance which breaks the heart with unutterable grief for sin, and inspires

it with habitual self-abasement. If he has hope of pardon, that hope centres in atoning blood. Nor does he feel himself less indebted to the power of the Holy Spirit, for a new heart, and for every right disposition. These thoughts are familiar. They are engraved in his inmost heart. Let such a man be proud if he can. But it is impossible. He is laid under necessity, precious, absolute necessity, to be humble. And if humble, then modest. For what is modesty, but humility looking out at the eyes, beaming in the countenance, and spreading itself over the whole deportment?

Further; real religion is progressive; and progress in religion is progress in humility. The Christian does not live, but Christ lives in him. All his attainments in holiness, he owes, not to his own self-originated resolutions, and independent efforts, but to the power and grace of his Master. If these are not facts, the gospel is a set of enigmas; and the Bible, the most unintelligible of books. But the Christian feels these things to be facts. And this feeling is adapted to destroy every root and fibre of pride and self-complacency. If he differs from the vilest of mankind, he ascribes it to sovereign grace. If he makes any advance on his own attainments, he is but the more indebted to the same sovereign grace. Who sees not, then, that every advance of holiness will be an increase of humility and self-abasement?

We may take another view of things. Progress in religion is progress in pious sensibility; in delicacy of spiritual perception, taste and feeling. The advanced Christian takes expanded and elevated views of the beauty and perfection of God, and of the mysteries of his Saviour's love. These views impart a quickened sense of his own personal and infinite obligation; and thus he cannot compare what he has rendered to his God and Saviour with what he was bound to render, but with tenderness and grief. His warmest love appears cold; his tenderest gratitude, a kind of guilty ingratitude. His most ardent devotion seems too languid; and his best obedience, scarcely worthy of the name. The mind which is occupied by such views as these, can find no room for pride, or vanity, or ambition. It can be the abode of no feelings, but those of the most subdued and humble character.

The Christian minister must hold habitual and intimate converse with the Bible. And of all books in the world, the Bible maintains the most determined, uncompromising hostility with human pride. All its doctrines and precepts, all its warnings, promises and threatenings are designed to subdue and eradicate this worst and most pernicious of all the vices of the mind. Especially do those mysteries of Revelation, which baffle our reason, and elude our comprehension, tend to promote modesty of intellect, as well as humility of heart. And there is no man who will fairly put his mind and heart to these sublime mysteries, without finding their auspicious practical influence. They will effectually subdue vanity and pride. They will inspire that humility which is the parent and nurse of every lovely virtue.

The true minister is eminently a man of prayer. And what is prayer, but the immediate approach of a frail, impure, erring child of dust, to the HIGH AND HOLY ONE. Must not such an approach be almost necessarily attended with an entire prostration of spirit? In company with a fellow mortal, a man may too easily find materials for pride, arrogance, and self-sufficiency. But can a man be proud, arrogant, and self-sufficient in the presence of SPOTLESS PURITY, and INFINITE MAJESTY? And must not such an intercourse leave behind it an impress on the mind, the countenance, and whole demeanor? Can the man, or the minister, who is habitually vain, self-conceited, self-satisfied, be a man of prayer? We cannot follow him to his retirement. His closet may reveal no secrets. But does not such a demeanor reveal secrets of the most affecting and appalling kind?

In a word, the true minister of Jesus resembles his Master. If it be true, that without the spirit of Christ no man can be a Christian; it is emphatically true, that without the spirit of Christ no man can be a Christian minister. *Learn of me*, says the Saviour, *for I am meek and lowly*. Humility, then, is the first lesson that He teaches. Until this lesson is learned, nothing is learned. A prayerless and profane minister is a solecism indeed. And why not a vain and proud minister too?

We have now had opportunity to perceive that modesty, though confessedly a bright ornament of the Christian character, is not a *mere* ornament, but rather a constituent part of that character. In other words, we have seen that without it, a man can scarcely be a real Christian; and much less, a consistent and exemplary one. In our discussion we have had in immediate view, the minister of the gospel. In our further remarks on the subject, we shall have a still more particular reference to this order of men.

Let us then glance at some considerations which evince the value and importance of modesty to the Christian minister.

It cannot but exercise a salutary influence on his investigation of truth, and the formation of his religious opinions. Not, as we have seen, that it will impart an indecisive air to his speculations. Not that it will repress the spirit of the freest inquiry. Not that it will preclude the mind from any accessible source of information, or any legitimate instrument of knowledge. But the modest man, in all his inquiries, will bear in mind the imperfection of his faculties, and the necessarily limited sphere of their operation. He remembers that error is often found on the surface, while truth must be sought many degrees below it; that error is artful, insinuating, obtrusive; while truth is simple, modest, and retiring. Above all, he remembers that the Author of truth has established certain boundaries which mortals may not pass; which to transcend, is fraught with numberless evils. These are maxims which are obvious to common sense; but which philosophers and divines have often overlooked. If modern France has proved that the principles of civil and political liberty, when pushed to excess and extravagance issue in folly, madness and ruin; modern Germany has proved that the principles of philosophical investigation may be so perverted and over-done, as to originate the most monstrous errors and absurdities. Many of its metaphysicians and theologians, taking leave of sober reason, and bursting away *extra flammantia mania mundi*, have found themselves in regions of darkness never before explored. A little common sense, and common modesty, would have saved themselves the disgrace, and the world the annoyance of these deplorable exhibitions. Still, the actual influence of these wandering stars on the interests of religion and literature, has been unspeakably disastrous. So much parade of learning, and affectation of philosophy, combined with so much cold-blooded, heartless infidelity, could not fail to produce wide-spread and destructive effects. The human mind has been unhinged; the most settled principles of belief have been undermined, and the wildest of vagaries have assumed the solemn garb of reason and philosophy. Our own country has sustained a shock in its most vital interests, and especially in its religion. There was a time when the infidelity of Germany under the name of an improved theology, threatened to deluge our land like a flood. And even now, when the evil is somewhat checked at its source, its transmitted and deleterious influence is far from being unfelt in our country. A bold and reckless spirit of speculation, a contempt for long established opinions, and a preference of *new error* to *old truth*, are still but too prevalent. While these temptations beset our young ministers and students, and while many are actually ensnared, there are others, it may be confidently believed, who have taken a salutary alarm. Looking through the emptiness of false philosophy, and perceiving the wretched impotence of reason as a religious guide when unaided by light from heaven, they feel the absolute necessity of implicitly submitting the understanding to heavenly illumination, and of seeking religious truth at its divine source. It is in the exercise of this meek and modest spirit alone, that religious truth is found; and here is the only security from the wildest and most pernicious errors. So far as this spirit prevails, ministers become safe and instructive guides to their fellow men. So far as it prevails, the church is *the pillar and ground of the truth*; the light of a darkened and erring world.

As modesty is thus needful to the minister in forming his religious opinions, it gives a grace to his manner of imparting them. It is admitted that the grand and fundamental truths of religion are perspicuous in themselves, and plain in their evidence. If, on these topics, it is the duty of every Christian to think and speak with decision, it is still more clearly the duty of every minister.

But confidence is not arrogance; nor is decision, dogmatism. There is a harsh, magisterial air in the pulpit, which makes truth seem repulsive; and from the lips of some preachers, grace itself appears ungracious. It is a calm, unobtrusive manner which most unequivocally betokens conviction in the speaker; and it is this manner which is most adapted to beget conviction in the hearer. There is an unaffected, honest deference which a judicious minister knows how to pay to the understanding of his hearers; and this deference is generally paid back with interest. Prejudices and objections often fly before it, which would have stood their ground against severity and dogmatism. All the distinguishing doctrines of the gospel are naturally unwelcome to the human heart. But it is not therefore the less undesirable, that by a harsh, overbearing manner in the delivery, they should be rendered still more repulsive. And if, on the other hand, there are truths, as doubtless there are, which are adapted to soften and to break the most obdurate heart, how important is it, that the mildness and tenderness of their exhibition be such as should give them the fullest, deepest impression.

So long as human hearts retain their depravity, and Christians their imperfections, so long will differences and contrarieties of opinions find their way into the church. These discrepancies of opinion will give birth to religious controversy. And how humbling is the thought, that religious controversy is often conducted with greater acrimony than is generally witnessed in the contests of worldly men. And how much more deplorable is it, that the acrimony should frequently be not in direct, but *inverse* proportion to the importance of the subject debated. Yet such has been too often the case. If in regard to the government of the church, the divine Author of the Bible has given to his followers a degree of latitude, which is probably the case; then it follows, that all bitter disputes as to the form of church government are at once needless, fruitless and wicked. Yet it is by disputes upon these, and other unessential topics, that the church has in every age been agitated, convulsed and torn asunder. These things are the opprobrium of religion, the grief of the pious, and the triumph of the ungodly. When shall such evils be banished? When shall these fires of hell be extinguished? When shall the church witness again that golden era, when Christians *loved each other with pure hearts fervently*; when the whole *multitude of those who believed*, were of one heart and of one mind? We answer; when Christians shall imbibe more of the spirit of their meek and lowly Master; when they shall honestly resolve to treat great things as great things, and little things as little things; when, conscious of their own infirmities and errors, they shall treat kindly the infirmities and errors of their brethren; when they shall be modest in their claims, and generous in their concessions. When these revolutions shall take place, the church will arise from her depressions, will cast off her incumbrances, will look forth in beauty and glory, the joy of earth, and the bright resemblance of heaven.

The modesty we are recommending is an important safeguard against a *worldly* spirit. Than such a spirit, nothing is more inveterately hostile to the power and prosperity of religion. To the Christian minister, it is peculiarly noxious. It cripples his energies, and impairs his usefulness. It even corrodes the vitals of his piety. In every age, it has *cast down many wounded*. In every nation, its progress has been marked with spiritual desolation and death in the church, and in its ministry. In our own age and country, the dangers from this source are singularly multiplied and alarming. With a fertile soil, a free government, and a rapid advance in the arts and luxuries of living, we have had for years an exuberant tide of wealth and prosperity flowing in upon us. The world has seemed to array itself in new charms, and life to exhibit new attractions. Pleasure, self-gratification, in all their varied forms have become the universal rage. The church has not escaped the contagion. Never, perhaps, in any period or country was the church pervaded by such a spirit of gain, of luxury, and splendor, as in our own at the present time. In this state of the church, the condition of the minister is dangerous and trying in the extreme. What shall prevent his being swept away by the torrent of fashion? What shall save him from plunging into that vortex of worldliness and dissipation,

where dignity of character is lost, and ministerial influence is lost, and not unfrequently shipwreck is made of an immortal hope? But these are not the *only dangers*. He may be precluded by narrowness of circumstances, from *running a race with the votaries of wealth and splendor*. He may find himself the object of neglect, of pity, or scorn, with those who claim to prescribe the laws of fashion, and the tone of public sentiment. And what shall sustain him in circumstances like these? We answer; in both the cases supposed, the minister has one resort, one refuge. He may find it in a subdued, humble, un aspiring mind; and he can find it no where else. If he has sat at the feet of a lowly Saviour, he has found where real happiness springs. If he has risen to communion with God, he can look down on all which the world thinks elevated and great. If he is enriched with the treasures of the gospel, and may communicate these treasures to others, he is rich to his heart's content. If he has the humble hope of his Saviour's smile, he may well be deaf to the world's applause; and repay its neglect, or scorn, with compassion.

If the spirit of worldliness is disastrous in its influence on the ministerial character, the spirit of ambition is not the less so. Many, indeed, who have been inaccessible to the attractions of wealth and splendor, have been corrupted and destroyed by the love of praise. This passion is as powerful as it is pernicious. Wherever it gains access, it takes possession of the whole soul. It claims to reign supreme, and without a rival. The Deity himself is dethroned. The wretched devotee, withdrawing his worship from his Maker, becomes the worshipper of himself. Nor is he content till the whole church and the whole world unite in the same idolatry, and bow at the same altar. If the question be asked, what is the source of those numberless errors and heresies which have vexed and distracted the Christian church, from age to age, it must be replied, that the grand source of the evil is ambition. Men possessed of some learning, but of still more restlessness, and love of distinction, have perverted the Scriptures. Not content to let them speak their own language, they have invented a language for them. Some novel, but false idea has darted into their own minds; and they have found it in the Scriptures, or forced it upon them. The deviation from truth may at first be small; but as the importance of the new idea becomes identified with their own importance, it soon becomes a great and momentous affair. Every thing in the Bible which remotely countenances the favorite, is sedulously pressed into the service; and every thing of a contrary aspect, as sedulously overlooked. Gradually a new *theory* arises, which, itself immortal, is to give immortality to its author. But the cause of truth and piety receives a wound; and error and division are perpetuated in the church.

Such has been the origin of error in the past ages of the church. In every age of the church, there is danger that men occupying eminent stations, men ambitious of literary distinction, and not distrustful of their own powers, should substitute the *form or semblance* of Christianity in the place of its vital essence. And this the more, as it is well known that a *plausible counterfeit* of the doctrines of the gospel is, to the generality of human hearts, more welcome than those doctrines themselves. Ministers of every description, especially those of the younger class, are exposed to the same snare. It is gratifying to personal vanity, and of this the best have enough, to be uttering one's own novel and showy fancies, rather than those plain, old-fashioned doctrines of the Bible, which have nothing to recommend them, but their everlasting truth, and infinite importance.

But there are other modes in which ambition is displayed and gratified. Let us cast a momentary glance across the Atlantic. Let us contemplate the great British anniversaries, and the manner in which they are conducted. These occasions bring together a considerable portion, not only of the piety and benevolence, but of the taste and fashion, the distinguished nobility, with the dignified and respectable clergy of the metropolis and the nation. Not a few of the speeches are uttered by ministers of the gospel. These speeches are often prepared with much care; they are highly ornamented—surcharged, indeed, with flowers of rhetoric, and flights of imagination. The speakers frequently compliment each other in no very measured terms. Their speeches are generally received by the audience with emphatic expressions of approba-

tion. Those which are peculiarly brilliant call forth loud and reiterated bursts of applause.—Here, then, certain serious questions arise. Will these exhibitors return entirely unharmed? Will their Christian character and feelings sustain no shock? If they brought to the scene some portion of spirituality and humility, will they carry as much away? Or will they be too apt to leave the greater part behind? In this pleasant collision of effort, on the one part, and admiration on the other, will no flame be enkindled, consuming the best sensibilities of the Christian, and even the finest feelings of natural delicacy? In this species of commerce, while a corrupting, deteriorating influence is imparted to the individual, will not a portion of the same bad influence return back upon the community?

The religious anniversaries of our own country are conducted in a more correct and chastened style. If on this point our British brethren view us as lagging behind the spirit of the age, we may well cherish the wish, that the period may be distant, when we shall overtake it. Yet with us, serious and menacing evils exist. The species of eloquence which these occasions are found to cherish, is not always in keeping, either with the principles of good taste, or the genuine spirit of Christianity. Some speeches, indeed, delight us by their fulness of thought, and force of reasoning; by their genuine pathos, and unaffected piety. In others, we perceive such a spirit of levity and display, with perhaps such abortive attempts at the sublime or pathetic, as are truly disgusting. It cannot be denied that these occasions subject the modesty and humility of our clergy, the younger part especially, to a severe test. Those, not unfrequently, whose qualifications and claims are most decisive, have an insuperable reluctance to these public appearances. While those with whom they are objects of ambition, rarely come forward, either with advantage to the public, or with honor and safety to themselves. Cases have occurred, in which the unlimited indulgence of this ambition has proved the wreck of moral feeling and the sacrifice of Christian character.

A young minister comes forward under the most promising auspices. Apparently he is devoted, humble, unobtrusive, and lovely. His talents excite public notice. Societies of various descriptions take measures to enlist him in their cause. His first great public effort is approved; the second, admired; the third, warmly applauded. Soon, his character as a popular public speaker, is established. His name is extensively known, and his praise is sounded by a multitude of tongues. But in the meantime, where is that simplicity, once so lovely! Where is that modesty, so attractive; and where that spirituality, so delightful? Alas, they are gone; they are utterly vanished. His countenance, his air, his whole demeanor, proclaim him vain, self-sufficient, arrogant; almost *a man of the world*. Who that knew him once, is not ready to exclaim,

“If thou art he!—but O, how fallen!”

And who that has observed the progress of human character, and human events, is not prepared to witness a fall still more signal and tremendous; still more decisive of character and fate?

It might be difficult, perhaps impossible, to carry forward the great religious objects of the day, without the aid of those public assemblages to which we have referred. They may be necessary instruments of awakening and keeping alive the general attention and interest. Nor do those evils to which they have sometimes given birth, hold any natural or necessary connection with them. In themselves, they would seem calculated to expand the heart, to purify and elevate the affections, to spread a healthful influence over the public mind, and to excite the energies of Christians to their noblest possible exercise. It is only by a perversion, that they become scenes of mere curiosity, of amusement, of display; occasions of giving and receiving the incense of adulation. And surely it is a signal and lamentable perversion, when, in this way, they become instruments to secularize religion, to pollute the sentiments and taste of the people, and to deteriorate the character of ministers.

But it is not in these public scenes alone, that ministers are exposed and ensnared. Perils throng around their daily path. Even when engaged in their duties which should make and keep them humble, they are in danger of losing

their humility. Even that kindness and partiality of an affectionate people, designed by Heaven to stimulate and lighten their labors, too often furnish fuel to their pride and vanity.

The dangers of which we are speaking are not excluded, even from the pulpit. This is a sacred enclosure; and of all possible intruders, pride would appear to be the most unseemly and odious. Yet from this master sin, entwining itself about every fibre of the human heart, the holiest and humblest of men are not wholly delivered. The angels of light, in their purity, and their worship, cover their faces, and sink in dust. While man, stained with guilt, and odious in his pollution, dreams of personal excellence; forgets himself, and his Maker; is unabashed and irreverent in the presence of INFINITE MAJESTY. What do angels think? What do they think of our worship; of our sermons and prayers; of our praises and confessions? What do they think of what we style our reverence and devotion, our humility and love? And what does HE THINK, who charges the angels themselves with comparative impurity and folly?

Would not the Sabbath acquire a new sacredness, and the sanctuary, an unspeakably increased interest, did every minister bring to the pulpit a deeply impressed sense of A PRESENT DEITY? It would be the death-blow of vanity and irreverence. The spirit of levity, and the spirit of display would vanish before it. His looks, his tones, his air, his *every thing* would indicate the ambassador of Heaven. The sanctuary would assume the solemnity and silence of the tomb. Many would be ready to exclaim, *How dreadful is this place!* Few would retire unimpressed or unprofited.

The minister who is serious and humble in the sacred desk, will naturally be chastened and modest in his deportment elsewhere. This is of high importance to the impression he will be apt to make on the general mind, both as it regards his personal character, and the religion he inculcates. Many respectable men are not discriminating in their views of religious doctrines. But most men are quick-sighted enough in detecting moral distinctions in the characters of religious guides. A meek and modest minister is generally known and noted, to the honor of religion. And so is a proud and arrogant minister, to its disgrace.

These remarks, on a topic of no small interest, are confessedly desultory. The writer has not aimed, either to treat the subject very methodically, or to exhaust it. It is still fruitful of very important reflections. The hints he has thrown out, he submits with great deference to the ministers of the gospel. He particularly asks for them the attention and candor of those numerous young men in a course of training for the Christian ministry, who, in forming their own character, are preparing to form the character, and shape the destiny, of those numberless immortal minds with which they will be hereafter surrounded.

SKETCH, STATISTICS, ETC. OF THE THEOLOGICAL SEMINARY OF ANDOVER.

[By Oliver A. Taylor, M. A.]

THE THEOLOGICAL SEMINARY OF ANDOVER, had its origin in Phillips Academy. This was founded April the 21st, 1778, by the united liberality of two brothers, the Hon. Samuel Phillips of Andover, and the Hon. John Phillips of Exeter, N. H. To ten persons, who, in connection with the donors themselves and ever afterwards the Master for the time being, were to constitute a Board of Trustees, with power to fill any vacancies which might occur in their body, they transferred a certain amount of property, the income of which was to be forever appropriated and expended for the support of a free school, or Academy, in the South Parish of Andover. This Academy, though equally open to youth of the requisite qualifications from every quarter, was particularly

limited to the control of Protestants. It went immediately into operation; and two years afterwards it was duly incorporated by an act of the General Court.*

In the Institution thus founded were to be taught 'The English, Latin, and Greek Languages, Writing, Arithmetic, Music, and the Art of Speaking; also practical Geometry, Logic, and any other of the liberal Arts and Sciences, or Languages, as opportunity and ability might from time to time admit, and as the Trustees should direct.'

It was particularly declared, however, 'That the *first* and *principal* object of the Institution was the promotion of true PIETY and VIRTUE.'

It was accordingly specified that 'No person should be chosen as a principal Instructor, unless a professor of the CHRISTIAN RELIGION.' At the same time, it was also made 'The duty of the Master, as the age and capacities of the scholars should admit, not only to instruct and establish them in the truth of Christianity; but also early and diligently to inculcate upon them the great and important Scripture doctrines of the existence of one true GOD, the FATHER, SON, and HOLY GHOST; of the fall of man, the depravity of human nature; the necessity of an atonement, and of our being renewed in the spirit of our minds; the doctrines of repentance toward God and of faith toward our Lord Jesus Christ; of sanctification by the Holy Spirit, and of justification by the free grace of God, through the redemption that is in Jesus Christ, (in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependance on self-righteousness,) together with the other important doctrines and duties of our HOLY CHRISTIAN RELIGION.'†

In promotion of the same object, the Hon. John Phillips, in the year 1789, gave an additional generous donation, "For the *virtuous* and *pious* education of youth of genius and serious disposition," in this Academy.

In his last Will, he farther bequeathed to Phillips Academy in Exeter, N. H., of which he was the sole founder, two thirds, and to the Academy in Andover, one third, of the residue of all his estate, "For the benefit," as he has expressed it, "more especially of charity scholars, such as may be of excelling genius, and of good moral character, preferring the hopefully pious; and such of these, who are designed to be employed in the great and good work of the gospel ministry, having acquired the most useful human literature in either of these Academies or other Seminaries, may be assisted in the study of Divinity, (if a Theological Professor is not employed in either of the two forementioned Academies,) under the direction of some eminent Calvinistic minister of the gospel, until such time, as an able, pious, and orthodox Instructor shall, at least in part, be supported in one or both these Academies, as a Professor of Divinity; by whom they may be taught the important principles and distinguishing tenets of our holy Christian religion."

To this fund, the Hon. William Phillips of Boston, another brother, also made a bequest, in aid of the same pious object.

Expecting to receive liberal additions to the above theological fund, the Trustees, in June 1807, applied to the General Court, to enlarge their power of holding estate, and obtained the following Act.

"Commonwealth of Massachusetts: Whereas the Trustees of Phillips Academy have petitioned this Court for liberty to receive and hold donations of charitably disposed persons, for the purpose of a Theological Institution, and in furtherance of the designs of the pious Founders and Benefactors of said Academy; and, whereas it is reasonable, that the prayer should be granted;

"Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, that the said Trustees of Phillips Academy be, and they are hereby empowered to receive, purchase, and hold, for the purposes aforesaid, real and personal estate, the annual income whereof shall not exceed \$5,000, in addition to what they are now allowed by law to hold; provided the income of the said real and personal estate be always applied to said objects, agreeably to the will of the Donors, if consistent with the original design of the Founders of the said Academy."‡

* Pearson's Historic Sketch. Abbot's Hist. of Andover. Constitution of Phillips Academy.
 † Constitution of Phillips Academy.
 ‡ Pearson's Historic Sketch.

In consequence of this act of the Legislature, Mrs. Phæbe Phillips, relict of the then recently deceased Lieut. Gov. Samuel Phillips of Andover, and her son, the Hon. John Phillips, obligated themselves, in the August following, to erect with all convenient despatch, two buildings; one for the accommodation of the students, the other for a steward's family and various public uses. At the same time and by the same instrument, Samuel Abbot, Esq., of Andover, set over to the above named Trustees, \$20,000 in trust, as a fund for the purpose of maintaining a Professor of Christian Theology and for the support and encouragement of students in Divinity. Both the above named buildings and the interest or annual income of the said sum of money were to be forever appropriated and applied by the Trustees aforesaid for the use and endowment of a public Theological Institution in Phillips Academy, such as described by the donors, and to be regulated by their statutes.*

In the meantime, preparatory measures had been taken by others, to found a similar Institution, of which West Newbury was to be the location. As two such Institutions, however, were not wanted in the neighborhood of each other, it was agreed after long consultation of the parties, to unite them. Accordingly, on the 21st of March, 1808, Moses Brown, Esq. and the Hon. William Bartlet, both of Newburyport, and the Hon. John Norris of Salem, Ms., united with the preceding as associate founders, and set over to the Trustees of Phillips Academy and to their successors in office, a large donation in SACRED TRUST, as a capital fund, the interest or annual income of which was to be applied to the maintenance of two Professors in the Theological Institution or Seminary which had then lately been founded in Andover.†

It was however expressly stipulated, that all the funds thus brought together should be kept distinct from each other, and also from all other property belonging to Phillips Academy. At the same time, a board of three Visitors, having power to supply its own vacancies, was unitedly appointed by the original and associate founders of the Theological Seminary, for the purpose of seeing their intentions carried into execution. It was farther declared that 'Every Professor in the Seminary should be a Master of Arts, of the Protestant reformed religion, in communion with some Christian church of the Congregational or Presbyterian denomination, and sustain the character of a discreet, honest, learned, and pious man; that he should moreover be a man of sound and orthodox principles in Divinity, according to that form of sound words or system of evangelical doctrines, drawn from the Scriptures, and denominated the Westminster Assembly's Shorter Catechism, and more particularly expressed in the creed prepared by the founders.'

'Every person, therefore, appointed or elected a Professor in this Seminary, was required, on the day of his inauguration into office, and in the presence of the TRUSTEES, publicly to make and subscribe a solemn declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, as above referred to; and he was furthermore solemnly to promise, that he would open and explain the Scriptures to his Pupils with integrity and faithfulness; that he would maintain and inculcate the Christian faith, as above expressed, together with all the other doctrines and duties of our holy religion, so far as might appertain to his office, according to the best light God should give him; and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all heresies and errors, ancient or modern, which might be opposed to the gospel of CHRIST, or hazardous to the souls of men;—that by his instruction, counsel, and example, he would endeavor to promote true PIETY and GODLINESS; that he would consult the good of this INSTITUTION and the peace of the churches of our Lord Jesus Christ on all occasions; and that he would religiously observe the Statutes of this INSTITUTION, relative to his official duties and deportment, and all such other Statutes and Laws, as might be constitutionally made by the TRUSTEES OF PHILLIPS ACADEMY, not repugnant thereto.'‡

It was also ordained, that 'The preceding declaration should be repeated by

* Constitution of the Theological Seminary.

† Associate Statutes.

‡ Constitution and Associate Statutes of Theological Seminary in Andover.

every Professor in this Seminary, in the presence of the said Trustees, at the expiration of every successive period of five years; and that no man should be continued a Professor in the Institution, who should not continue to approve himself, to the satisfaction of the said Trustees, a man of *sound and orthodox* principles in *Divinity*, agreeably to the system of evangelical doctrines, contained in the aforesaid Catechism and Creed.* It was further provided, that the Visitors should subscribe the same creed and in the same manner with the Professors.

The Institution thus originated, was first opened in 1808, under the instruction and government of the Rev. Drs. Pearson and Woods; with whom, in the course of the first year, was associated the Rev. Dr. Griffin. Since then, it has received several generous donations from one quarter and another, and undergone a variety of internal changes. It has always, however, adhered to the principles upon which it was originally established, and continued in successful operation. At the present time, there are graduates of this Seminary, who are laboring as ministers in every part of the country, and missionaries in every quarter of the world.

It stands open to Protestants of all denominations, has extensive means of aiding the indigent, embraces a number of societies, and contains about 14,000 volumes of books in its different libraries. It is now under the immediate government of a President and five Professors. A full history of the Institution is in preparation, and will in due time be issued from the press.

The following is a statistical view of its Founders, Guardians, and Officers, arranged in chronological order, or as they stand in the Triennial Catalogue. It will be followed by a list of the Alumni of the Institution, arranged in alphabetical order.

I. FOUNDERS OF PHILLIPS ACADEMY.

1. PHILLIPS, Hon. Samuel, M. A., of the North Parish, Andover, member of the general court of Massachusetts, one of the first Trustees of Phillips Academy, and son of the Rev. Samuel Phillips, the first minister of the South Parish, Andover; b. 1713, gr. H. U. 1734, d. 1790. His father was b. 1690, and d. 1771.

2. PHILLIPS, Hon. John, LL. D., of Exeter, N. H., sole founder of the Academy in that place, one of the first Trustees of Phillips Academy, member of the council of New Hampshire, and brother of the preceding; b. 1719, gr. H. U. 1735, d. 1795.

II. A SUBSEQUENT DONOR.

PHILLIPS, Hon. William, a merchant of Boston, deacon of the Old South church, and brother of the preceding; b. 1722, d. 1804.

III. ORIGINAL FOUNDERS OF THE THEOLOGICAL SEMINARY.

1. ABBOT, Samuel, Esq., of Andover; was also a Trustee from 1795 to 1808, and from that time to his death, a Visitor; b. 1732, d. 1812.

2. PHILLIPS, Madam Phoebe, (originally a Foxcraft, of Cambridge, Ms.) wife of the Hon. Samuel Phillips, (comp. V. 10, below,) and mother of the following; b. 1743, d. 1812.

3. PHILLIPS, Hon. John, of the North Parish, Andover, son of Hon. Samuel and Mrs. Phoebe Phillips and grandson of Hon. Samuel Phillips, the founder, (comp. No. V. 10, below, with the preceding, and No. I. 1, above,) b. 1776, d. 1820.

IV. ASSOCIATE FOUNDERS.

1. BROWN, Moses, Esq., a merchant of Newburyport; b. Newbury, 1742, was Visitor from 1808, and d. 1827.

2. BARTLET, Hon. William, member of the Massachusetts legislature, also a merchant of Newburyport; b. 1748; has been a Visitor since 1808.

3. NORRIS, Hon. John, a merchant of Salem, and member of the legislature of Massachusetts; b. 1751, d. 1808.

V. THE ORIGINAL TRUSTEES.

1. PHILLIPS, Hon. Samuel, M. A., 1778—1791. See No. I. 1. above.

2. PHILLIPS, Hon. John, LL. D., 1778—1795. See No. I. 2.

3. PHILLIPS, Hon. William, 1778—1802. See No. II. above.

* Constitution and Associate Statutes of Theological Seminary in Andover.

4. WENDELL, Hon. Oliver, M. A., 1778—1818; was of Boston, and subsequently of Cambridge, where he died in 1818; gr. H. U. 1753.
5. LOWELL, Hon. John, LL. D., 1778—1802; resided in Boston, and was member of Congress and Judge of the District Court of the United States for Ms.; b. prob. at Newbury, Ms. about 1744, gr. H. U. 1760, d. at Roxbury, Ms. 1802.
6. STEARNS, Rev. Josiah, M. A., 1778—'81; was pastor of Epping, N. H.; b. at Billerica, Ms. 1732, gr. H. U. 1751, ord. 1758, d. 1788.
7. SMITH, Rev. Elias, M. A., 1778—1793; was pastor of Middleton, Ms.; b. at Reading, Ma. about 1729, gr. H. U. 1788, ord. 1759, d. 1792—3.
8. SYMMES, Rev. William, D. D., 1778—1795; was pastor of the Chh. in the North Parish, Andover; b. at Charlestown, Ms. 1728, gr. H. U. 1750, ord. 1758, d. 1807.
9. FRENCH, Rev. Jonathan, M. A., 1778—1809; was pastor of the Chh. in the South Parish, Andover; b. Braintree, Ms., 1740, gr. H. U. 1771, ord. 1772, d. 1809.
10. PHILLIPS, Hon. Samuel, LL. D., 1778—1802; was a native and inhabitant of Andover; son of Hon. Samuel Phillips, M. A., No. I. 1. above; and during the year preceding his death, Lieut. Gov. of Massachusetts; b. 1752, gr. H. U. 1771, d. 1802. Comp. No. III. 2, 3. above.
11. PEARSON, Rev. Eliphalet, LL. D., 1778—1826; was Prof. of Heb. and the Or. LL. etc. H. U. 1786—1806; and 1808—9, Prof. Sacred Lit. (the first,) in the Theol. Sem. Andover; b. at Rowley, Ms. 1752; gr. H. U. 1773, d. at Greenland, N. H., 1826.
12. ABBOT, Mr. Nehemiah, 1778—1808; was of Andover, and died in 1808.

VI. TRUSTEES SINCE CHOSEN.

1. TAPPAN, Rev. David, D. D., 1781—1803; b. at Manchester, Ms. 1753, gr. H. U. 1771, ord. over a church in Newbury, (Newtown,) now West Newbury, 1774; elected Prof. of Divinity in H. U. 1792, d. 1803.
2. PHILLIPS, Hon. William, 1791—1827. He was son of No. II. above; a merchant of Boston; a patriot of the Revolution; a liberal benefactor of Phillips Academy and of the Theol. Sem. Andover; for several years Lieut. Gov. of Ms.; and Pres. Am. Ed. Soc.; b. 1750, d. 1827.
3. ABBOT, Samuel, Esq., 1795—1808. See No. III. 1.
4. NEWMAN, Mark, M. A., 1795—1836; was b. at Ipswich, Ms. 1772; was principal of Phillips Academy, 1795—1809; and now resides at Andover, and is deacon of the South church.
5. MORSE, Rev. Jedidiah, D. D., 1795—1826; was pastor in Charlestown, Ms.; and is the father of Am. Geography; b. 1761, d. 1826.
6. ABBOT, Hon. Jacob, 1795—1804; was member of the Ms. legislature. He resigned his trusteeship in 1804, and died sometime subsequently at Brunswick, Me.
7. PHILLIPS, Hon. John, M. A., 1801—1820. See No. III. 3. above.
8. PHILLIPS, Hon. John, M. A., 1802—1823; was president of the Senate of Ms., and the first mayor of Boston; b. 1770, gr. H. U. 1788, d. 1823. He was son of William Phillips, a merchant of Boston, (b. 1738, d. 1772,) and grandson of Col. John Phillips, (b. 1701, d. 1763,) the only brother of the Rev. Samuel Phillips of Andover. Comp. No. I. 1. above.
9. QUINCY, Hon. Josiah, LL. D., 1802—1828; is the son of Hon. Josiah Quincy, Jr., who d. 1774; attorney, member of Cong., mayor of Boston, and now the President of Harvard University.
10. FARRAR, Samuel, M. A., since 1802; b. Lincoln, Ms. 1773, gr. H. U. 1797; was tutor there 1801—2; studied law; and is now Treasurer and Librarian of Phillips Academy and of the Theological Seminary.
11. DANA, Rev. Daniel, D. D., since 1804; b. Ipswich, Ms. 1771, gr. D. C. 1788, ord. over the First Presbyterian church, Newburyport, 1794; Pres. of Dart. Coll. 1820; installed over the 2d Presb. church, Londonderry, 1822; since 1826, has been pastor of the 2d Presb. church, of Newburyport.
12. HOLMES, Rev. Abiel, D. D., LL. D., 1809—1837; was pastor of a church in Midway, Ga. and of the First church, Cambridge; and is distinguished as the Am. Annalist; b. 1764, gr. Y. C. 1783, d. 1837.
13. ADAMS, John, M. A., ex officio, 1810—1833; gr. Y. C. 1795; was for a while at Canterbury; then for some years principal of Bacon Academy at Colchester, Ct.; was princ. of Phillips Acad. 1810—33; is now princ. of an Acad. at Jacksonville, Ill.
14. WALLEY, Samuel Hall, Esq., since 1811; merchant and inhabitant of Boston, and the son-in-law of No. VI. 2. above.
15. PHILLIPS, Hon. Jonathan, since 1820; b. 1778, is an inhabitant and merchant of Boston, was member of the governor's council, received M. A. at H. U. and is son of No. VI. 2. above.
16. EDWARDS, Rev. Justin, D. D., since 1820; b. West Hampton, Ms., 1787, gr. W. C. 1810, Andover, 1812; has subsequently been pastor in Andover, and in Boston, and Secretary of the Am. Temp. Soc.; since 1836, has been President of the Theol. Sem. Andover.
17. HUBBARD, Hon. Samuel, LL. D., since 1823; b. Boston, 1785, gr. Y. C. 1802; counselor, member of the House of Rep. and of the Senate of the Mass. legislature; Pres. Board of Trustees; Pres. Am. Ed. Society, and resident in Boston.
18. CHURCH, Rev. John Hubbard, D. D., since 1826; gr. H. U. 1797, and has been until lately, pastor of the church in Pelham, N. H., where he now resides.
19. WISNER, Rev. Benjamin Blydenburg, D. D., 1826—1835; b. in Goshen, Orange Co. N. Y., 1794, gr. U. C. 1813; tutor there, 1815—18; studied Theol. at Princeton, N. J. 1819—20; pastor of the Old South church, Boston, 1821—32; Associate Sec'y of the Am. Board of Com. Foreign Missions; d. 1835.
20. BANISTER, Hon. William B., M. A., 1827—37; gr. D. C. 1797; has been State senator, is an inhabitant of Newburyport, and since 1837, a Visitor.
21. EVARTS, Jeremiah, M. A., 1829—1831; b. Sunderland, Vt. 1781; gr. Y. C. 1802; edited

the Panoplist, Boston, 1810—20; was Treasurer of the A. B. C. F. M., from its origin to 1821; and from that time, Corresponding Secretary of the same, until his death, which occurred at Charleston, S. C. 1831.

22. ARMSTRONG, Hon. Samuel Turell, since 1831; born at Dorchester, 1784, printer and bookseller, member of Ms. legislature 1823, Lieut. Gov. 1833 and 1834, acting Governor 1835, mayor of Boston 1836, now resident in Boston.

23. JOHNSON, Osgood, M. A., ex officio, 1833—7; b. at Andover 1803, gr. D. C. 1828, was principal of Phillips Acad. 1833—7, d. 1837.

24. BURGESS, Rev. Ebenezer, D. D., since 1835; b. at Wareham, Ms., 1790, gr. B. U. 1809, was tutor there; And. 1815; was then Prof. of Math. and Philos. in U. V., visited Africa with Mills, 1817—18, is son-in-law of No. VI. 2. above, and pastor in Dedham, Ms.

25. COGSWELL, Rev. William, D. D., since 1837; b. at Atkinson, N. H. 1787, gr. D. C. 1811, pastor of the South church in Dedham, Ms. fourteen years, now Sec'y of the Am. Ed. Soc. and resident in Boston.

26. ALDEN, Ebenezer, M. D., since 1837; b. Randolph, Ms., 1788, gr. H. U. 1808, received M. D. Dart. Coll., is a physician in Randolph, Ms., counsellor of the Mass. Med. Soc.

VII. VISITORS.

1. ABBOT, Samuel, Esq., 1808—1812. See No. III. 1. above.

2. BARTLET, Hon. William, since 1808. See No. IV. 2. above.

3. BROWN, Moses, Esq. 1808—27. See No. IV. 1. above.

4. NORRIS, Hon. John, 1808—9. See No. IV. 3. above.

5. STRONG, Hon. Caleb, LL. D., of Northampton, Ms.; b. at N. 1745, gr. H. U. 1764, studied and practised law, was a member of the Ms. legislature, also a councillor, and for many years governor of the State. He was appointed a Visitor in the original deed, 1808, but did not accept. His death occurred in 1819.

6. SPRING, Rev. Samuel, D. D., 1808—19; b. in Uxbridge, Ms., 1746, gr. Coll. N. J., 1771, accompanied Arnold to Quebec, 1775, ord. over a church in Newburyport, 1777, d. 1819.

7. DWIGHT, Rev. Timothy, D. D., LL. D., 1808—16; b. Northampton, Ms. 1752, gr. Y. C. 1769, ord. at Greenfield, a village of Fairfield, Ct. 1783, inaugurated Pres. of Y. C. 1795, d. 1817.

8. BLISS, Hon. George, LL. D., 1808—1826; was a counsellor at law, in Springfield, M., State senator, and d. prob. soon after 1826.

9. CHAPIN, Rev. Calvin, D. D., 1816—1832; gr. Y. C. 1788, and was tutor there; is pastor of a church at Rocky Hill, a parish in Wethersfield, Ct., and Recording Sec'y A. B. C. F. M.

10. WORCESTER, Rev. Samuel, D. D., 1819—21; b. Hollis, N. H. 1771, gr. D. C. 1795, ord. at Fitchburg, Ms. 1797, installed at Salem, Ms. 1803; was the first Sec'y of the A. B. C. F. M., and d. among the Cherokees in 1821.

11. DAY, Rev. Jeremiah, D. D., LL. D., 1821—37; gr. Y. C. 1795; Prof. and now Pres. of Y. C. New Haven.

12. REED, Hon. William, 1826—37; was member of Congress, member of Governor's council, and a merchant at Marblehead; b. 1776, d. 1837.

13. HUMPHREY, Rev. Heman, D. D., since 1832; b. Burlington, Ct., was formerly pastor in Fairfield, Ct. and Pittsfield, Ms.; is now Pres. of Am. College.

14. BANISTER, Hon. William B., M. A., since 1837. See No. VI. 20.

15. CODMAN, Rev. John, D. D., since 1837; b. in Boston, 1782, gr. H. U. 1802; studied theology Edinb. Scotland, is pastor of a church in Dorchester, Ms.

VIII. FACULTY.

A. PRESIDENTS.

1. PORTER, Rev. Ebenezer, D. D.; b. at Cornwall, Ct., 1772, gr. D. C. 1792, ord. at Washington, Ct. 1796, inaugurated Prof. of Sacred Rhet. And. 1812, chosen President 1828, constituted President and Lecturer on Homiletics, 1832, d. 1834.

2. EDWARDS, Rev. Justin, D. D., since 1836. See No. VI. 16. above.

PROFESSORS.

B. Professors of Sacred Literature.

1. PEARSON, Rev. Eliphalet, LL. D., 1808—9. See No. V. 11. above.

2. STUART, Rev. Moses, M. A., since 1810; b. Wilton, Ct., 1780, gr. Y. C. 1799, tutor there 1802—4, studied law, and was a pastor several years in New Haven.

C. Prof. Extraordinary of Sac. Lit.

ROBINSON, Edward, D. D.; gr. H. C.; b. Southington, Ct.; was assist. instructor in Sac. Lit. at And. 1823—6; studied in Germany, 1826—30; was Prof. Extr. and Libr. at And. 1830—33; is now Prof. of Sacred Lit. in the Theol. Sem. New York City.

D. Prof. of the Heb. Lang. and Lit.

EDWARDS, Rev. Bela Bates, M. A., since 1837; b. Southampton, Ms., 1802, gr. A. C. 1824, And. 1830; in the mean time was tutor at Am. Coll. and has since been Rec. Sec'y of the Am. Ed. Soc. and editor of the Am. Quart. Reg. and of the Am. Bib. Repos.

E. Professor of Christian Theology.

Woods, Rev. Leonard, D. D., from the beginning; b. Princeton, Ms. 1774, gr. H. U. 1796, and was ten years pastor in West Newbury, Ms.

F. Professors of Sacred Rhetoric.

1. **GRIFFIN, Rev. Edward Dorr, D. D.**; b. East Haddam, Ct. 1770, gr. Y. C. 1790, inaugurated at And. 1809, resigned in 1811; had previously been pastor in New Hartford, Ct., and in Newark, N. J., was subsequently pastor in Boston and in Newark, and finally, Pres. of Williams Coll. He died at Newark, N. J. 1837.

2. **PORTER, Rev. Ebenezer, D. D.**, 1812—1832. See No. VIII. A. 1. above.

3. **MURDOCK, Rev. James, D. D.**, 1819—24; gr. Y. C. 1797; has been pastor of a church in Princeton, Ms. and Prof. U. V.; he now resides at New Haven, Ct. and is known as the Am. Transl. of Mosheim's Eccles. Hist.

4. **SKINNER, Rev. Thomas H., D. D.**, 1833—35; native of N. C., formerly pastor in Philadelphia, and in Boston; now, in New York.

5. **PARK, Rev. Edwards A., M. A.**, since 1836; b. Providence, R. I. 1808, gr. B. U. 1826, And. 1831; formerly pastor in Braintree, Ms. and afterwards Prof. in Amherst College.

G. Professors of Ecclesiastical History.

1. **MURDOCK, Rev. James, D. D.**, 1824—28. See No. VIII. F. 3. above.

2. **EMERSON, Rev. Ralph, D. D.**; b. Hollis, N. H. 1787, gr. Y. C. 1811, And. 1814; was tutor in Y. C. 1814—16, and then pastor in Norfolk, Ct.; has been Prof. at And. since 1829.

H. Assistant Instructors in Sacred Literature.

1. **UPHAM, Thomas Cogswell, M. A.**, of Rochester, N. H.; gr. D. C. 1817, And. 1821, and was then Assist. Inst. at Andover; also pastor of a chh., Rochester, N. H.; is now Prof. of Mental and Moral Philosophy in Bowdoin Coll., Me.

2. **ROBINSON, Edward, D. D.**, 1823—6. See No. VIII. C.

3. **BECKWITH, Rev. George C., M. A.**, of Granville, N. Y.; gr. M. C. 1822, And. 1826; was Assist. Inst. at Andover; then pastor in Lowell; and then again, 1831—2, Assist. Inst. in Sacred Rhet. at Andover; has subsequently been Prof. in Lane Seminary, and pastor in Portland, Me.; is now Agent of the Am. Peace Society.

4. **NEWTON, Rev. Joel Worthington, M. A.**, of Colchester, Ct.; gr. Y. C. 1818, And. 1827; was Assist. Inst. at And. 1827—9; has since been principal of the Mount Pleasant School of Amherst, Ms., and was lately pastor in Norwich, Ct.

5. **STOWE, Rev. Calvin Ellis, D. D.**, of Natick, Ms.; gr. B. C. 1824, And. 1828, and was Assist. Inst. at And. 1828—30. He has subsequently been editor of the Boston Recorder, and Prof. of Languages in Dart. Coll. He is now Prof. of Sacred Lit. in the Lane Seminary, O.

6. **WOODS, Rev. Leonard Jr., M. A.**, son of No. VIII. E.; b. at West Newbury, Ms., 1807, gr. U. C. 1827, And. 1830; was then Assist. Inst. at Andover; has subsequently edited the Literary and Theol. Review, of New York; is now Prof. of Sacred Lit. in the Theol. Sem. of Bangor, Me.

7. **SMITH, Rev. Daniel Talcot, M. A.**, of Newburyport; gr. A. C. 1831, And. 1834; was Assistant Inst. at Andover, 1834—6; is now pastor in Sherburne, Ms.

8. **TAYLOR, Oliver Alden, M. A.**, of Hawley, Ms.; b. Yarmouth, Ms. 1801, gr. U. C. 1825, And. 1829; was Assist. Inst. at And. 1836—7; resides now at Andover.

I. Assistant Instructors in Sacred Rhetoric.

Dr. PORTER occasionally had assistance in the department of Sacred Rhetoric, on account of his ill health. The following persons officiated in this way.

1. **HOADLY, Rev. Loammi Ives, M. A.**, 1829—30; was previously pastor in Worcester; has subsequently been pastor in Bradford, Ms.; resides now at Charlestown, near Boston, assisting the Rev. Dr. Jenks in his Comprehensive Commentary; b. Branford, Ct. 1790, gr. Y. C. 1817 And. 1820.

2. **BECKWITH, Rev. George C.** See No. VIII. H. 3. above.

IX. ALUMNI OF THE INSTITUTION.

NOTICE.—The following list presents, in alphabetical order, the alumni of the Theological Seminary, as they are to be found in the Triennial Catalogue, a few obvious omissions excepted. In this Catalogue, all persons are inserted down to 1815 inclusive, whether they completed a regular course of three years, or not. From that time onward, it contains only those who completed a regular three years' course. Many therefore have been, to a greater or less extent, connected with the Seminary, as theological students, whose names are here omitted. I fear that among them, there will be found some, who are entitled to a place with the alumni.

That my information is often imperfect, follows almost of course; but it is a matter of great regret. It is, however, the best that the data will furnish.

In designating colleges, the usual contractions are employed, as D. C. for Dartmouth College; H. C. Hamilton College; H. U. Harvard University; B. C. Bowdoin College; B. U. Brown University; K. C. Kenyon College; Coll. N. J. College of New Jersey; Y. C. Yale College; O. I. Oneida Institute; W. R. C. Western Reserve College; U. N. C. University of North Carolina; U. O. University of Ohio; J. C. Jefferson College; M. U. Miami University; N. Y. U. New York University; W. C. Pa. Washington College, Pa.; W. U. Wesleyan University; C. C. Centre College, Ky.; R. C. Rutgers College, N. J.; U. P. University of Pennsylvania; U. V. University of Vermont; C. C. Charleston College; W. O. Me. Waterville College; And. as a matter of convenience, is also employed as a contraction for the *Theological Seminary at Andover*. Furthermore, b. stands for *born*, d. for *died*, gr. for *graduated*. When a college is added to a name, without the term *gr.* or *graduated*, preceding it, it is to be understood, that, though the person studied at said college, he either did not take a degree there; or else that his graduation there, is a matter of uncertainty. If no college is named it is understood that the person did not receive a regular collegiate education. When the birth-place is known, it is definitely stated; otherwise the person is said to be of such a place,—that town or city being given which was affixed to his name while a member of the Theological Seminary. Sometimes, both places are given; and then the first has *of*, before it, and the second is marked as the birth-place. The last name inserted, is the location. When no appellation is attached to a name, Pastor is generally to be understood. It will be seen that some of the ages are given and others not. This is also owing to a deficiency in the original records, and is therefore unavoidable.

ALUMNI.

Abbott, Charles Edwards, of Weld, Me., brother of John S. C. Abbott; b. 1811, gr. B. C. 1832, And. 1837; Teacher, Boston.

Abbot,* Ephraim, of Concord, N. H.; b. 1779, gr. H. U. 1806, And. 1810; Pastor of a church in Greenland, N. H.; Preceptor of Westford Academy, Ms.

Abbott, John Stevens Cabot, of Brunswick, Me.; and br. of Chas. E. A.; b. 1805, gr. B. C. 1825, And. 1829; formerly Pastor in Worcester, now of the Eliot church, Roxbury, Ma.

Abbott, Joseph, Jr. of Phil. Pa.; gr. U. C. 1827, And. 1830; Beverly, Ms.

Abbott, Sereno T., of Andover, Ma.; gr. A. C. 1833, And. 1836; Hampton Falls, N. H.

Abell, James, of Lisbon, Ct.; b. 1791, gr. Y. C. 1819, And. 1822; Oxford, N. Y.

Abraham, Judah Isaac; b. at Hitchen, Hertfordshire, Eng. 1802, of Dutch Jews, gr. And. 1829; Missionary among the Jews in and around London.

Adams, Azariah, of Plainfield, N. H.; D. C. gr. And. 1825.

Adams, Charles B., of Boston; gr. A. C. 1834; And. 1837; Prof. Marion Col. Mo.

Adams, Darwin, of Mont Vernon, N. H.; gr. D. C. 1824, And. 1827; formerly in Camden, Me.; now in Alstead, N. H.

Adams, Eli, of Hinsdale, Ma.; gr. W. C. 1824, And. 1827; an Evangelist.

Adams, Frederick Augustus, of New Ipswich, N. H.; gr. D. C. 1833, And. 1837; was Tutor, D. C., now in Amherst, N. H.

Adams, George E., of Bangor, Me.; gr. Y. C. 1821, Andover, 1826; Prof. Theol. Sem. Bangor; Pastor, Brunswick, Me.

Adams, Jasper, D. D., of Medway, Ma.; b. 1793, gr. B. U. 1815, And. 1819; formerly Pres. of Geneva Coll. N. Y.; and Pres. of Charleston Coll. S. C.

Adams, John R., of Andover, and son of No. VI. 13. above; b. (?) at Canterbury, Ct. 1802, gr. Y. C. 1821, And. 1826; Pastor, Londonderry, N. H. Comp. Wm. A. below.

Adams, Jonathan, of Boothbay, Me.; b. 1785, gr. M. C. 1812, And. 1815; Deer Island, Me.

Adams, Nehemiah, of Salem, Ms.; gr. H. U. 1826, And. 1829; Pastor, formerly in Cambridge, now Pastor of Union church in Boston, Ma.

Adams, Solomon, of Middleton, Ms.; H. U. gr. And. 1823; Preceptor, Portland, Me.

Adams, William, of Andover, Ma. and brother to John R. Adams, above; b. (at Colchester,?) Ct. about 1808, gr. Y. C. 1827, And. 1830; Pastor, formerly in Brighton, Ma., now in N. Y. city.

Aiken, Samuel C., of Windham, Vt.; b. 1790, gr. M. C. 1814, And. 1817; formerly Pastor Utica, N. Y., now in Cleveland, Ohio.

Albre, John Adams, of Mansfield, Ct.; studied law at Litchfield, Ct., gr. And. 1827; formerly Pastor in Middlesex, then in Fitchburg, now in Cambridge, Ms.

Alden, Lucius, of E. Bridgewater, Ms.; gr. B. U.

1821, And. 1825; formerly a Missionary at Lawrence in Indiana; now Pastor in Abington, Ms.

Allen, Cyrus W., of Taunton, Ms.; gr. B. U. 1826, And. 1829; formerly in Potosi, Mo.; now in Norton, Ms.

Allen, David Oliver, of Princeton, Ma.; b. at Barre, Ma., gr. U. C. 1823, And. 1827; Missionary, Bombay.

Allen, Harrison, of Industry, Me.; b. at Chilmark, Martha's Vineyard, 1792, gr. B. C. 1824, And. 1828, died a missionary among the Choctaws, 1831.

Allen, John Wheelock, of Brunswick, Me.; gr. B. C. 1834, And. 1837.

Allen, Solomon M., of Pittsfield, Ms.; b. 1789, gr. M. C. 1813, And. 1814, was Tutor, also Prof. of L.L., M. C.; was killed by falling from the roof of a college building.

Allen, Stephen T., of Heath, Ms.; gr. A. C. 1833, And. 1837; Pastor in Charlemont, Ma.

Anderson, James, of Hartford, Ct.; gr. at And. 1828; Pastor, in Manchester, Vt.

Anderson, Rufus, D. D., of Wenham, Ms.; b. 1796, gr. B. C. 1818, And. 1822; one of the Secretaries of the A. B. C. F. M., Boston, Ms.

Andrus, Joseph R., of Middlebury, Vt.; b. Cornwall, Vt. 1791, gr. M. C. 1812, And. 1814, d. Agent of the Am. Col. Soc. in Africa, 1821.

Anthony, Julius C., of Taunton, Ms.; gr. And. 1835.

Appleton, Samuel G., of Marblehead, Ma.; gr. A. C. 1830, And. 1834; Episcopal minister, Hanover, Ms.

Arms, Selah Root; b. 1789, gr. W. C. 1818, And. 1821; first in Williamsburg, then in Grafton, now in Windham, Vt.

Arms, William, of Montrose, Pa.; gr. A. C. 1830, And. 1833; late Missionary, in Borneo; is now in America.

Avery, John H.; b. at Boston, 1809, gr. U. C. 1834, And. 1837.

Babbitt, Calvin W., of Hartwick, N. Y.; gr. A. C. 1826, And. 1829; Pekin, Ill.

Babcock, Elisha G., of Milton, Ms.; gr. A. C. 1825, And. 1828; formerly Pastor in Wiscasset, Ma., now in Thetford, Vt.

Bacon, Leonard, of Hartford, Ct.; gr. Y. C. 1820, And. 1823; New Haven, Ct.

Bailey, Rufus Wm., of North Yarmouth, Me.; b. 1793, gr. D. C. 1813, And. 1815; formerly settled in Pittsfield, Ms., now resident in Fayetteville, North Carolina.

Bailey, Winthrop, of Berlin, Ms.; b. 1784, gr. H. U. 1807, And. 1810, was Tutor in B. C., and was ord. at Brunswick, Me. 1811, was settled a while at Pelham, Ms., adopted Unitarian sentiments and in 1825, was installed over the Unitarian Congregational church, in Greenfield, Ms. He died in 1835.

Baker, Abijah Richardson, of Franklin, Ms.; gr. A. C. 1830, And. 1835, was Teacher of Intel. and Moral Philos. in the Teacher's Sem. And., is now Pastor in Medford, Ms.

Baker, Luke C., of Chatham, Ms.; studied at Y. C., gr. And. 1833; d. on Cape Cod, probably at Chatham, 1834.

Baker, Silas, of Edgecomb, Me.; gr. B. C. 1828, And. 1831; formerly in Truro, Cape Cod; now in Hampden, Me.

* The old method of spelling this name is with two t's; the most approved way at present, is with one. I give each name, however, spelled as I find it, without, on that account, altering my alphabetical arrangement.

Baldwin, Benson C., of Granville, Ms.; gr. M. C. 1816, And. 1822.

Baldwin, Burr, of Weston, Ct.; b. 1789, gr. Y. C. 1809, And. 1813; Ashfield, Ms.

Baldwin, Elihu W., D. D. of Durham, N. Y.; b. 1789, gr. Y. C. 1812, And. 1817; Pres. of Wabash College, Ind.

Baldwin, Elijah, of Milford, Ct.; b. 1789, gr. Y. C. 1812, And. 1815; is now dead.

Ballantine, Henry, of ———, Ohio; gr. And. 1834; Missionary, Bombay.

Ballard, John, of Temple, Me.; gr. B. C. 1831, And. 1834; Indiana.

Barbour, Nelson, of Bridport, Vt.; gr. M. C. 1831, And. 1834; Rockingham, Vt.

Bardwell, Horatio, of Goshen, Ms.; b. Belchertown, Ms. 1788, And. 1814, and received the degree of M. A. from D. C. He was formerly Missionary at Bombay, then pastor in Holden, Ms., then Agent of A. B. C. F. M., now pastor in Oxford, Ms.

Barker, Nathaniel, of Bethel, Me.; gr. D. C. 1822, And. 1825; S. Mendon, Ms.; Wakefield, N. H.

Barker, William, of Middleboro', Mass.; b. 1787, gr. B. U. 1808, And. 1808, d. 1809.

Barnes, Edwin, of Florence, N. Y., gr. H. C. 1823, And. 1826; Boonville, N. Y.

Barrows, Homer, of Rochester, Ms.; gr. A. C. 1831, And. 1834; Middleboro', Ms.

Bartley, John M. C., of Londonderry, N. H.; A. C., gr. And. 1830; formerly in Orleans, Ms.; now in Hampstead, N. H.

Barton, John, of Utica, N. Y.; b. 1796, gr. H. C. 1819, And. 1822; Vernon, N. Y.

Barton, Samuel D., of Granby, Ms.; gr. A. C. 1831, And. 1834; is dead.

Bascam, John, son of Rev. Aaron, of Chester, Ms.; b. 1784, gr. W. C. 1807, And. 1811; formerly in Smithfield, Pa.; then in Genoa, N. Y.; is now dead.

Bascam, Reynolds, of Chester, Ms.; brother of John, b. 1794, gr. W. C. 1813, And. 1819; preceptor of an academy, Camden, S. C.; d. 1828.

Batchelder, John, of Wendell, N. H.; gr. D. C. 1827, And. 1830; formerly in Rhode Island; now in Jacksonville, Ill., also an Episcopal Missionary in the same State.

Bates, David, of Cohasset, Ms.; b. 1784, gr. H. U. 1807, And. 1809.

Bates, James, of Randolph, Vt.; gr. D. C. 1822, And. 1826; Newton, Ms.

Bates, Philander, of Southampton, Ms.; gr. A. C. 1833, And. 1837; preaching in Vermont.

Beach, Nathaniel, of Mendham, N. J.; gr. W. C. 1832, And. 1836; Milbury, Ms.

Beaman, Charles C., of Boston; gr. And. 1837; Houlton, Me.

Beaman, Gamaliel C., of Winchendon, Ms.; gr. U. C. 1828, And. 1831; Piketon, O.

Beard, Spencer F., of Stratford, Ct.; gr. A. C. 1824, And. 1827; pastor in Methuen, Ms.; then in Norton, Ms., now Montville, Ct.

Beckwith, George C., of Granville, N. Y. See above, No. VIII. H. 3.

Bebe, Hubbard; b. at Richmond, Ms. 1806; gr. W. C. 1833, And. 1837; Long Meadow, Ms.

Belding, Pomeroy, b. at Whately, Ms.; gr. A. C. 1833, And. 1836; Deerfield, Ms.

Balknap, Horace, of East Windsor, Ct.; b. 1791, gr. M. C. 1816, And. 1820, ord. 1820; Presbyt. of Harmony, Ga.

Benedict, Amzi, of New Canaan, Ct.; b. 1791, gr. Y. C. 1814, And. 1818; Vernon, and then Pomfret, Ct.; Manlius, N. Y.

Benjamin, Nathan, of Williamstown, Ms.; gr. W. C. 1831, And. 1834; Missionary, Greece.

Bennett, Joseph, of Framingham, Ms.; b. 1798, gr. H. U. 1818, And. 1821; Woburn, Ms.

Bigelow, Asahel, of Boylston, Ms.; gr. H. U. 1823, And. 1826; Walpole, Ms.

Bigelow, Jonathan, of Royalston, Ms.; b. 1793, gr. B. U. 1817, And. 1820; Rochester, Ms.

Bingham, Hiram; b. Bennington, Vt. 1789, gr. M. C. 1816, And. 1819; Missionary, Sandwich Isl.

Bingham, Luther G., of Cornwall, Ct.; gr. M. C. 1821, And. 1825; pastor, Marietta, O.; now Sec'y of the Western Education Society, connected with the Am. Ed. Soc.

Bird, Isaac; b. Salisbury, Ct. 1793, gr. Y. C. 1816, And. 1820; Missionary, Beyroot, Syria.

Bird, Thompson, of Caswell, N. C., gr. U. N. C. 1827, And. 1833.

Blagden, George Washington, of Washington, D. C.; gr. Y. C. 1823, And. 1826; formerly of Brighton, afterwards of Salem Street, now pastor of the Old South Church, Boston.

Blanchard, Amos, of Montpelier, Vt.; gr. And. 1828; formerly the editor of a religious paper at Cincinnati, O.; then pastor in Lyndon, Vt.; now pastor Warner, N. H.

Bliss, Asher; b. at W. Fairlee, Vt. 1801, gr. A. C. 1829, And. 1832; Miss'y among the Seneca Indians.

Blodgett, Dan, of Randolph, Vt.; b. 1788, gr. D. C. 1815, And. 1818; first in Vershire, then Danville, and then West Fairlee and Post Mills, Vt.

Blodgett, Heman M., of Randolph, Vt.; gr. U. V. 1820, And. 1823; Dawfuskie Island, S. C.

Blood, Daniel C., of Orford, N. H.; gr. D. C. 1828, And. 1831; formerly in Cheviot, now in Strongsville, O.

Boardman, Elderkin J., of Norwich, Vt.; b. 1791, gr. D. C. 1815, And. 1820; formerly settled in Danville, now at Randolph, Vt.

Boardman, John, of Newburyport, Ms.; gr. D. C. 1817, And. 1820; was pastor for several years, in West Boylston, Ms.; now in Douglass, Ms.

Boardman, William J., of Dalton, Ms.; b. 1794, gr. W. C. 1815, And. 1818; first in North Haven, now in Saugatuck, Ct.

Bond, Alvan; b. Sutton, Ms. 1783; gr. B. U. 1815, And. 1818; first pastor in Sturbridge, Ms.; then Professor in the Theol. Sem. Bangor, Me.; now pastor, Norwich City, Ct.

Booth, Chauncy, of East Windsor, Ct.; b. 1783, gr. Y. C. 1810, And. 1813; Coventry, Ct.

Boutelle, Asaph, of Fitchburg, Ms.; gr. A. C. 1828, And. 1831; formerly in Troy, now in Westfield, O.

Boutelle, Thomas, b. at Leominster, Ms.; gr. A. C. 1829, And. 1832; Agent Am. Ed. Soc., late in Plymouth, Ms., now in Woodstock, Ct.

Bouton, Nathaniel, b. at Norwalk, Ct. 1799; gr. Y. C. 1821, And. 1824; Concord, N. H.

Boutwell, William Thurston; b. at Lyndeboro', N. H., 1803, gr. D. C. 1828, And. 1831; Missionary among the Ojibway Indians.

Boynton, Lucien C., of Weathersfield, Vt.; gr. M. C. 1834, And. 1838.

Boyer, Charles, of Philad. Pa.; gr. And. 1825; labored a while in Pa.; was settled in Springfield, N. H., and is now a pastor in Truro, Ms.

Brace, Samuel W., of Oswego, N. Y.; b. 1791, gr. H. C. 1815, And. 1818; first in Utica, now in Shenandoah, N. Y.

Bradstreet, Stephen J., of Pelham, N. H.; b. 1794, gr. D. C. 1819, And. 1822; was editor of Hudson Observer, then in Cleveland, and then in Ferrysburg, O., d. 1837, wt. 42.

Brainerd, Eleazar, of Haddam, Ct.; b. 1793, gr. Y. C. 1818, And. 1822; Portsmouth, O.

Brainerd, Thomas, of Leyden, N. Y.; gr. And. 1831; lately pastor and editor in Cincinnati, O.; now in Philadelphia, Pa.

Brewer, Milton Palmer; b. at Rowley, Ms. 1790; gr. H. U. 1819, And. 1824; Danvers, Ms.

Breck, Joseph H., of Northampton, Ms.; b. 1798, gr. Y. C. 1818, And. 1823; Andover, O.

Breed, William J., of Taunton, Ms.; gr. Y. C. 1831, And. 1834; Nantucket, Ms.

Bridgman, Elijah Coleman; b. Belchertown, Ms. 1801, gr. A. C. 1826, And. 1829; Missionary, China.

Brigham, John Clark; b. New Marlboro', Ms. 1794, gr. W. C. 1819, And. 1822; Sec. of the Am. Bible Soc. N. York.

Brigham, Levi, of Marlborough, Ms.; gr. W. C. 1833, And. 1836; Dunstable, Ms.

Brown, Benjamin F., of Goshen, Ms.; gr. A. C. 1834, And. 1837.

Brown, Garret, of Bethlem, Ct.; b. 1785, gr. Y. C. 1809, And. 1811.

Brown, Isaac, of Hamiton, Ms.; gr. A. C. 1833, And. 1837; Foreign Missionary.

Brown, John, D. D., of Brooklyn, Ct.; b. 1786, gr. D. C. 1809, And. 1811; was pastor, first in Cananovia, N. Y.; then of Pine Street ch. in Boston; now in Hadley, Ms.

Brown, Joseph, of Ashby, Ms.; b. 1789, gr. M. C. 1817, And. 1820; formerly in Charleston, S. C.; then Sec. A. S. F. S., city of N. Y.; died Sept. 16, 1833.

Brown, Samuel Gilman, of Andover, Ma.; gr. D. C. 1831, And. 1837; late preceptor of the Female Academy, And.; now on a tour in Europe.

Buffett, William L., of Greenwich, Ct.; gr. Y. C. 1819, And. 1823; Atwater, O.

Burbank, Caleb, of Roscawen, N. H.; gr. D. C. 1821, And. 1824; Kirtland, O.

Burgess, Ebenezer, D. D. See above, No. VI. 24.

Burgess, Ebenezer, of Grafton, Vt.; gr. A. C. 1831, And. 1837; Instructor in Sacred Lit. in the Theol. Sem. of N. Y. city, 1837—8.

Burke, William C., of Hanover, N. H.; gr. D. C. 1833, And. 1838.

Burnap, John L., of Windham, Vt., and br. to Rev. Uziah C. Burnap, of Lowell; gr. M. C. 1819, And. 1823; now at Windham, Vt.

Burnham, Amos W.; b. at Dunbarton, N. H. 1791; gr. D. C. 1815, And. 1818; Rindge, N. H.

Burt, Daniel C., of Berkley, Ma.; gr. B. U. 1828, And. 1832; New Bedford, Ma.

Butler, Calvin, of Stockholm, N. Y.; gr. M. C. 1824, And. 1827; Evansville, Indiana.

Butler, Calvin, of Pelham, N. H.; gr. D. C. 1834, And. 1837; Sacarappa, near Portland, Me.

Butler, Daniel; b. in Hartford, Ct.; gr. Y. C. 1835, And. 1838.

Byington, Cyrus; b. Stockbridge, Ms. 1793, gr. And. 1819; Missionary among the Choctaw Indians.

Caldwell, Abel, of Londonderry, N. H.; b. 1794, gr. D. C. 1817, And. 1821; Westford, N. Y.

Caldwell, Ebenezer B., of Salem, Ms.; b. 1792, gr. D. C. 1814, And. 1817; Waynesborough, Ga.

Calkoun, George A., of Salisbury, Ct.; b. 1784, gr. H. C. 1814, And. 1817; Coventry, Ct.

Camp, Albert B., of Litchfield, Ct.; gr. Y. C. 1822, And. 1826; Bridgewater, Ct.

Cannon, Frederic E.; b. at New Braintree, Ms., gr. U. C. 1822, And. 1824; Potsdam, N. Y.

Carlson, Hiram, of Barre, Vt.; gr. M. C. 1833, And. 1837; Stowe, Vt.

Carver, Robert, of Taunton, Ms.; gr. Y. C. 1833, And. 1836; Walden, Vt.

Catlin, Oren, of German, N. Y.; b. 1794, gr. H. C. 1818, And. 1822; Western, Me.

Champion, George, of Colchester, Ct.; gr. Y. C. 1831, And. 1834; Missionary in South Africa.

Chandler, John, of Elizabethtown, N. J.; b. 1784, gr. Y. C. 1808, And. 1810; Newark, N. J.

Chapin, Jason, of Newport, N. H.; gr. A. C. 1828, And. 1831; Madison, N. Y.

Chapin, Seth, of Mendon, Ms.; b. 1783, gr. B. U. 1808, And. 1811, ord. Hillsborough, N. H. 1812; between 1833 and 1835 Pastor at West Granville, Ms., was a while at Hunter, N. Y.

Chace, Moses, of Lyme, N. H.; gr. D. C. 1820, And. 1823; formerly in Plattsburgh, now in Clinton, N. Y.

Chase, Ira, of Westford, Vt.; b. 1793, gr. M. C. 1814, And. 1817; Prof. in the Theological Seminary, Newton.

Chase, Moody, of Cornish, N. H.; gr. D. C. 1828, And. 1832; Danville, Ia.

Chase, Plummer; b. at Newbury, Ms. 1794; gr. B. C. 1821, And. 1824; Carver, Ms.; d. Oct. 43, 1837.

Chesver, George Barrell; b. at Hallowell, Me. 1807; gr. B. C. 1825, And. 1830; late Pastor of Howard St. Church, Salem, Ms., now on a tour in Europe and the East.

Chickering, John White, of Phillipston, Ms.; b. Weburn, gr. M. C. 1826, And. 1829; late in Bolton, Ms. now in Portland, Me.

Child, Eber, of Thetford, Vt.; gr. D. C. 1821, And. 1826; was formerly at Lockport, N. Y.; then in Deering, N. H.; and lately in Calais, Me.

Child, Willard, of Woodstock, Vt.; b. 1796, gr. Y. C. 1817, And. 1820; Pittsford, Vt.

Church, Aaron B., of Amherst, Ma.; gr. M. C. 1822, And. 1825; was a while at Calais, Me. Comp. the following.

Church, Moses B., of Amherst, Ma., and twin brother of the preceding; gr. M. C. 1822, And. 1825; East Stafford, Ct.

Clute, Ariel P., of Byfield, Ma.; gr. B. C. 1832, And. 1835; Oxford, Me.

Clancy, John, of Johnstown, N. Y.; b. 1793, gr. M. C. 1818, And. 1822; Charlton, N. Y.

Clapp, Sumner Gallup, of Easthampton, Ms.; gr. Y. C. 1822, And. 1827; first at Enfield, Ma., now in Cabotsville, Springfield, Ms.

Clark, Ansel R., of Lunenburg, Vt.; gr. D. C. 1826, And. 1829; Sec'y W. R. B. of the Am. Ed. Soc. Ohio, and Editor of the Cleveland Observer.

Clark, Daniel A., of Rahway, N. J.; b. 1779, gr. Coll. N. J. 1806, And. 1811; ord. Weymouth, Ma. Jan. 1st, 1812, then Pastor in Southbury, Ct., Amherst, Ma., Bennington, Vt., Adams, N. Y.; now without charge, N. Y. city.

Clark, Dorus; b. at Westhampton, Ms. 1797; gr. W. C. 1817, And. 1820; formerly in Blandford, now in Springfield, Ma.

Clark, Ephraim Weston; b. Haverhill, N. H. 1789, gr. D. C. 1824, And. 1827; Missionary at the Sandwich Islands.

Clark, John Flavel, of New Brunswick, N. J.; b. 1788, gr. Coll. N. J. 1807; And. 1811; was tutor a while in Coll. N. J.; Flemington, N. J.

Clark, Joseph S.; b. at Plymouth, Ms. 1800; gr. A. C. 1827, And. 1831; Sturbridge, Ma.

Clark, Samuel W.; b. 1795, N. H., gr. D. C. 1823, And. 1827; Greenland, N. H. Comp. the following.

Clark, William, of Franconstown, N. H., and brother of the preceding; gr. D. C. 1822, And. 1827; formerly in Wells, Me., Agent of the Am. T. Soc., O.

Clarke, Benjamin Franklin; b. at Granby, Ma. 1792; gr. W. C. 1820, And. 1823; Buckland, Ms.

Clarke, Elam, of East Hampton, Ms.; b. 1789, gr. W. C. 1812, And. 1813; settled over a Cong. Ch. in Providence, R. I., then taught a school in Suffield, Ct. where he died.

Clarke, Moses, of Westfield, Ms.; b. 1792, gr. H. U. 1819, And. 1822; labored in Louisiana; died before 1827.

Clary, Joseph Ward, of Hartford, N. Y.; b. in Rowe, Ms. 1786, gr. M. C. 1808, And. 1811; formerly in Dover, then in Cornish, N. H.; died since 1835.

Clayes, Dana, of Framingham, Ms.; b. 1794, gr. M. C. 1815, And. 1820; Plainfield, N. H.

Cleveland, Elisha L., of Topsfield, Ms.; gr. B. C. 1829, And. 1832; N. Haven, Ct. Comp. the following.

Cleveland, Nehemiah, br. of the preceding; b. Topsfield, Ms. 1796, gr. B. C. 1813, And. 1814; Preceptor of Dummer Academy, Newbury, Ms.

Cleland, Philip Sidney, of Harrodsburg, Ky.; gr. Centre Coll., Ky., 1830, And. 1835; Jeffersonville, Ia.

Cobb, Asahel, of Abington, Ms.; gr. H. C. 1823, And. 1826; formerly in Rochester, now in Sandwich, Ms.

Cobb, Leander, of Rochester, Ms.; gr. B. U. 1824, And. 1827; Charleston, Indiana.

Cobb, Nathaniel; gr. B. U. 1821, And. 1825; formerly on Nantucket; then in Ohio.

Coburn, Jonas, (so he spelled his name while in the Seminary.) See Colburn.

Coburn, L. Sewall, of Salem, Ms.; gr. D. C. 1830, And. 1835.

Coe, Noah, of Durham, Ct.; b. 1786, gr. Y. C. 1808, And. 1810; ord. Chester, N. Y. 1811; New Hartford, N. Y.

Coggia, William S., of Tewksbury, Ms.; gr. D. C. 1834, And. 1837; Boxford, Ms.

Cogswell, Jonathan, D. D., of Rowley, Ms.; b. 1782, gr. H. U. 1806, And. 1810; ord. Saco, Me.; Prof. in the Theol. Institute, E. Windsor, Ct.

Colburn, or Coburn, Jonas; b. Dracut, Ms., 1789, gr. M. C. 1817, And. 1820; late Pastor in Stoneham, Ms., now in Wells, Me.; was formerly Pastor in Leverett, Ma.

Colton, Aaron M., of Georgia, Vt., and brother of Walter Colton, Chaplain U. S. Navy; gr. Y. C. 1835, And. 1838.

Colton, Calvin, of Long Meadow, Ms.; b. 1789, gr. Y. C. 1812, And. 1814; formerly Pastor of a Presb. Church, Le Roy, N. Y.; subsequently, Chaplain in the Mount Pleasant Class. Inst. Amherst, Ms.; has since visited England; and now resides in N. Y. city.

Colton, Walter, of Hartford, Ct.; gr. Y. C. 1822, And. 1825; formerly Prof. in the Mil. Acad. Ct.; now Chaplain in the U. S. Navy.

Cone, Jonathan, of Colchester, Ct.; b. 1784, gr. Y.

C. 1808, And. 1810, ord. Bristol, Ct. 1811; Durham, N. Y.

Conger, Lewis Le Conte, (or Count, as it is spelled on the grave stone,) of Newark, N. J.; b. 1788; gr. Coll. N. J. 1806, And. 1809; d. at Andover.

Cook, Nehemiah B., of Westhampton, N. Y.; b. 1793, gr. And. 1821.

Couch, Paul, of Newburyport, Ms.; gr. D. C. 1823, And. 1826; formerly Pastor in West Newbury, Ms.; then in Bethlem, Ct.; now in North Bridgewater, Ma.

Cowles, George, of New Hartford, Ct.; b. 1799, gr. Y. C. 1821, And. 1824; for several years, Pastor in Danvers, Ms.; was lost in the wreck of the steam-boat Home, near Cape Hatteras, Oct. 9th, 1837.

Cowles, Samuel H., b. 1798, Farmington, Ct.; gr. Y. C. 1821, And. 1824; Farmington, Ct.; died Feb. 1, 1827.

Coxs, Samuel W.; b. 1801 at Mayfield, N. Y.; gr. M. C. 1828, And. 1831; late Pastor in Marblehead, now in Milton, Ma.

Craw, John R., of Newark, N. J.; b. 1787, gr. Coll. N. J. 1805, And. 1810; Middletown, Ct.

Cressey, George W., of Rowley, Ms.; gr. B. C. 1835, And. 1838.

Cresby, Daniel, of Hampden, Me.; gr. Y. C. 1823, And. 1826; formerly Pastor in Conway, Ma.; now in Charlestown, Ms.

Cresby, John, of Bangor, Me.; gr. B. C. 1823, And. 1827; Castine, Me.; died before 1833.

Cumming, Hooper, D. D., of Newark, N. J.; b. 1788, gr. Coll. N. J., 1805, And. 1810; ord. Newark, N. J. 1811; was then Pastor in New York, and in Albany; and finally died pastor of a church in Charleston, S. C. prob. 1823—5.

Cummings, Asa, of Albany, Me.; born in the N. P. Andover, gr. H. U. 1817, And. 1820, was Tutor in B. C., was ord. North Yarmouth, Me. 1821, as a Pastor there; is now editor of the Christian Mirror, Portland Me.

Curis, Joseph W., of Windsor, Vt.; b. 1790, gr. D. C. 1811, And. 1815; Pastor, North Yarmouth, Me., also in Ohio; now Missionary in Canada.

Cushman, David, of Wiscasset, Me.; gr. B. C. 1830, And. 1834; East Haverhill, Ma.

Cushman, Ralph, of Goshon, Ms.; b. 1792, W. C. gr. And. 1820; formerly in Manlius, N. Y.; was subsequently Agent of the H. M. Soc. Cincinnati, O.; died before 1833.

Cutler, Abel, of Boston, Ms.; b. 1781, gr. W. C. 1807, And. 1810; Yarmouth, Nova Scotia.

Cutler, Calvin, of Guildhall, Vt.; b. 1791, gr. D. C. 1819, And. 1822; Windham, N. H.

Cutler, Edward F., of Portland Me.; gr. B. C. 1828, And. 1831; Warren, Me.

Dale, James W., of Philadelphia, Pa.; gr. Univ. Pa., 1831, And. 1835; Thirteenth Presb. church, Philadelphia, Pa.

Dana, Charles, of Acton, Me.; gr. B. C. 1835, And. 1838.

Dana, Charles B., of Orford, N. H.; gr. D. C. 1828, And. 1833.

Danforth, Francis; b. at Hillsborough, N. H. 1793, gr. D. C. 1819, And. 1822; formerly in Greenfield, N. H.; now of Winchester, N. H.

Day, Pliny B., of South Hadley, Ms.; gr. A. C. 1834, And. 1837; Derry, N. H.

Dean, Joshua, of Taunton, Ms.; b. 1788, gr. B. U. 1809, And. 1812; Locke, N. Y.

Deane, Henry Luce, of Brookfield, Ma.; b. Charlestown, Ms., 1809, gr. And. 1837.

Demond, Elijah, of Barre, Ms.; b. 1790, gr. D. C. 1816, And. 1820; was pastor in Lincoln, and then in Holliston, Ms.; now in Princeton.

Dennis, Rodney Gove, of New Ipswich, N. H.; b. 1791, gr. B. C. 1816, And. 1819; pastor formerly in Topsfield, Ms., now in Somers, Ct.

Dewey, Orville, of N. Y. city; b. 1794, gr. W. C. 1814, And. 1819; late pastor of a Unitarian society in New Bedford, Ms.; now of one in New York city.

Dickinson, Baxter, of Amherst, Ms.; gr. Y. C. 1817, And. 1821; formerly in Long Meadow, Ms.; then in Newark, N. J.; now Prof. in the Lane Seminary, Cincinnati, O.

Dimmick, Luther Fraseur, of Shaftsbury, Vt.; b. 1790, gr. H. C. 1816, And. 1819; Newburyport, Ms.

Dodge, Allen W., of N. Y. city; b. Newburyport,

Ma. 1804, gr. H. U. 1826; practised law a while in N. Y. city; gr. And. 1838.

Douglas, Nathan, of New London, Ct.; b. 1787, gr. M. C. 1813, And. 1816; formerly in Alfred, Me.; St. Albans and Palmyra, Me.

Douglass, Thomas, of Waterford, Ct.; gr. Y. C. 1831, And. 1837.

Downs, Cyrus, of Southbury, Ct.; b. 1792, gr. H. C. 1819, And. 1822; formerly at Bowman Creek, N. Y.; d. before 1827.

Drake, Cyrus B., of Weybridge, Vt.; gr. M. C. 1834, And. 1837; Royalton, Vt.

Dunklee, John B., of Greenfield, N. H.; b. 1792, gr. D. C. 1817, And. 1820; was pastor in Wendell, Ma. from 1823 to 1830.

Durfee, Thomas R., of Troy, Ms.; gr. B. U. 1824, And. 1827; Domestic Missionary, Jones P. O. Miss.; died before 1833.

Dutton, Matthew Rice, of Watertown, Ct.; b. 1783, gr. Y. C. 1808, And. 1810; was Tutor in Y. C. 1810—14; was pastor in Stratford, Ct. 1814—22; was Prof. of Mathematics in Y. C. from 1822—1825, in which year he died.

Dwight, Harrison Gray Otis, of Utica, N. Y.; b. Conway, Ms. 1803, gr. H. C. 1825, And. 1828; Missionary to the Armenians, at Constantinople.

Dwight, Louis; gr. Y. C. 1813, And. 1819; Agent of the Am. Ed. Soc., and now Sec'y of the Prison Discipline Soc. Boston.

Dwight, Robert Ogden, of Northampton, Ms.; b. prob. about 1805; was bred a merchant; gr. at And. 1834; is now a Missionary at Dindagal, Madura, Southern India.

Eastman, David, of Amherst, Ms.; gr. A. C. 1835, And. 1838.

Eastman, George, of Granby, Ms.; gr. A. C. 1830, And. 1833; Mount Clemens, now Farmington, Mich.

Eastman, Henry E., of Granby, Ms.; gr. A. C. 1830, And. 1835; Brookline, N. H.

Eastman, Joseph B., of Salisbury, N. H.; gr. D. C. 1831, And. 1837.

Eastman, Lucius R., of Montague, Ms.; gr. Am. Col. 1833, And. 1836; Sharon, Ms.

Eastman, Ornan, of Amherst, Ms.; gr. Y. C. 1821, And. 1824; Vis. and Fin. Sec'y, Am. Tr. Soc. N. Y.; formerly Sec. of the Am. Tr. Soc. Boston.

Eaton, Peter Sidney, of Boxford, Ms.; b. 1798, gr. H. U. 1818, And. 1822; late Pastor in Amesbury, Ms.; now an inhabitant of Andover, S. P.

Eaton, William, of Framingham, Ms.; b. 1783, gr. W. C. 1810, And. 1813; formerly in Fitchburg, Ms., then in Middleborough, Ms.

Eddy, Ansel D., of Lanesborough, Ms.; b. 1798, gr. U. C. 1817, And. 1822; formerly in Canandaigua, N. Y.; now in Newark, N. J.

Eddy, Chauncey, brother of the preceding, W. C. gr. And. 1821; formerly Pastor Pennyan, N. Y.; now Agent of the A. B. C. F. M., Utica, N. Y.

Edgell, John Quincy Adams, of Lyndon, Vt.; b. at Westminster, Vt. 1802, gr. U. V. 1827, And. 1831; West Newbury, Ms.

Edwards, Bela Bates. See above, No. VIII, D.

Edwards, John Erskine, of Hartford, Ct.; gr. Y. C. 1828, And. 1835.

Edwards, Justin, D. D. See above, No. VI, 16.

Ela, Benjamin, Jr., of Lebanon, N. H.; gr. D. C. 1831, And. 1835; Mason, N. H.

Ellingwood, John W., of Beverly, Ms., b. 1782, gr. And. 1812; Bath, Me.

Ellis, John Millot, of Jaffrey, N. H.; gr. D. C. 1822, And. 1825; formerly at Kaskaskia, Indiana; then Agent of the Am. Ed. Soc. Jacksonville, Ill.; now at Grass Lake, Mich.

Ely, William, of Saybrook, Ct.; b. 1792, gr. Y. C. 1813, And. 1817; N. Mansfield, Ct.

Emerson, Edward B., of Salem, Ms.; gr. D. C. 1832, And. 1835; Stoney Creek, Mich.

Emerson, Joseph, of Hollis, N. H.; gr. Y. C. 1830, And. 1835; Agent of the Am. Ed. Soc.

Emerson, John S.; b. in Chester, N. H. 1800, gr. D. C. 1826, And. 1830; Missionary in the Sandwich Islands.

Emerson, Luther, of Wethersfield, Ct.; gr. A. C. 1831, And. 1835.

Emerson, Noah, of Salem, Ms.; b. 1787, gr. M. C. 1814, And. 1817; Baldwin, Me.

Emerson, Ralph, D. D. See above, No. VIII, G, &

Emery, Joshua, Jr., of Andover; b. Newburyport, 1807, gr. A. C. 1831, And. 1834; late Pastor in Fitchburg, now in N. Weymouth, Ma.

Emery, Samuel Hopkins, of Andover, and brother of the preceding; b. Newburyport. (or Boxford?) 1815, gr. A. C. 1834, And. 1837; Taunton, Ma.

Esty, Isaac, of Westmoreland, N. H.; gr. Y. C. 1821, And. 1824; Cape Elizabeth, Me.

Fairfield, Micajah, of Pittsford, Vt.; b. 1786, gr. M. C. 1809, And. 1811.

Fancher, Bela, of Bergen, N. Y.; gr. M. C. 1831, And. 1835; Troy, O.

Farnam, Lucien, of Windham, Ct.; gr. A. C. 1827, And. 1830; Princeton, Ill.

Fay, Samuel A., of Charlestown, Ma.; gr. A. C. 1828, And. 1832; late Pastor in Northboro', Ma.; now in Barre, Ma.

Field, John, of Hardwick, Ma.; b. 1780, gr. W. C. 1807, And. 1810; ord. Burton, Ohio, 1811, as a Missionary; was subsequently Pastor of a church in Wrentham, Ma.; d. at Washington, Mississippi, as is supposed, 1828.

Field, Lucius, of Northfield, Ma.; gr. W. C. 1821; was Tutor a while in A. C.; gr. And. 1825; was lately Pastor in Tyngham, Ma.

Fisher, Alexander Metcalf; b. Franklin, Ma. 1794, gr. Y. C. 1814, And. 1815; was Tutor at Yale 1815-17; was elected Prof. of Math. and Nat. Philos. in the same, in 1817; was lost on the coast of Ireland in the wreck of the Albion, in 1822.

Fisher, Josiah, of Bluehill, Me.; gr. B. C. 1828, And. 1831; was a while in Orono, Me.; Ramapo Mills, N. Y.

Fisk, Albert W., of Upton, Ma.; gr. B. U. 1829, And. 1832; Alfred, Me.

Fisk, Charles R.; b. Wrentham, Ma.; gr. B. U. 1824, And. 1828; labored a while at the West, was for a while at Brewer, Me.; now at Logan, O.

Fisk, Pliny; b. Shelburne, Ma. 1792, gr. M. C. 1814, And. 1818; died a Missionary at Beyroot, Syria, 1825.

Fiske, Nathan W., of Weston, Ma.; gr. D. C. 1817, And. 1823; late Prof. of Greek and Latin, now Prof. of Mental and Moral Philosophy, in Amherst Coll.

Fitch, Eleazar Thompson, D. D., of New Haven, Ct.; b. 1790, gr. Y. C. 1810, And. 1815; Prof. of Divinity, Yale College.

Fitch, Ferris, of Pawlet, Vt.; gr. M. C. 1826, And. 1830; formerly in Belfast, Me.; now in Richmond, Ohio.

Fitz, Daniel; b. 1795, at Sandown, N. H.; gr. D. C. 1818, And. 1825; Ipswich, Ms.

Fletcher, Samuel H., of Townshend, Vt.; gr. Y. C. 1824, And. 1828; went to the South, was then settled a while at Northbridge, Ms.; is now deposed from the ministry.

Flint, Jeremiah, of Braintree, Vt.; b. 1783, gr. M. C. 1810, And. 1814.

Fobes, Ephraim, of Bridgewater, Ms.; gr. A. C. 1830, And. 1833; Edgcombe, Me.

Follett, Walter; b. Worcester, Ms. 1799; gr. M. C. 1825, And. 1829; Southboro', now Dudley, Ma.

Folsom, Nathaniel S., of Portsmouth, N. H.; gr. D. C. 1828, And. 1831; was Prof. in the Lane Seminary, Cincinnati, also Prof. of Bib. Lit. in Western Reserve College, Hudson, Ohio; is now Pastor in Frances-town, N. H.

Foot, Joseph I., b. 1796, at Watertown, Ct.; gr. U. C. 1821, And. 1824; late Pastor in Cortland, N. Y.; formerly in Brookfield, Ms.

Forbush, Charles; b. 1803, at Upton, Ma., gr. A. C. 1829, And. 1832; Northbridge, Ma.

Foster, Aaron, of Hillsborough, N. H.; gr. D. C. 1822, And. 1825; formerly Dom. Miss., and Agent of the H. M. S.; now at Fort Covington, N. Y.

Foster, John P., of Holden, Ma.; gr. A. C. 1834, And. 1838.

Foster, Stephen, of Andover, Ms.; b. at And. 1798, gr. D. C. 1821, And. 1824; was Prof. of Languages, at East Tennessee Coll., Knoxville, where he died Jan. 11th, 1835.

Fowler, Joseph, of Milford, Ct.; b. 1798, gr. Y. C. 1817, And. 1823; died before 1827.

French, Henry S. G., of Boscawen, N. H.; gr. Y. C. 1834, And. 1837; Foreign Missionary.

French, Ozro, of Dummerston, Vt.; gr. W. C. 1834, And. 1837; Foreign Missionary.

Frost, Edmund; b. Brattleboro', Vt. 1791; gr. M. C. 1820, And. 1823; d. a Miss'y, at Bombay, 1825.

Frost, John, of Dalton, and, prob. afterwards, of Sandgate, Vt.; b. 1783, gr. M. C. 1806, And. 1810; Whitesborough, N. Y.

Fuller, Edward J., of Plainfield, Ct.; gr. A. C. 1828, And. 1831; formerly in Chelsea, then in Hardwick, Ms.; now in Piermont, N. H.

Fuller, Joseph, of Vershire, Vt.; gr. M. C. 1827, And. 1830; formerly in Kennebunk, Me., then in Brimfield, Ms.; left the latter in 1837.

Gage, William, of South Reading, Ms.; gr. A. C. 1828, And. 1831; Concord, Ohio.

Gale, Wakefield, of Pembroke, N. H.; gr. D. C. 1822, And. 1825; formerly at Eastport, Me.; now at Sandy Bay, Gloucester, Ms.

Gallaudet, Thomas Hopkins, of Hartford Ct.; b. 1787, gr. Y. C. 1805, was tutor there 1808-1810; gr. And. 1814; visited France in behalf of the Deaf and Dumb Asylum, Hartford, of which he was the first Principal. This last office he resigned sometime since, and he now is Chaplain of the Asylum for the Insane, at Hartford, Ct.

Garland, Edmund, of Parsonsfield, Me.; gr. D. C. 1828, And. 1831; is at Somerset, Jackson and Unity, Ohio.

Gaylord, Flavel Stebbins, of Hartland, Ct.; b. 1795, gr. W. C. 1816, And. 1822; Gorham, N. Y.

Giddings, Salmon, of Hartford, Ct.; b. 1782, gr. W. C. 1811, And. 1814; was Tutor a while in W. C.; was then in St. Louis, Missouri; d. Feb. 1st, 1828.

Gilbert, Lyman, of Middlebury, Vt.; gr. M. C. 1824, And. 1827; Newton, Ms.

Gold, Thomas R., of Cornwall, Ct.; b. 1787, gr. Y. C. 1808, And. 1814.

Goodell, William; b. Templeton, Ma., 1792, gr. D. C. 1817, And. 1820; Missionary, formerly in Syria, now at Constantinople.

Gooden, Daniel, of Londonderry, N. H.; gr. D. C. 1835, And. 1838.

Goss, Jacob C., of Henniker, N. H.; gr. D. C. 1820, And. 1823; formerly in Tepsam, now in Woolwich, Me.

Gould, Daniel, of New Ipswich, N. H.; b. at Nottingham, N. H., 1789. He studied at H. U. and graduated at And. 1820. The first year of his ministry he spent as a Domestic Missionary in Missouri and Illinois,—the rest of it, (a few excursions to the North for his health excepted,) in N. Carolina,—from 1828 to 1832, in the employment of the Am. Bible Society,—the other years, as a Domestic Missionary,—chiefly at Statesville and at Tabor. He died at Statesville, in 1834.

Gould, William Ripley, of Sharon, Ct.; b. 1789, gr. Y. C. 1811, And. 1814; was formerly in Gallipolis, Ohio, and in Barkhamstead, Ct.; now in Torrington, Ct.

Graham, William, of Cincinnati, Ohio; b. 1798, gr. J. C. 1816, And. 1821; formerly at Dayton, now at Mt. Pleasant, Ohio.

Graves, Allen; b. Rupert, Vt. 1792, gr. M. C. 1812, And. 1815; Missionary at Bombay.

Gray, Cyrus W., of Sharon, Ct.; b. 1784, gr. W. C. 1809, And. 1810; was Tutor in W. C.; then settled at Washington, Ct., and afterwards at Stafford, Ct., where he died, some time since.

Green, Jonathan Smith, of Pawlet, Vt.; b. Lebanon, Ct. 1796, gr. And. 1827; Missionary at the Sandwich Islands.

Greene, David, of Stoneham, Ms.; b. 1797, gr. Y. C. 1821, And. 1826; one of the Secretaries of the A. B. C. F. M. Boston.

Greene, Henry S., of Boston; gr. A. C. 1834, And. 1837; Lynnfield, Ms.

Greenwood, Alfred, of Boston; b. 1801, gr. H. U. 1824, And. 1827; formerly in Cincinnati, Ohio; then in Plainfield, Ill.; now in West Barnstable, Ms.

Gregg, Jarvis, of Derry, N. H.; gr. D. C. 1828, was Tutor a while in D. Coll., gr. And. 1835, d. just as he was entering upon the Professorship of Sacred Rhetoric, in the Western Reserve College, at Hudson, Ohio, June, 1836.

Gregory, David Downs, of Sand Lake, N. Y.; gr. W. C. 1827, And. 1830; Fredonia, N. Y.

Gridley, Elnathan; b. Farmington, Ct. 1796, gr. Y. C. 1819, And. 1823; d. a Missionary, near Coes-roa, Cappadocia, in Asia Minor, 1827.

Griswold, Darius O., of Goshen, Ct.; b. 1787, gr. W. C. 1808, And. 1811; formerly in East Bloomfield, now in Saratoga, N. Y.

Griswold, Flavel, of Greenfield, Ms.; gr. Y. C. 1821, And. 1824; late of South Hadley, Ms.

Griswold, Samuel, of Lyme, Ct.; b. 1785, gr. Y. C. 1818, And. 1821; Lyme, Ct.

Grosvener, Moses G.; b. Paxton, Ms. 1786, gr. D. C. 1822, And. 1825; formerly at Haverhill, and at Barre, Ms.; now at Marlborough, N. H.

Grout, Aldin, of Pelham, Ms.; gr. A. C. 1831, And. 1834; Missionary in South Africa, now on a visit to this country.

Hackett, Horatio Balch, of Salisbury, then of Methuen, Ms.; gr. A. C. 1830, And. 1834; Prof. of the Latin and Greek Languages in Brown University.

Hadley, James B., of Wenham, Ms.; b. Goffstown, N. H. 1805, gr. A. C. 1833, And. 1836; Pastor of the Union Evangelical Church of Salisbury and Amesbury, was ordained Sept. 20th, 1837.

Hale, Jonathan L., of Blandford, Ms.; b. 1792, gr. M. C. 1819, And. 1822; formerly in Campton, N. H., then in Windham, Me.; d. 1835.

Hall, Gordon; b. Granville, now Tolland, Ms., 1784; gr. W. C. 1808, And. 1810; ord. as an Evangelist, Bradford, Ms., Feb. 6th, 1812; died a Missionary near Bombay, 1826.

Hall, Jeffries, of Windsor, Vt.; gr. A. C. 1829, And. 1832; late Pastor in Hopkinton, Ms.

Hall, Job, of Pomfret, Ct.; gr. A. C. 1830, And. 1833; Ashford, Ct.; now Agent Am. Ed. Soc.

Hall, Lemuel, of Sutton, Ms.; gr. B. U. 1820, And. 1824; Centerville and Cold Creek Falls, N. Y.

Hall, Richard, of New Haven, Vt.; b. Mansfield, Ct. 1784, gr. M. C. 1807, And. 1811; ord. 1812; New Ipswich, N. H.; died 1824.

Hall, Sherman; b. Weathersfield, Vt., gr. D. C. 1828, And. 1831; Miss'y among the Ojibway Indians.

Hallock, Edward J., Jr., of Madrid, N. Y.; gr. M. C. 1833, And. 1837; now in Castleton, Vt.

Hallock, William A.; b. Plainfield, Ms. 1794, gr. W. C. 1819, And. 1822; Cor. Sec'y of the Am. Tr. Soc. N. Y.

Halsey, Herman, of Bridgehampton, L. I.; b. 1793, gr. W. C. 1811, And. 1815; Cambria, N. Y.

Hand, Richard C., of Shoreham, Vt.; gr. M. C. 1822, And. 1825; formerly in Gouverneur, N. Y.; now Agent of the A. B. C. F. M.

Hanford, William, of Norwalk, Ct.; b. 1787, gr. Y. C. 1808, And. 1813; formerly in Hudson, now in Windham, Ohio.

Hardy, Seth, of Bradford, Ms.; gr. A. C. 1832, And. 1835; Pittston, Dredon, and Augusta, Me.

Hardy, Solomon, of Hollis, N. H.; gr. M. C. 1824, And. 1827; Domestic Missionary in the West; was formerly at Shoal Creek and Greenville, Illinois; is now residing at Hollis, N. H.

Harrington, Eli W., of New Braintree, Ms.; gr. A. C. 1833, And. 1836; Lunenburg, Ms.

Harris, Rowell, of Brattleborough, Vt.; gr. M. C. 1821, And. 1826; Principal of an Acad. Vt.

Harris, Samuel, of East Machias, Me.; gr. B. C. 1833, And. 1838.

Hart, Ichabod A., of Marshall, N. Y.; gr. H. C. 1826, And. 1830; Adams, N. Y.

Hart, Luther, of Goshen, Ct.; b. 1783, gr. Y. C. 1807, And. 1809, ord. 1809; Plymouth, Ct.; d. 1814.

Haskell, William B., of New Gloucester, Me.; gr. B. C. 1834, And. 1837.

Hatch, Laurin C., of Granville, Ms.; b. 1789, gr. W. C. 1810, And. 1811; is now dead.

Hathaway, George W., of Freetown, Ms.; gr. W. C. 1827, And. 1830; Bloomfield, Me.

Hawes, Joel, D. D., of Brookfield, Ms.; b. 1789, gr. B. U. 1813, And. 1817; Hartford, Ct.

Hayes, Amasa A., of Granby, Ct.; b. 1798, gr. Y. C. 1824, And. 1827; ord. Pastor in Londonderry, N. H. 1828; d. there, 1830. Compare the following.

Hayes, Gurdon, of Granby, Ct., and cousin to the preceding; gr. Y. C. 1823, And. 1827; Washington, Ct.

Hebard, Story, of Lebanon, N. H.; gr. A. C. 1828, And. 1834; Missionary in Palestine.

Hemenway, Asa, of Shoreham, Vt.; gr. M. C. 1835, And. 1838.

Hemenway, Daniel, of Bridport, Vt.; b. 1790, gr. M. C. 1815, And. 1819; formerly in Wareham, Ms., then in Granby, now in Turkey-Hills, Ct.

Herrick, Osgood, of Koene, N. H.; gr. D. C. 1826, And. 1830; Millbury, Ms.; d. 1837, æt. 37.

Hewitt, Nathaniel, D. D., of New London, Ct.; b. 1788, gr. Y. C. 1808, And. 1814; was Pastor a while in Fairfield, Ct.; was then Agent of the Am. Temp. Soc.; is now Pastor in Bridgeport, Ct.

High, Ephraim S., of Westfield, N. J.; gr. U. C. 1832, And. 1835; was a while in Castine, Me.

Higley, Hervey O., of Castleton, Vt.; gr. M. C. 1825, And. 1829; Hartford, O.

Hills, Israel, of Glastenbury, Ct.; gr. A. C. 1830, And. 1833; Jackson, Me.

Hinckley, Orramel Strong, of Thetford, Vt.; gr. D. C. 1819, And. 1824; Clark Co. Ky.; Tutor at D. C. and Prof. Coll. Te.; d. at Natchez, Miss. 1837.

Hitchcock, Calvin, of Westminster, Vt.; b. 1787, gr. M. C. 1811, And. 1814; Randolph, Ms.; was formerly in Newport, R. I.

Hoadly, Loammi Ives. See above, No. VIII. I. L.

Hobart, Caleb, of Milton, Ms.; b. 1794, gr. D. C. 1815, And. 1818; North Yarmouth, Me.

Holbrook, Willard, of Sutton, Ms.; b. 1792, gr. B. U. 1814, And. 1817; Rowley, Ms.

Hollister, Edward, of Salisbury, Ct.; b. 1796, gr. M. C. 1816, And. 1820; ord. 1820; was a while at Danville, Vt.; now prob. at Oxford, N. C.

Holmes, Cyrus, of Halifax, Ms.; studied at D. C., gr. And. 1831; preceptor of an academy, formerly in Woburn, then in Southampton, Ms.

Holmes, John, of Ryegate, Vt.; gr. And. 1833.

Holt, Fifield, of Hollis, N. H.; b. 1784, gr. M. C. 1810, And. 1813; Bloomfield, Me.; d. 1830.

Hooker, Edward W., b. Gushen, Ct. 1794, gr. M. C. 1814, And. 1817; formerly Pastor of a chh. in Fairfield, Ct.; edited the Journal of Humanity a while at And. in connection with Mr. E. C. Tracy, 1829 sq.; is now pastor in Bennington, Vt.

Hopkins, Samuel, of Northampton, Ma.; gr. D. C. 1827, And. 1831; formerly in Montpelier, Vt.; now in Saco, Me.

Hosford, Isaac, of Thetford, Vt.; gr. D. C. 1826, And. 1829; Saxtonville, Ms.

Hovey, Edmund O., of Thetford, Vt.; gr. D. C. 1828, And. 1831; Prof. in Wabash Coll. Ind.

Howe, Elbridge Gerry, of Paxton, Ms.; gr. B. U. 1821, And. 1824; was a while at the West; then at Wendell, N. H.; is now in Halifax, Ms.

Howe, George, D. D., of Holmesburg, Pa.; gr. M. C. 1822, And. 1825; was for a while Prof. in Dart. College; is now Prof. of Biblical Literature, in the Theol. Sem. Columbia, S. C.

Howe, James, of Jaffrey, N. H.; gr. D. C. 1818, And. 1821; Pepperell, Ms.

Hove, Samuel S., of Shoreham, Vt.; gr. M. C. 1829, And. 1834; Tutor in M. C.

Hoyt, Otto S., of New Haven, Vt.; b. 1798, gr. M. C. 1813, And. 1814; was Agent of the Am. Ed. Soc. Utica, N. Y.; now Hinesburgh, Vt.

Hoyt, Ova P., of New Haven, Vt.; gr. M. C. 1821, And. 1824; formerly in Potsdam; editor, at Utica, N. Y.; now Agent A. H. M. S. Cleveland, O.

Hubbard, Ochs G., of Sanderland, Ma.; gr. A. C. 1829, And. 1832; Leominster, Ms.

Hubbard, Thomas S., of Franklin, Vt.; gr. M. C. 1834, And. 1838.

Hull, Hezekiah, of New Haven, Ct.; b. 1796, gr. Y. C. 1814, And. 1819; Alexandria, La.; d. before 1827.

Humphrey, Edward P., son of Pres. Humphrey, of Am. Ms.; gr. A. C. 1828, And. 1833; Louisville, Ky.

Hunn, David L., of Long Meadow, Ms.; b. 1791, gr. Y. C. 1813, And. 1816; late Pastor in Sandwich, Ms.

Hunt, Daniel, Jr., of Columbia, Ct.; gr. A. C. 1828, And. 1833.

Hunt, Nathan Strong, of Coventry, Ct.; gr. W. C. 1830, And. 1833; Pomfret, Ct.

Hunt, William W., of Belchertown, Ms.; gr. W. C. 1820, And. 1824; Amherst, Ms.; d. 1837.

Hurd, Carlton, of Newport, N. H.; b. 1796, gr. D. C. 1818, And. 1822; Fryeburg, Me.

Hurlbut, Thaddeus B., of Madrid, N. Y.; gr. H. C. 1828, And. 1831; was Agent of the Am. Ed. Soc., Cincinnati, O.; now Agent for the Am. Tract Soc. for Illinois.

Hyde, George C., of N. Y. city; gr. M. C. 1831, And. 1835; late in Readfield, Me.

- Hyde, Joseph*, of Fairfield, Ct.; gr. Y. C. 1820 And. 1823; died before 1827.
- Hyde, Lavius*, of Franklin, Ct.; b. 1789, gr. W. C. 1813, And. 1816; Wayland, Ms.
- Hyde, William Augustus*, of Lisbon Ct.; gr. A. C. 1829, And. 1832; Yorktown, N. Y.
- Ide, Jacob, D. D.*, of Attleborough, Ma.; b. 1785, gr. B. U. 1809, And. 1812; Medway, Ms.
- Irwin, John W.*, of Chester, Pa.; gr. And. 1831; was Agent Am. Ed. Society.
- Isham, Chester*, of Hartford, Ct.; gr. Y. C. 1820, And. 1823; Taunton, Ma.; died before 1827.
- Jackson, Samuel C.*, of Dorset, Vt.; gr. M. C. 1821, And. 1826; Andover, West Parish.
- Jackson, William C.*, of Jefferson, N. H.; gr. D. C. 1831, And. 1835; Missionary, at Trebizond, Turkey.
- Jennings, Preserved*, of Fairfield, Ct.; b. 1788, gr. Y. C. 1808, And. 1810.
- Jennison, Edwin*, of Walpole, N. H.; gr. D. C. 1827, And. 1830; Walpole, N. H.
- Jewett, Daniel E.*, of Gilford, N. H.; gr. And. 1834.
- Jewett, Henry C.*, of Rowley, Ma.; gr. B. U. 1824, And. 1827; formerly at Westbrook, now at Winslow, Me.
- Jewett, Leonard*, of Hollis, N. H.; b. 1787, gr. D. C. 1810, And. 1814; Temple, N. H.
- Jewett, Milo P.*, of St. Johnsbury, Vt.; gr. D. C. 1828, And. 1833; Prof. in Marietta College, O.
- Jewett, Spofford D.*, of Barnstead, N. H.; gr. D. C. 1826, And. 1829; late Pastor in Griswold, late instructor, Bristol, Ct.
- Jewett, William Reed*, of Gloucester, Ma.; gr. A. C. 1831, And. 1834; Griswold, Ct.
- Jones, Ezra*, of Waitsfield, Vt.; gr. M. C. 1831, And. 1834; Greenfield, N. H.
- Jones, Henry*, of Hartford, Ct.; gr. Y. C. 1820, And. 1824; Instructor, Greenfield, Ma.
- Jones, John*, of Lyndeborough, N. H.; gr. D. C. 1834, And. 1838.
- Judson, Adoniram, D. D.*, of Plymouth, Ma.; b. Malden, Ma. 1788, gr. B. U. 1807, And. 1810; Baptist Missionary in Burmah.
- Kaufman, Abram, Jr.*, of Carlisle, Pa.; gr. Dickinson Col 1832, And. 1835; an Episcopalian clergyman, in Charleston, S. C.
- Keeler, Seth Harrison*, of Brandon, Vt.; gr. M. C. 1826, And. 1829; formerly in S. Berwick, Ma.; now in Amesbury, Ms.
- Keep, John*, of Monson, Ma.; gr. A. C. 1829, And. 1835; Pelham, N. H.
- Kellogg, Ebenezer*, of Vernon, Ct.; b. 1789, gr. Y. C. 1810, And. 1815; Prof. of LL. in Williams Coll.
- Kelly, George W.*, of Lewisburgh, Va.; gr. U. O. 1830, And. 1833; Hamilton, Ms.
- Kelly, Henry T.*, of Hampstead, N. H.; b. 1793, gr. D. C. 1819, And. 1822; formerly in Parsonfield, Me., and in Kingsville, O.; now in New Hampshire.
- Kendall, John B.*, of Phillipston, Ma.; gr. A. C. 1827, And. 1830; Bethany, Ct.
- Kendrick, William Poole*, of Hollis, N. H.; gr. H. U. 1816, And. 1819; Shelby, N. Y.
- Kent, Brainerd*, of Dorset, Vt.; gr. W. C. 1824, And. 1828.
- Kent, Cephas H.*, of Benson, Vt.; gr. M. C. 1824, And. 1827; Freeport, Me.
- Kidder, Corbin*, of Wardsborough, Vt.; gr. A. C. 1828, And. 1832; late pastor in Saxonville, Ms.
- Kidder, Thomas*, of Waterford, Vt.; gr. And. 1834; Windsor, Vt.
- Kimball, David*, of Concord, N. H., and brother of M. K. below; gr. Y. C. 1818, And. 1821; formerly in Martinsburg, N. Y.; also in Plainfield, Ma.; now, editor of the N. H. Observer, Concord, N. H.
- Kimball, David Tenney*, of Ipswich, Ma.; gr. M. C. 1829, And. 1834.
- Kimball, James*, of Bradford, Ma.; gr. M. C. 1820, And. 1823; late pastor in Townshend, Vt.; now in Oakham, Ms.
- Kimball, James L.*, of Lyndon, Vt.; b. 1799, gr. D. C. 1824, And. 1828; was Sec'y of the Am. Tr. Soc., Boston; died 1833.
- Kimball, John*, of Hanover, N. H.; b. 1787, gr. D. C. 1807, And. 1810.
- Kimball, Moses*, of Concord, N. H., and brother of D. K., above; gr. D. C. 1826, And. 1830; formerly in Randolph, Vt.; now in Hopkinton, N. H.
- Kimball, Peter*, of Newport, N. H.; gr. H. C. 1822, And. 1826; Watertown, O.
- Kimball, William*, of Hanover, N. H.; b. 1789, gr. Y. C. 1813, And. 1816; is now dead.
- King, George P.*, of Williamstown, Ma.; gr. H. C. 1820, And. 1823; Henrietta, N. Y.
- King, Jonas, D. D.*; b. Hawley, Ms., 1792, gr. W. C. 1816, And. 1819; formerly a Missionary in Syria, now at Athens, Greece.
- Kingsbury, Addison*, of Coventry, Ct.; A. C. gr. And. 1828; Warren and Belpre, O.
- Kingsbury, Cyrus*; b. Alstead, N. H. 1786, gr. B. U. 1812, And. 1815; Superintendent of the Choctaw mission.
- Kingsbury, Samuel*, of Franklin, Ma.; gr. B. U. 1822, And. 1825; Andover, N. H.
- Kittle, Samuel M. E.* See *Rogers, William M.*
- Kittredge, Charles B.*, of Mont Vernon, N. H.; gr. D. C. 1828, And. 1832; late pastor in Groton, Ms.; now of Westborough, Ms.
- Kittredge, Solomon*, of Mont Vernon, N. H.; gr. And. 1832; Bedford, Ind.
- Labaree, Benjamin*; b. Charlestown, N. H. 1801; gr. D. C. 1828, And. 1831; late Pres. of Jackson Coll. Te.; now Sec'y of Central Am. Ed. Soc. New York city.
- Ladd, Daniel*, of Burke, Vt.; gr. M. C. 1832, And. 1835; Missionary, Cyprus.
- Laine, Lewis F.*, of Loudon, N. H.; gr. D. C. 1830, And. 1834; late Brunswick, and Hinchley, O.
- Lamb, Henry J.*; b. Palmer, Ma., 1801; studied at Bangor Theol. Sem.; gr. And. 1831; Chelsea, Ma.
- Lancaster, Daniel*, of Acworth, N. H.; gr. D. C. 1821, And. 1824; Gilmanton, N. H.
- Lundfear, Rodolphus*, of Manchester, Ct.; gr. Y. C. 1821, And. 1824; Bozraville, Ct.
- Lane, Freeman*, of Springville, Pa.; gr. M. C. 1828, And. 1833.
- Larned, Sylvester*, of Pittsfield, Ma.; b. 1796, gr. M. C. 1813, And. 1814; New Orleans; d. Aug. 31, 1820, aged 24.
- Lawrence, Edward A.*, of Stanstead, Lower Canada; gr. D. C. 1834, And. 1838.
- Lawrence, John J.*, of New York city; gr. U. C. 1829, And. 1834; Missionary, Ceylon.
- Leach, Giles*, of Bridgewater, Ms.; gr. A. C. 1829, And. 1832; Sandwich, N. H.
- Leavenworth, Abner Jones*, of Waterbury, Ct.; gr. A. C. 1825, And. 1828; pastor at Burlington, Ct.; is now at Charlotte, N. C.
- Lee, Jonathan*, of Salisbury, Ct.; b. 1786, gr. Y. C. 1809, And. 1812; Weybridge, Vt.
- Leigh, Edwin*, of South Berwick, Me.; gr. B. C. 1835, And. 1838.
- Lewis, James D.*, of Falmouth, Ms.; gr. Y. C. 1828, And. 1832; late pastor, North Reading, Ms.; now Preceptor of a Female Academy, Schenectady, N. Y.
- Little, Charles H.*, of Boscawen, N. H.; gr. D. C. 1827, And. 1830; late editor of the N. H. Observer, at Concord, N. H.; d. Jan. 1st, 1836, aged 31.
- Little, Henry*, of Boscawen, N. H.; gr. D. C. 1826, And. 1829; formerly Pastor in Oxford, Ohio; Sec'y C. B. A. W. S. of the A. H. M. Soc. Cincinnati, O.
- Little, Jacob*, of Boscawen, N. H., brother of preceding; gr. D. C. 1822, And. 1825; Granville, Ohio.
- Lockwood, Peter*, of Bridgeport, Ct.; b. 1798, gr. Y. C. 1817, And. 1820; was a while at Fredericksburg, Va.
- Loomis, Jacob N.*, of Charlotte, Vt.; b. 1790, gr. M. C. 1817, And. 1820; was a while in Hardwick, Vt.; is now in Plainfield, N. H.
- Lord, Chester*, of Williamsburg, Ms.; b. 1812, gr. A. C. 1831, And. 1834; d. at Williamsburg, 1834.
- Lord, John*, of South Berwick, Me., and brother of Wm. H. Lord, below; gr. D. C. 1833, And. 1837; Agent for the Am. Peace Society.
- Lord, Nathan, D. D.*, of Berwick, Me.; b. 1792, gr. B. C. 1809, And. 1815; late Pastor, Amherst, N. H.; now Pres. of Dart. Coll.
- Lord, William H.*, of South Berwick, Me.; gr. D. C. 1832, And. 1837. Comp. J. Lord, above.
- Loring, Joseph*, of Cumberland, Me.; gr. B. C. 1828, And. 1833; Norway, Me.

Lowell, Alexander, of West Boylston, Ms.; b. 1787, gr. D. C. 1813, And. 1816; Pastor at Vergennes, Vt.; now in Phillipston, Ms.

Luce, Leonard, of Rochester, Ms.; gr. B. U. 1824, And. 1828; Westford, Ms.

Lyman, David Belden; b. New Hartford, Ct., 1803, gr. W. C. 1828, And. 1831; Missionary, Sandwich Islands.

Lyman, Giles, of Shelburne, Ms.; gr. A. C. 1827, And. 1831; Jaffrey, N. H.

Lyman, Henry; b. Northampton, Ms., 1809, gr. A. C. 1829, And. 1832; murdered by the Battas in Sumatra, 1834. Comp. Munson, below.

McClave, Alexander Wilson, of Boston; gr. A. C. 1827, And. 1830; Malden, Ms.

McEwen, James F., of Claremont, N. H.; gr. D. C. 1823, And. 1826; formerly in Bridport, Vt.; now in Topsfield, Ms.

McIntire, James, of Oxford, Pa.; gr. J. C. 1827, And. 1834; Hopkinton, Unionville parish, Ms.

McLane, James W., of Mecklenburg, N. C.; gr. Y. C. 1829, And. 1835; was a teacher a while in Phillips Academy, Andover; is now a Pastor in New York city.

Magee, Jonathan, of Colerain, Ms.; b. 1789, gr. W. C. 1814, And. 1817; Brattleboro', Vt.; now Nashua, N. H.

Mahan, Asa, of Orangeville, N. Y.; gr. H. C. 1824, And. 1827; formerly in Cincinnati, Ohio, now Pres. of the Oberlin Inst. Ohio.

Maltby, Erastus, of Northford, Ct.; gr. Y. C. 1821, And. 1824; Taunton, Ms.

Maltby, John, of Northford, Ct.; gr. Y. C. 1822, And. 1825, formerly in Sutton, Ms.; now in Bangor, Me.

Manning, Stephen N., of Hartland, Vt.; gr. D. C. 1830, And. 1833; New Richmond, O.

Mansfield, Daniel, of Lynnfield, Ms.; gr. A. C. 1833, And. 1836; Wenham, Ms.

Marsh, Cutting, brother of Samuel Marsh, below; b. Danville, Vt. 1800, gr. D. C. 1826, And. 1829; Missionary among the Stockbridge Indians, near Green Bay, Wis. T.

Marsh, James, D. D., of Hartford, Vt.; gr. D. C. 1817, And. 1822; formerly Prof. Hampden Sidney Coll. Va.; now Prof. in the Univ. of Vermont; formerly Pres. of the same institution.

Marsh, Joseph, of Sharon, Vt.; gr. D. C. 1824, And. 1827; formerly at Waitsfield, Vt.

Marsh, Samuel, of Danville, Vt.; gr. D. C. 1821, And. 1824; formerly in Mooers, N. Y. Compare Cutting Marsh, above.

Mason, Stephen, of Litchfield, Ct.; b. 1786, gr. W. C. 1812, And. 1815; Pastor in Washington, Ct., then in Goshen, Ms., Nantucket, Rockingham, Vt.

Mather, Hiram F., of Chatham, Ct.; b. 1796, gr. Y. C. 1813, And. 1815; Lawyer, Elbridge, N. Y.

Mather, William L., of Utica, N. Y.; gr. H. C. 1828, And. 1831; late Agent of the Am. Ed. Soc.; now pastor, Wiscasset, Me.

Matthews, Lyman, of Cornwall, Vt.; gr. M. C. 1822, And. 1828; pastor of a church, Braintree, Ms.

Mayhew, Jeremiah, of New Bedford, Ms.; b. 1788, gr. B. U. 1808, And. 1809; d. Jan. 4, 1811.

Mead, Asa, of Meredith, N. H.; b. 1792, gr. D. C. 1818, And. 1821; formerly pastor in Brunswick, Me.; d. pastor in East Hartford, Ct. 1832.

Means, James, of Amherst, N. H.; gr. B. C. 1833, And. 1838.

Meigs, Benjamin Clark; b. Bethlehem, Ct. 1789, gr. Y. C. 1809, And. 1813; Missionary at Batticotta, Ceylon.

Meriam, Joseph, of Grafton, Ms.; b. 1797, gr. B. U. 1819, And. 1822; Rootstown, O.

Merrill, David, of Poacham, Vt.; gr. D. C. 1821, And. 1825; Urbana, O.

Merrill, Enos, of Falmouth, Ms.; b. 1786, gr. B. C. 1808, And. 1813; was tutor in B. C.; late pastor in Freeport, Me., now Alna, Me.

Merrill, John W., of Wilbraham, Ms.; gr. at the Wesleyan University, 1834, And. 1837; a teacher of the Methodist persuasion at the West.

Miller, Alpha, of Sangerfield, N. Y.; b. 1792, gr. H. C. 1815, And. 1818; first in Bridgewater, N. Y.; now in Andover, Ct.

Mills, Caleb; b. Dunbarton, N. H. 1806 gr. D. C. 1828, And. 1833; Prof. L.L. Wab. Coll.; Crawfordville, Ind.

Mills, Samuel John, of Torrington, Ct.; b. Litchfield, Ct. 1783, gr. W. C. 1809, And. 1812; was an Agent to Africa, and died at sea, on his return, 1818.

Mills, Samuel Thomas, of Saybrook, Ct.; b. 1785, gr. Y. C. 1807, And. 1810, ord. Litchfield, N. Y. 1811; Peterborough, N. Y.

Mitchell, Alfred, of Wethersfield, Ct.; b. 1790, gr. Y. C. 1809, And. 1810; Norwich, Ct.; d. 1831.

Mitchell, David M., of North Yarmouth, Me.; b. 1788, gr. Y. C. 1811, And. 1814; Waldoborough, Me.

Mitchell, William, of Saybrook, Ct.; b. 1792, gr. Y. C. 1818, And. 1821; formerly in Newtown, Ct.; now in Rutland, Vt.

Morrill, John, of Warner, N. H.; gr. A. C. 1826, And. 1831; Michigan city, Ind.

Morse, Abner, of Medway, Ms.; b. 1795, gr. B. U. 1816, And. 1819; Nantucket, Ms.; Chester, N. J.; now in East Havre, Michigan.

Morse, Richard Cary, of Charlestown, Ms.; b. 1795, gr. Y. C. 1812, And. 1816; one of the editors of the N. Y. Observer.

Moseley, Samuel; b. Montpelier, Vt., 1790, gr. M. C. 1818, And. 1821, d. Missionary among the Choctaws, 1824.

Munger, Wendol B., of Shoreham, Vt.; gr. M. C. 1828, And. 1833; Missionary among the Mahrattas, Bombay.

Munroe, Nathan, of Minot, Me.; gr. B. C. 1830, And. 1835; Bradford, Ms.

Munson, Samuel; b. at New Sharon, Me., 1804, gr. B. C. 1829, And. 1832; Missionary, murdered by the Battas, in Sumatra, 1834. Comp. Lyman, H., above.

Murdock, Thomas J., of Norwich, Vt.; b. 1790, gr. D. C. 1812, And. 1818; was tutor in D. C.; was pastor in Canterbury, Ct.; and died before 1827.

Muzzy, Clarendon F., of Athens, Pa.; gr. M. C. 1833, And. 1836; Missionary, Southern India.

Nash, Ansel, of Williamsburgh, Ms.; b. 1788, gr. W. C. 1809, And. 1812; a Gen. Agent for the Am. Ed. Soc.; formerly Pastor in Tolland, and in Bloomfield, Ct.

Newell, Samuel, of Roxbury, Ms.; b. Durham, Me., 1785, gr. H. U. 1807, And. 1810; ord. Bradford, Feb. 6, 1812; d. a Missionary at Bombay, 1821.

Newhall, Ebenezer, of New Ipswich, N. H.; b. 1789, gr. H. U. 1818, And. 1821; formerly in Oxford, now in Lincoln, Ms.

Newton, Benjamin B., of St. Albans, Vt.; gr. U. V. 1831, And. 1835; Marlborough, Ms.

Newton, Ephraim H., of Newfane, Vt.; b. 1787, gr. M. C. 1810, And. 1813; Marlborough, Vt.; now in New York State.

Newton, Joel Worthington. See No. VIII. H. 4.

Nichols, John; b. Antrim, N. H. 1790, gr. D. C. 1813, And. 1816; d. a Missionary at Bombay, 1824.

Nichols, Warren, of Reading, Ms.; gr. W. C. 1828, And. 1832; Atlas, Ill.

Nichols, Washington A., of Buckland, Ms.; gr. A. C. 1834, And. 1838; Brookfield, Ms.

Nichols, Christopher M., of Bristol, Me.; gr. B. U. 1830, And. 1835; was Tutor a while in B. U.; is now in Gloucester, Ms.

Niles, William Watson, of West Fairlee, Vt.; gr. D. C. 1820, And. 1823; now an Episcopalian of New York.

Noble, Edward W., of Williamstown, Ms.; gr. W. C. 1831, And. 1837.

Norwood, Francis, of Gloucester, Ms.; b. 1797, gr. D. C. 1818, And. 1821; formerly at Meredith Bridge, N. H.; now in Wilmington, Ms.

Notz, Samuel; b. Franklin, Ct. 1787, gr. U. C. 1808, And. 1810; was Missionary a while at Bombay, is now Pastor in Wareham, Ms.

Noyes, James, of Wallingford, Ct.; gr. U. C. 1821, And. 1824; Middlefield, Ct.

Oakes, Isaac, of Hawley, Ms., then of Brickville, Ohio; gr. W. C. 1820, And. 1823; formerly in Westfield, then in Lancaster, N. Y.

Olds, Gamaliel S., of Marlborough, Vt.; b. about 1777, gr. W. C. 1801, And. 1810; Tutor in Will. Coll., Prof. of Math. and Nat. Philos. in same, Pastor in Greenfield, Ms., then Prof. in Univ. of Vt. and Am. Coll.; now teacher in Syracuse, N. Y.

Olipkant, David, of Ballston, N. Y.; b. 1791, gr. U. C. 1809, And. 1813; formerly Pastor in Keene, N. H., then in Beverly, Ma. and lately also in Wells, Me.

Otis, Israel T., of Colchester, Ct.; gr. W. C. 1828, And. 1834.

Owen, John J., of Johnstown, N. Y.; gr. M. C. 1828, And. 1831; Assist. Sec. of the Presb. Ed. Soc. connected with the Am. Ed. Soc.; now teacher, N. York city.

Page, Jesse; b. Atkinson, N. H., gr. D. C. 1831, And. 1835; North Parish, Andover.

Page, Robert, of Readfield, Me.; b. 1790, gr. B. C. 1810, And. 1815; Durham, and Hanover, (Dart. Coll.) now Levant, Me.

Paine, William P.; b. 1802 at Ashfield, Ma.; gr. A. C. 1827, And. 1832; Holden, Ma.

Palmer, Edward, of Charleston, S. C.; gr. And. 1824; formerly in Newberry, now in Pocotaligo, S. C.

Park, Calvin Emmons, of Sloughton, Ma., and brother of the following; b. Providence, R. I. 1811, gr. A. C. 1831, And. 1835; late Tutor in Am. Coll.

Park, Edwards A., brother of the preceding. See No. VIII., F. 5.

Parker, Benjamin Wyman; b. Reading, Ma. 1803, gr. A. C. 1829, And. 1832; Missionary, Sandwich Islands.

Parker, Samuel, of Ashfield, Ma.; b. about 1779, gr. W. C. 1806, And. 1810; Danhy, N. Y.

Parkhurst, John L., of Framingham, Ma.; b. 1789, gr. B. U. 1812, And. 1817; Preceptor, Portland, Me., and Gilmanton Academy, N. H.

Parmelee, Jedidiah C., of Benson, Vt.; gr. M. C. 1827, And. 1830; Tallmadge, O.

Parsons, Horatio A., of Northampton, Ma.; gr. W. C. 1820, And. 1823; was a while in Manchester, Vt.; is now in Ohio.

Parsons, Isaac, of Southampton, Ma.; b. 1790, gr. Y. C. 1811, And. 1815; East Haddam, Ct.

Parsons, John Usher, of Parsonsfield, Me.; gr. B. C. 1828, And. 1831; late in Westbrook, Ma., now Pastor in Berkley, Ma.; was principal of the Ind. Teachers' Seminary.

Parsons, Levi, of Pittsfield, Vt.; b. Goshen, Ma. 1792, gr. M. C. 1814, And. 1817; was a Missionary in Palestine, and died at Alexandria in Egypt, 1822.

Patten, Abel, of Billerica; b. 1805, gr. D. C. 1827, And. 1830; late Pastor in Carlisle, Ma.; now in Sandwich, Ma.

Patten, John, of Topsham, Me.; b. 1785, gr. B. C. 1808, And. 1811.

Payson, George, of Pomfret, Ct.; b. 1789, gr. Y. C. 1812, And. 1815; Kennebunkport, Me.; is now dead.

Payson, Joshua P., of Pomfret, Ct.; gr. Y. C. 1819, And. 1824; Martha's Vineyard, Ma.

Payson, Phillips, of Rindge, N. H.; b. 1795, gr. And. 1820; was first in Leominster, then in Hadley, Ma.; East Windsor, Ct.

Pearson, Ora, of Rutland, Vt.; gr. M. C. 1820, And. 1824; formerly in Kingston, N. H.; now in Compton, Lower Canada.

Peck, Solomon, of Providence, R. I.; b. 1800, gr. B. U. 1816, And. 1823; late Prof. in B. U.; formerly Prof. in Am. Coll.; now one of the Secretaries of the Am. B. B. M., Boston.

Peet, Josiah, of West Haven, Vt.; b. 1780, gr. M. C. 1808, And. 1811; Norridgewock, Me.

Peet, Lyman B., of Cornwall, Vt.; gr. M. C. 1834, And. 1837; Foreign Missionary.

Pennell, Lewis, of Brunswick, Me.; gr. B. C. 1830, And. 1833; Lubec, Me.; now Mt. Vernon and New Harmony, Ind.

Perry, Baxter; b. 1792, at Worcester, Ma., gr. H. U. 1817, And. 1820; was Pastor in Lyme, N. H., and died before 1833.

Perry, Clark, brother of the preceding, of Worcester, Ma.; gr. H. U. 1823, And. 1826; formerly in Newbury, then in Perkinsville, Vt.; now Standish, Me.

Perry, David, brother of the two preceding, of Worcester, Ma.; gr. D. C. 1824, And. 1827; first settled in Cambridgeport, Ma.; Hollis, N. H.

Phelps, Dudley, of Belchertown, Ma.; gr. Y. C. 1823, And. 1827; late Pastor in Haverhill, Ma., now in Groton, Ma.

Phillips, Alonso, of Bradford, Ma.; b. 1792, gr. M. C. 1815, And. 1818; was several years in Princeton, Ma.; d. at Newburyport, 1837.

Phillips, John Charles, of Boston; gr. H. U. 1826, And. 1832; late Pastor in N. Weymouth, Ma.

Pierce, George F., of Southbury, Ct.; b. 1794, gr. Y. C. 1816, And. 1821; formerly in Harwinton, Ct., now Pres. of the West. Res. Coll., O.

Pigeon, Charles du Marisque, of Newton, Ma.; b. 1799, gr. H. U. 1818, And. 1821; has been Principal of an Academy in Amesbury, and in Newburyport; is now editor of the Literary and Theol. Review, N. Y.

Pike, Francis V., of Newburyport; gr. Y. C. 1831, And. 1835.

Pike, John, of Newburyport; gr. B. C. 1833, And. 1837; Falmouth, Ma.

Pinkham, Tobias, of Andover, Me.; gr. And. 1835; Dracut, Ma.

Pomeroy, Augustus, of Granville, Ma.; gr. W. C. 1821, And. 1825; formerly in Missouri, now at Hamilton, O.

Pomeroy, Thaddeus, of Southampton, Ma.; b. 1783, gr. W. C. 1810, And. 1813; settled in Randolph, Ma.; now in Gorham, Me.

Poor, Daniel, D. D.; b. Danvers, Ma., 1789, gr. D. C. 1811, And. 1814; Missionary, Ceylon; now in Southern India.

Poor, Ebenezer, of Danvers, Ma.; b. 1796, gr. D. C. 1818, And. 1821; was Pastor in Beverly, Ma.; also lately in Berkley, Ma.

Porter, Charles E., of Ashfield, Ma.; gr. A. C. 1827, And. 1831; formerly Pastor in Gloucester, Ma., now in New York city.

Post, Martin M., of Cornwall, Vt.; gr. M. C. 1826, And. 1829; Logansport, Ind.

Powers, Dennis, of Millbury, Ma.; gr. A. C. 1835, And. 1838.

Powers, Josiah W., of Newport, N. H.; b. 1798, studied at the University of Vermont, and gr. And. 1827; late Pastor in Kennebunk, Me.; was formerly a Missionary in the Southern States, and then Pastor in Kingston, Ma.

Powers, Philander Oliver, of Phillipston, Ma.; gr. A. C. 1830, And. 1834; Missionary, Broosa, Asia Minor.

Powers, Urias, of Croydon, N. H.; gr. D. C. 1818, And. 1823; Cheraw, S. C.

Pratt, Levi, of Shelburne, Ma.; gr. A. C. 1826, And. 1829; was Pastor in Hatfield, and died Pastor in Medford, Ma., 1837.

Pratt, Minor, of Pawlet, Vt.; gr. M. C. 1823, And. 1826; Ward (now called Auburn.) Ma.

Pratt, Stillman, of Reading, Ma.; gr. A. C. 1831, And. 1834; Orleans, Ma.

Prentiss, James, of Roxbury, Ma.; b. 1795, gr. H. U. 1815, And. 1821.

Proctor, David C., of Henniker, N. H.; gr. D. C. 1818, And. 1821; Missionary.

Punchard, George, of Salem, Ma.; gr. D. C. 1826, And. 1829; Plymouth, N. H.

Putnam, Charles M., of Marietta, Ohio; gr. Y. C. 1826, And. 1829; Jersey Town, Ohio.

Putnam, Israel W., of Danvers, Ma.; b. 1786, gr. D. C. 1809, And. 1814; Middleborough, Ma.; formerly in Portsmouth, N. H.

Putney, Asa, Jr., of Warner, N. H.; A. C., gr. And. 1833; Craftsbury, Vt.

Ransom, Calvin N., of Marietta, Ohio; gr. O. U. 1825, And. 1828; formerly in New Columbus; now in Berlin, Ohio.

Reed, Andrew H., of Oakham, Ma.; gr. A. C. 1826, And. 1829.

Reed, William, of Billerica, Ma.; b. 1788, gr. H. U. 1811, And. 1811.

Reid, Jared, of Colchester, Ct.; b. 1788, gr. Y. C. 1817, And. 1822; late Pastor in Reading; now in Belchertown, Ma.

Rennie, John, of Newtonards, Ireland; b. 1799, gr. Glasgow U. 1817, And. 1822; S. Carolina; was in Cambridge, same State.

Rice, Benjamin, of Sturbridge, Ma.; b. 1784, gr. B. U. 1808, And. 1811; formerly in Marcellus, N. Y.; now in New Gloucester, Me.

Rice, Luther, of Northborough, Ma.; b. 1763, gr. W. C. 1810, And. 1811; was ord. Missionary to the East Indies, at Bradford, Ma., Feb. 6th, 1812. He subsequently became a Baptist, returned, and labored in the cause of Missions among the American Baptist churches. He was afterwards Pres. of Georgetown Coll., Ky.; d. Edgefield District, S. C. 1836.

Rich, Ezekiel, of Greenwich, Ms.; b. 1784, gr. B. U. 1808, And. 1811; resides in Troy, N. H.

Richards, Austin; b. 1800, at Plainfield, Ma., and brother of James R.; gr. A. C. 1824, And. 1827; late Pastor in Franconstown; now in Nashua, N. H.

Richards, James, of Plainfield, Ma., and brother of the preceding; b. Abington, Ma., 1784, gr. W. C. 1809, And. 1812; d. a Missionary at Ceylon, 1822.

Richards, John, of Farmington, Ct.; gr. Y. C. 1821, And. 1824; Woodstock, Vt.; late one of the editors of the Vt. Chronicle, Windsor, Vt.

Richards, William, brother of James R. above; b. Plainfield, Ma., 1793, gr. W. C. 1819, And. 1822; Missionary, Sandwich Islands.

Richardson, Daniel F., of Cornish, N. H.; gr. D. C. 1831, And. 1834.

Richardson, John B., of Middlebury, Ct.; gr. D. C. 1826, And. 1831.

Richardson, William, of Gilmanton, N. H.; gr. And. 1830; Wilton, N. H.

Riddel, Samuel Hopkins, of Hadley, Ma.; gr. Y. C. 1823, And. 1826; Glastenbury, Ct.; now Secretary Connecticut Branch of Am. Ed. Soc.

Riggs, Elias, of Mendham, N. J.; b. New Providence, N. J., 1810, gr. A. C. 1829, And. 1832; Missionary, Greece.

Riggs, Thomas, of Oxford, Ct.; gr. H. C. 1823, And. 1826; Hubbardton, Vt.

Ripley, Henry Jones, of Boston, Ma.; b. 1798, gr. H. U. 1816, And. 1819; Prof. in the Theol. Institution, Newton, Ma.

Robbins, Loren, of Wethersfield, Ct.; gr. Y. C. 1821, And. 1829; Tutor in Transylvania Univ. Ky.; then Pastor in Oxford, Ms.; he then went to the West.

Robbins, Robert C., of Colchester, Ct.; b. 1786, gr. W. C. 1809, And. 1812; is now dead.

Robbins, Samuel P., of Marietta, Ohio; gr. O. U. 1830, And. 1835; Missionary, Sumatra.

Robinson, Charles S., of Granville, Ma.; b. 1791, gr. W. C. 1814, And. 1818; St. Charles, Missouri; died 1829.

Robinson, Henry, of Guilford, Ct.; b. 1789, gr. Y. C. 1811, And. 1816; Suffield, Ct.

Rockwell, Charles, of Colebrook, Ct.; gr. Y. C. 1826; then taught in the Deaf and Dumb Asylum, Hartford, Ct.; gr. And. 1834; was lately Chaplain of the U. S. Frigate Potomac.

Rockwood, Otis, of Chesterfield, N. H.; b. 1791, gr. M. C. 1814, And. 1817.

Rogers, Isaac, of Gloucester, Ms.; gr. D. C. 1822, And. 1825; Farmington, Me.

Rogers, (formerly Kittle,) William Matticks, of Dorchester, Ms., but was born at sea; gr. H. U. 1827, And. 1830; late Pastor in Townsend, Ms.; now Pastor of the Franklin Street Church, Boston.

Rogers, Zabdiel, of Stonington, Ct.; gr. Y. C. 1820, And. 1824; Wilton. (or Willtown?) N. C.

Rood, Heman, of Jericho, Vt.; gr. M. C. 1819, And. 1825; formerly in Gilmanton, N. H.; then in New Milford, Ct.; now Prof. in the Theol. Sem., Gilmanton, N. H.

Rowland, Henry A., of Windsor, Ct.; gr. Y. C. 1823, And. 1827; formerly at Fayetteville, N. C.; now in New York city.

Rowland, Jonathan M., of Fairfield, Ct.; gr. B. C. 1826, And. 1829.

Russell, Ezekiel, of Wilbraham, Ms.; gr. A. C. 1829, And. 1835; North Adams, Ms.

Russell, Samuel, of Bow, N. H.; gr. D. C. 1821, And. 1824; Boylston, Ms.; then Norwich, Ma.; and d. 1835.

Safford, Charles G., of Exeter, N. H.; gr. D. C. 1827, And. 1830; Gilmanton, N. H.

Salisbury, Simeon, of Brattleboro', Vt.; gr. And. 1831; Woodford Co. Ky.; now near Madison, Ind.

Sanderson, Alonzo, of Deerfield, Ms.; gr. A. C. 1834, And. 1837; Hawkesbury and vicinity, L. C.

Sanford, Baalis, of Borkley, Ms.; gr. B. U. 1823, And. 1826; Bridgewater, Ms.

Sawyer, Joseph, of Wendell, Ms.; b. 1792, gr. W. C. 1813, And. 1819; Leverett, Ms.; d. before 1822.

Scales, Jacob, of North Yarmouth, Me.; b. 1788, gr. D. C. 1817, And. 1820; Henniker, N. H.

Schauffler, William Gottlieb; b. Stuttgart, Germany, 1798; removed early in life with his father's family to Odessa, on the Black Sea; gr. And. 1830;

M. A., Am. Coll.; Missionary to the Jews at Constantinople.

Schermerhorn, John F., of Schenectady, N. Y.; b. 1786, gr. U. C. 1809, And. 1812; United States' commissioner among the Southwestern Indians.

Schneider, Benjamin, of New Hanover, Pa.; gr. A. C. 1830, And. 1833; Missionary at Broosa, in Turkey.

Selden, Sylvester, of Chatham, Ct.; b. 1786, gr. W. C. 1807, And. 1810; Saybrook, Ct.

Sessions, Horace, of Wilbraham, Ms.; gr. H. C. 1821, And. 1824; was Agent of the Am. Col. Soc., and died in Africa, about 1826.

Sessions, Joseph W., of Lunenburg, Vt.; gr. B. C. 1829, And. 1832; West Needham, Ma.

Shaw, Robert, of Barnet, Vt.; gr. And. 1825.

Shedd, Henry, of Leominster, Ms.; gr. D. C. 1826, And. 1829; Whetstone, O.

Shedd, William, of Boston; b. Mt. Vernon, N. H. 1798, gr. D. C. 1819, And. 1823; was Pastor in Abington, Ma., and d. 1830.

Sheldon, George, of Aurora, Ohio; gr. Y. C. 1819, And. 1823; Missionary.

Shepard, George, of Plainfield, Ct.; gr. A. C. 1824, And. 1827; late Pastor in Hallowell, now Prof. of Sacred Rhetoric in the Theol. Sem. Bangor, Me.

Shepard, Thomas, of Noston, Ms.; b. 1792, gr. B. U. 1813, And. 1816; formerly Pastor in Ashfield, Ma., then Agent of the Am. Bible Society; now Pastor at Bristol, R. I.

Shepley, David, of Norridgewock, Me.; gr. B. C. 1825, And. 1828; North Yarmouth, Me.

Sherer, John, of Bridgewater, Pa.; gr. H. C. 1821, And. 1824; formerly at Litchfield, N. H.; then at Richfield, N. Y.; now at Gibson and Arrarat, Pa.

Sherrill, Franklin, of Richmond, Me.; b. 1795, gr. W. C. 1815, And. 1818; Preceptor, N. Y.

Shipman, Thomas Leffingwell, of Norwich, Ct.; b. 1798, gr. Y. C. 1818, And. 1821; Southbury, Ct.

Silliman, Jonathan, of —, Ct.; Y. C. gr. And. 1821; New Kent Co., Va.

Smith, Abraham Miller, of East Hampton, L. Isl.; b. 1790, gr. Y. C. 1808, And. 1810.

Smith, Albert, of Boston; gr. M. C. 1831, And. 1835; late Pastor in Williamstown, Ms.; now Prof. of Ancient L.L. and Belles Lettres, in Marshall Coll., Mercersburg, Pa.

Smith, Asa D., of Weston, Vt.; gr. D. C. 1830, And. 1834; New York city.

Smith, Huel W., of Monkton, Vt.; gr. M. C. 1831, And. 1834; Montpelier, Vt.

Smith, Daniel, of Burlington, Vt.; b. 1789, gr. M. C. 1810, And. 1813; Louisville, Ky.; is now dead.

Smith, Daniel Talcott, of Newburyport. See No. VIII. H. 7.

Smith, David Marsh, of Durham, Ct.; b. 1789, gr. Y. C. 1811, And. 1814; Stockport, N. Y.

Smith, Eli; b. Northford, Ct. 1801; gr. Y. C. 1821, And. 1826; Missionary at Beyroot, Syria.

Smith, Henry, of Durham, N. H.; b. 1789, gr. B. C. 1810, And. 1815; Camden, N. Y.; d. 1828.

Smith, Henry, of Hartford, Ct.; gr. M. C. 1827, And. 1833; Prof. in Marietta College, Ohio.

Smith, Horace, of Hadley, Ms.; b. 1793, gr. Y. C. 1818, And. 1821; in Ohio.

Smith, Marcus, of Otisco, N. Y.; b. 1791, gr. M. C. 1818, And. 1821; formerly in Rensselaerville, N. Y.; now in Troy, N. Y.

Smith, Noah, of Hanover, N. H.; b. 1794, gr. D. C. 1818, And. 1821; Southbury, Ct.; died 1830.

Smith, Preserved, of Winchester, N. H.; gr. A. C. 1828, And. 1831; formerly in Pittsfield, N. H., now in Carlisle, Ma.

Smith, Samuel Francis, of Boston; gr. H. U. 1822, And. 1832; Prof. of Modern L.L. at Waterville College, and Pastor, at Waterville, Me.

Smith, Thomas M., of Stamford, Ct.; b. 1796, gr. Y. C. 1816, And. 1820, ord. 1822; was Pastor formerly in Portland, Me.; then at Fall River, Ma.; is now Pastor in Catskill, N. Y.

Smith, Worthington, of Hadley, Ms.; b. 1795, gr. W. C. 1816, And. 1819; St. Albans, Vt.

Southgate, Horatio, Jr., of Portland, Me.; gr. B. C. 1832, And. 1835; an Episcopalian Miss. in Persia. Comp. the following

Southgate, Robert, of Portland, Me., and an elder brother of the preceding; gr. B. C. 1826, And. 1829; late Woodstock, Vt.

Southworth, Tertius D., of Bridgewater, N. Y.; b. Rome, N. Y. 1802, studied at H. C. and gr. there Master of Arts; gr. And. 1829; Claremont, N. H.

Spaulding, Alvah, of Jaffrey, N. H.; gr. A. C. 1831, And. 1834; Cornish, N. H.

Spaulding, Ephraim; b. Ludlow, Vt., 1802, gr. M. C. 1828, And. 1831; late Missionary in the Sandwich Islands; now in America.

Spaulding, John, of Shirley, Ma.; gr. M. C. 1825, And. 1828; late Secretary of the Western Ed. Soc. connected with Am. Ed. Society, Cincinnati, Ohio; Peoria, Ill.

Spaulding, Levi; b. Jaffrey, N. H. 1791, gr. D. C. 1815, And. 1818; Missionary, Ceylon.

Sperry, Ebenezer P., of Cornwall, Vt.; b. 1785, gr. M. C. 1808, And. 1810; formerly in Dunstable, N. H.; now in Wenham, Ma.

Sprague, Daniel G., of Killingly, Ct.; b. 1796, gr. B. U. 1819, And. 1822; Hampton, Ct.

Spring, Gardiner, D. D., of Newburyport, Ma.; b. 1785, gr. Y. C. 1805, studied law a while at New Haven, Ct.; gr. And. 1810; ord. 1810, N. Y. city, where he now is. See the fol.

Spring, Samuel, of Newburyport, and a younger brother of the preceding; gr. Y. C. 1811, And. 1821; formerly Pastor in Hartford, now in East Hartford, Ct.

Squier, Miles P., of New Haven, Vt.; b. 1791, gr. M. C. 1811, And. 1814; formerly Pastor in Buffalo, now Sec. Geneva Agen. A. H. M. S., N. Y.

Starkweather, John, of Worthington, Ma.; gr. Y. C. 1825, And. 1829; was first Pastor in Billerica, Ma.; then in Bristol R. I., and in Buffalo, N. Y.; is now Pastor in Binghamton, N. Y.

Stearns, Samuel Horatio; b. Bedford, Ma. 1801, gr. H. U. 1823, And. 1828; ord. Pastor of the Old South Church, Boston, April 16th, 1834; d. Paris, June, 1837. His remains are in Mount Auburn, Cambridge, Ma.

Stearns, Timothy, of Billerica, Ma.; gr. A. C. 1833, And. 1837; Athens, Ohio.

Stearns, William Augustus, brother of Sam. H. Stearns; b. Bedford, Ma. 1805, gr. H. U. 1827, And. 1831; Cambridge Port, Ma.

Steele, Julius, of Bethlem, Ct.; b. 1786, gr. Y. C. 1811, And. 1814; East Bloomfield, N. Y.

Stockton, Benjamin B., of Lenox, N. Y.; b. 1790, gr. M. C. 1809, And. 1813; Pompey, N. Y.

Stone, Cyrus; b. Marlborough, N. H. 1793, gr. D. C. 1822, And. 1825; Missionary, Bombay.

Storrs, Charles Backus, of Long Meadow, Ma.; b. 1794, Coll. N. J., gr. And. 1820; was a while at Ravenna, Ohio; then Pres. of the Western Reserve Col. He died at his brother's, R. S. Storrs, in Braintree, Ma. 1833. His funeral sermon was preached by Prof. Park.

Storrs, Richard Salter, D. D., of Long Meadow, Ma., and brother of the preceding; b. 1787, gr. W. C. 1807, And. 1810, ord. Braintree, Ma., July 3d, 1811.

Stow, Jeremiah, of Hillsborough, N. H.; gr. D. C. 1822, And. 1825; formerly in Livonia, N. Y.; died before 1833.

Stowe, Calvin E., D. D., of Natick, Ma. See No. VIII. H. 5.

Strale, Frederic A., of Stockholm, Sweden; gr. University of Upsal, 1809; served as an officer under Bernadotte; gr. at And. 1827; labored a while among the Germans in Pa; but has now been deposed from the ministry.

Stratton, Jesse, of Athol, Ma.; b. 1789, gr. W. C. 1814, And. 1817; Madison, Ga.; now Shongolo, Mi.

Strong, Henry Pierce, of Salisbury, Ct.; b. 1785, gr. Y. C. 1807, And. 1810, ord. N. Y. 1811; Potter, N. Y.; formerly in Woodbury, Ct.

Stuart, Amasa, of Pittsford, Vt.; gr. M. C. 1824, And. 1828; Essex, Vt.

Sweetser, Seth, of Newburyport, Ma.; gr. H. U. 1827, was Tutor there 1829-31, gr. And. 1834; Gardiner, Me.

Swift, Heman, of Middlebury, Vt.; b. 1791, gr. M. C. 1811, And. 1812.

Swift, Job S., of Addison, Vt.; b. 1794, gr. M. C. 1812, And. 1815.

Swift Nathaniel, of Warren, Ct.; b. 1783, gr. W. C. 1806, And. 1810, ord. Marcellus, N. Y. 1811; Pittsfield, Ma.

Talbot, Samuel, Jr., of Freeport, Me.; gr. B. C. 1824, And. 1831; Wilton, Me.

Talcott, Hart, of Bolton, Ct.; b. 1787, gr. D. C. 1812, And. 1816; Warren, Ct.; d. 1836, wt. 45.

Talcott, Hervey, of Coventry, Ct.; b. 1791, gr. Y. C. 1810, And. 1814; Chatham, Ct.

Taylor, Homer, of Lempster, N. H.; gr. D. C. 1834, And. 1838.

Taylor, Hutchens, of Tyringham, Ma.; b. 1791, gr. W. C. 1814, And. 1817; Camillus, N. Y.

Taylor, Joseph Platt, of New Haven, Ct.; gr. Y. C. 1814, And. 1824; W. C. New Haven, Ct.; died before 1827.

Taylor, Oliver Alden, of Hawley. See No. VIII, H., 8. Comp. T. A. T. below.

Taylor, Reuben E., of Savannah, Georgia; Coll. N. J., gr. And. 1838.

Taylor, Timothy Alden, brother of Oliver A. T.; b. Hawley, Ma., 1809, gr. A. C. 1835, And. 1838.

Temple, Daniel; b. Reading, Ma. 1790, gr. D. C. 1817, And. 1820; Missionary of the A. B. C. F. M., Smyrna.

Tenny, David, of Bradford, Ma.; b. 1787, gr. H. U. 1815, And. 1818; Missionary; d. before 1827.

Tenny, Fardix, of Corinth, Vt.; gr. M. C. 1826, And. 1829; Lyme, N. H.

Tenney, Sewall, of Chester, N. H.; gr. D. C. 1827, And. 1831; Ellsworth, Me.

Tewksbury, George F., of Oxford, Me.; gr. B. C. 1833, And. 1837; Albany, Me.

Thayer, Thatcher, of Worcester, Ma.; gr. A. C. 1831, And. 1837; was lately in S. Dennis, Ma. He was Tutor a while in A. C.

Thompson, James L., of New York city; gr. U. C. 1832, And. 1835; Missionary, Palestine.

Thompson, Leander, of Woburn, Ma.; gr. A. C. 1835, And. 1838.

Thompson, William, of Goshen, Ct.; gr. U. C. 1827, And. 1832; was Pastor in North Bridgewater, Ma.; now Prof. of Sacred Lit. in the Theol. Sem., East Windsor, Ct.

Thompson, William Allen, of Berwick, Me.; b. 1787, gr. B. C. 1808, And. 1811.

Thurston, Asa; b. Fitchburg, Ma., 1787; gr. Y. C. 1816, And. 1819; Missionary, Sandwich Islands.

Tinker, Orsamus, of Worthington, Ct.; gr. W. C. 1827, And. 1830; formerly Pastor in Newmarket, N. H.; now in Ashby, Ma.

Tobey, Alvan, of Amherst, Ma.; gr. A. C. 1828, And. 1831; Durham, N. H.

Todd, John, of Guilford, Ct.; gr. Y. C. 1822, And. 1825; has been Pastor in Groton and in Northampton, Ma.; is now Pastor of a Congregational church in Philadelphia.

Torrey, Joseph, of Salem, Ma.; b. 1797, gr. D. C. 1816, And. 1819; Pastor in Royalton, Vt.; now Prof. of Languages, U. V.

Tracy, Caleb B., of New Marlborough, Ma.; b. about 1799, gr. W. C. 1826, And. 1829; Pastor in North Adams, and in Petersham, Ma.; now Pastor in Boscawen, N. H. Comp. S. J. T. below.

Tracy, Hiram A., of Lisbon, Ct.; gr. And. 1834; Sutton, Ma.

Tracy, Ira; b. Hartford, Vt. 1806; gr. D. C. 1829, And. 1832; Missionary at Singapore.

Tracy, Solomon J., of New Marlborough, Ma., and brother of Caleb B. Tracy, above; gr. W. C. 1823, And. 1826; formerly at West Nassau, N. Y.

Trask, George, of Beverly, Ma.; gr. B. C. 1826, And. 1829; Pastor in Framingham, now in Warren, Ma.

Treat, Selah B., of Hartford, Ct.; gr. Y. C. 1824; studied and practiced law a while in the State of New York; gr. And. 1835; Newark, N. J.

True, Eleazer W., of Pittsford, N. Y.; gr. And. 1838.

Tucker, E. Richard, of Newburyport; gr. D. C. 1835, And. 1838.

Tucker, Josiah, of Milton, Ma.; gr. And. 1825; Madison, Me.

Tyler, Joseph P., of Griswold, Ct.; gr. B. U. 1823, And. 1826; Agent of the H. M. Soc., L. I.

Upham, Thomas Cogswell, of Rochester, N. H. See No. VIII., H., 1.

Vinton, John A., of Braintree, Ma.; gr. D. C. 1828, And. 1831; formerly New Sharon, and Exeter, Me.; now Chatham, Ma.

Vesburgh, Jacob E., of Kinderhook, N. Y.; b. 1787, gr. U. C. 1810, And. when he left, uncertain.

Wait, Francis D., of Charlestown, Ms.; b. 1791, gr. B. U. 1810, And. 1813.

Wakeman, James, of Ballston, N. Y.; b. 1788, gr. U. C. 1809, And. 1811.

Walker, Charles, of Strafford, Vt.; b. 1791, gr. And. 1821; formerly in Rutland, then Preceptor of an Academy at Castleton, now in Brattleboro', Vt.

Walker, Charles; b. Rindge, N. H. 1795, gr. D. C. 1823, And. 1826; formerly in New Ipswich, N. H.; then in Windsor, Ct.; now Medfield, Ms.

Warner, Aaron, of Northampton, Ms.; b. 1794, gr. W. C. 1815, And. 1819; Pastor in Medford, Ms.; now Prof. in Theol. Sem., Gilmanton, N. H.

Warner, James F., of Wilbraham, Ms.; gr. A. C. 1829, And. 1832; formerly at Litchfield, So. Farms, Ct.; was at Athol, Ma.

Warren, Edward, of Middlebury, Vt.; b. Marlborough, Ms. 1786, gr. M. C. 1808, And. 1812; was a Missionary in Ceylon; and died at Capetown, Cape of Good Hope, 1818. He had visited this place for the sake of his health.

Warren, John B., of Wilbraham, Ms.; b. 1794, gr. B. U. 1815, And. 1818; Louisiana; was a while at Mobile.

Warren, William, of Waterford, Me.; studied at B. C.; gr. And. 1838.

Warriner, Phannel W., of Canandaigua, N. Y.; gr. H. C. 1826, And. 1829; Munroe, Mich.

Washburn, Royal; b. Royalton, Vt. 1797, gr. U. V. 1820, And. 1824; d. Pastor in Amherst, Ms. 1832.

Washburn, Samuel, of Minot, Me.; gr. And. 1832; Agent A. S. S. U.; labored a while in Philadelphia; is now Pastor in Greenfield, Ms.

Waters, George, of Knox, N. Y.; gr. A. C. 1831, And. 1836; Episcopal clergyman, Lynn, Ma.

Wead, Ira M., of Hinesburgh, Vt.; gr. U. V. 1825, And. 1829; Ypsilanti, Michigan.

Webster, John Calvin, b. Hampton, N. H. 1810; gr. D. C. 1832, And. 1835; Seamen's chaplain at St. Petersburg; now in this country.

Weeks, William R., D. D., of Stouhen, N. Y.; b. 1783, gr. Coll. N. J. 1809, And. 1811; ord. Plattsburg, N. Y. Feb. 16th, 1812; is now in Newark, N. J.

Wheeler, John, D. D., of Orford, N. H.; b. 1798, gr. D. C. 1816, And. 1819; late Pastor in Windsor, Vt.; now Pres. of the Univ. of Vt.

Wheelock, Stephen M., of Rutland, Vt.; b. 1789, gr. U. V. 1809, And. 1811; Sandgate, now Wilmington, Vt.

Wheeler, Isaac W., of Newburyport; b. about 1801, gr. B. C. 1821, And. 1825; formerly Principal of an Academy, Newburyport; now of one in Quito, B. Am.

White, Benjamin, of Thetford, Vt.; b. 1781, gr. D. C. 1807, And. 1810; ord. Wells, Me. 1811, where he was Pastor; is now dead.

White, Elipha, of Randolph, Ms.; b. 1795, gr. B. U. 1817, And. 1820; St. John's Island, S. C.

White, Jacob, of East Bridgewater, Ms.; gr. B. U. 1832, And. 1835; Lyndboro', N. H.

White, Morris E.; b. at Ashfield, Ms., 1803 gr. D. C. 1828, And. 1831; Southampton, Ms.

White, Samuel, of Thetford, Vt.; b. 1791, gr. D. C. 1812, And. 1815; Tyrone, N. Y.

White, Seneca, of Springfield, Vt.; b. 1794, gr. D. C. 1818, And. 1822; first settled at Bath, Me.; was then at Wiscasset, Me.

Whitney, John, of Harvard, Ms.; gr. A. C. 1831, And. 1834; Pastor in Boxford; now in Waltham, Ms.

Whitney, Lyman, of Marlborough, Vt.; b. 1793, gr. M. C. 1817, And. 1821; was a Missionary; died before 1827.

Wilcox, Carlos, of Orwell, Vt.; b. 1794, gr. M. C. 1813, And. 1817; d. a Pastor in Hartford, Ct. 1827.

Wilds, John, of Dorchester, Ms.; gr. M. C. 1827, And. 1831; Grafton, Ms.

Wilkinson, Reed, of Townshend, Vt.; gr. A. C. 1830, And. 1836; Principal of Vincennes Academy, Vincennes, Ind.

Williams, Comfort, of Rocky-Hill, Ct.; b. 1783, gr. Y. C. 1808, And. 1810; is now dead.

Williams, Samuel; b. Boston, Ma. 1804, gr. H. U. 1824, And. 1828; Brewster, Ma.

Wilson, David, of Hebron, N. Y.; b. 1789, gr. M. C. 1816, And. 1819; Rupert, Vt.

Wilson, Moses E., of Frankestown, N. H.; b. 1786, gr. M. C. 1814, And. 1817; a Missionary.

Winch, Moses, of Holden, Ms., gr. A. C. 1827, And. 1830; was in Paxton, Ms.

Winslow, Miron; b. Williston, Vt. 1789; gr. M. C. 1815, And. 1818; Missionary, Ceylon.

Wolcott, Samuel, of Illinois; b. East Windsor, Ct. 1813, gr. Y. C. 1833, And. 1837; at the Missionary Rooms, Boston, 1837.

Wood, Augustus, of Loominster, Ms.; gr. A. C. 1831, And. 1838.

Wood, Charles W., of Middleboro', Ms.; gr. B. U. 1834, And. 1838.

Woodbridge, Sylvester, of Southampton, Ms.; b. 1790, gr. And. 1814; Pastor at Greenfield, Ms., and Greenville, N. Y.; Agent of the Am. Tract Soc.

Woodbridge, Timothy, of Stockbridge, Ms.; b. 1784, W. C., gr. And. 1811; gr. M. A. at W. C.; Austerlitz, N. Y.

Woodruff, Hezekiah, of Scipio, N. Y.; b. 1789, gr. U. C. 1810, And. 1813; Manlius, N. Y.

Woodruff, Simeon, of Litchfield, Ct.; b. 1782, gr. Y. C. 1809, And. 1812; Worthington, Ohio.

Woods, Alva, D. D., nephew of L. Woods, D. D., of Addison, Vt.; b. 1794, gr. H. U. 1817, And. 1821; formerly Prof. in Brown Univ.; then Pres. of Tran. Univ.; then Pres. of Univ. of Alabama; resigned 1837.

Woods, Daniel Bates, son of Dr. L. Woods, (No. VIII., E.) b. Andover, Ms. 1809, gr. U. C. 1833, And. 1837; has been preaching in Virginia.

Woods, Leonard, Jr., brother of the preceding; b. West Newbury, Ms. 1807, gr. U. C. 1827, And. 1830; Prof. of Sacred Lit., in the Theol. Sem., Bangor, Me.; was formerly editor of the Literary and Theol. Review, New York.

Worcester, Samuel Austin; b. Peacham, Vt. 1798, gr. U. V. 1819, And. 1823; Missionary among the Cherokees.

Worcester, Taylor Gilman, of Hollis, N. H.; gr. H. U. 1823, And. 1827; was instructor a while in Roxbury; also resided a while at Cambridge, and translated Swedenborg's Theology; is now a farmer in Hollis, N. H.

Wright, Alfred; b. Columbia, Ct. 1788, gr. W. C. 1812, And. 1814; Missionary among the Choctaws.

Wright, Asher; b. Hanover, N. H. 1803; studied at D. C., gr. And. 1831; Missionary among the Seneca Indians.

Wright, Ebenezer B.; b. at Westhampton, Ms., 1795, gr. W. C. 1814, And. 1817; Ludlow, Ms.; now Pastor of a church in 2d parish in Springfield, Ms.

Wright, Worthington, of Windsor, Ms.; b. 1785, gr. W. C. 1806, And. 1810; ord. Woodbury, Ct. 1810; Milton, N. Y.; formerly in Woodbury, Ct.; then in Pennsylvania.

Wyman, Seward, of North Yarmouth, Me.; gr. B. C. 1825, And. 1829; was lately a farmer in Me.

Yale, Calvin, of Lenox, Ms.; b. 1789, gr. U. C. 1812, And. 1816; was Pastor at Charlotte, Vt.; and is now Preceptor of an Academy at Johnstown, N. Y.

Young, John K., of Dover, N. H.; gr. D. C. 1821, And. 1829; was Agent Am. Ed. Society; now at Meredith, N. H.

Youngs, Ezra, of Southhold, N. Y.; b. 1792, gr. N. H. 1815, And. 1820; Cutchogue, New York, on L. I.

HISTORY OF THE "PILGRIM SOCIETY," WITH A BRIEF ACCOUNT OF THE EARLY SETTLEMENT OF PLYMOUTH COLONY.

[By W. Cogswell.]

As introductory to a notice of the "Pilgrim Society," the narration of a few facts in reference to the early settlement of New England may not be inappropriate or uninteresting. It will serve also to elucidate more fully the objects of the Society.

Religious persecution was the chief cause of the emigration of our forefathers to this country. The memorable Reformation, effected principally by the instrumentality of Luther and Calvin, appeared in England in 1534 under Henry VIII. During its progress in the reigns of Mary, Elizabeth, and James I. those who were denominated Puritans,* were subjected to the most cruel oppression. Thousands suffered martyrdom; many were banished; and others were doomed to perpetual imprisonment.

Those Puritans who lived in the north of England were, on account of their dispersed state, divided, in the year 1606, into two distinct churches. With one of these was connected the celebrated John Robinson, who afterwards became its minister. Persecuted for nonconformity to the established church, he, with a part of his congregation, that they might worship God according to the dictates of their consciences, removed in 1607-8 to Amsterdam, in Holland, where religious toleration was then sanctioned by law; and soon after, (in 1609,) they went to Leyden, where they formed themselves into a church, according to the pattern prescribed, as they supposed, by the word of God. In that place, they remained till their removal to America. "Their motives for this," (their removal,) "were to preserve the morals of their youth; to prevent them, through want of employment, from leaving their parents and engaging in business unfriendly to religion; to avoid the inconveniences of incorporating with the Dutch; to lay a foundation for propagating the gospel in the remote parts of the world; and, by separating from all the existing establishments in Europe, to form the model of a pure church, free from the admixture of human additions." What Lord Brougham, of England, has said of the North American colonies in general, is most strictly and emphatically true of these individuals in particular. "All idea of wealth or pleasure was out of the question. The greater part of them viewed their emigration as taking up the cross, and bounded their hopes of wealth to the gifts of the Spirit, and their ambition to the desire of a kingdom beyond the grave. A set of men more conscientious in their doings, or simple in their manners, never founded any commonwealth."

Such were the reasons, which induced the founders of New England to leave all that was dear to them in England and Holland, and to remove to these then inhospitable shores; reasons sufficient to affect the minds, hearts, and conduct of some of the best men that ever lived. Speaking of them, governor Stoughton remarked, "God sifted a whole nation that he might send a choice grain over into this wilderness."

In accomplishing their object, "it was agreed by the English congregation at Leyden, that some of their number should go to America to make preparation for the rest. Mr. Robinson† their minister, was prevailed on to stay with

* The term *Puritan*, was originally a term of reproach, though now, one of commendation. Neal, in his History of the Puritans, speaks thus of them: "If a man maintained his steady adherence to the doctrines of Calvin and the Synod of Dort; if he kept the Sabbath and frequented sermons; if he maintained family religion and would neither swear nor be drunk, nor comply with the fashionable vices of the times, he was called a *Puritan*." The Puritans arose in the reign of Queen Elizabeth. After the famous Act of Uniformity, or, as it is called, the Bartholomew Act, passed by the English Parliament, in 1662, they were called Non-conformists. Since that period they have been more generally denominated Dissenters.

† The Rev. Mr. Robinson never came to New England as he intended; but died at Leyden, March 1, 1635, in the fiftieth year of his age. His widow and children afterwards came to Plymouth. Mr. Robinson received an university education in England, and ranked among the first divines of his age. Prince, the New England Annalist, in his Chronology, thus speaks of him: "He was highly esteemed both by the city and university of Leyden, for his learning, piety, moderation, and excellent accomplishments. The magistrates, clergy and scholars lamented his death as a public loss."

the greater part at Leyden; Mr. Brewster* their elder was to accompany the first adventurers, but these and their brethren remaining in Holland, were to continue to be one church, and to receive each other to Christian communion without a formal dismissal, or testimonial. Several of the congregation sold their estates and made a common bank, which, together with money received from other adventurers, enabled them to purchase the *Speedwell*,† a ship of sixty tons, and to hire in England the *Mayflower*, a ship of one hundred and eighty tons, for the intended enterprise.”‡

The following graphic description of the attachment of the Pilgrims to each other, and of their pious views and feelings on the occasion of their separation, is found in Morton's New England Memorial.

“Being prepared to depart, they had a solemn day of humiliation, the pastor teaching a part of the day very profitably, and suitably to the present occasion; the text of Scripture was Ezra viii. 21. The rest of the time was spent in pouring out of prayers unto the Lord, with great fervency, mixed with abundance of tears.—When they came to the place” (Delftshaven) “they found the ship and all things ready; and such of their friends as could not come with them, followed after them, and sundry came from Amsterdam to see them shipped, and to take their leave of them. One night was spent with little sleep with the most, but with friendly entertainment, and Christian discourse, and other real expressions of Christian love. The next day, the wind being fair, they went on board, and their friends with them, where truly doleful was the sight of that sad and mournful parting, to hear what sighs, and sobs, and prayers did sound amongst them; what tears did gush from every eye, and pithy speeches pierced each other's heart, that sundry of the Dutch strangers, that stood on the Key as spectators, could not refrain from tears: Yet comfortable and sweet it was, to see such lively and true expressions of dear and unfeigned love.—Their reverend pastor falling down on his knees, and they all with him, with watery cheeks, commended them with most fervent prayers unto the Lord and his blessing; and then with mutual embraces and many tears, they took their leave one of another, which proved to be the last leave to many of them.”

On the 6th of September, 1620, the adventurers sailed from Plymouth, in the *Mayflower*, and, on the 9th of November, they arrived, after enduring a perilous voyage, in sight of Cape Cod. Having entered the harbor, they, on the 11th day of the month, after prayer and thanksgiving, subscribed a written instrument, by which they were made a body politic. The covenant entered into was signed by *forty-one* individuals, who, with their families, amounted to *one hundred and one* persons.§ Mr. John Carver was unanimously

* Mr. Brewster was born in England 1560, was educated at the University of Cambridge, and became a zealous Puritan. He resided in the north of England, and when the church was formed over which the Rev. Messrs. Richard Clifton (1) and John Robinson were ordained as pastors, the members met at his house on Lord's day for worship, so long as they were permitted by the civil authorities. When the church with their pastors, on account of persecution, had removed to Holland, Mr. Brewster was elected Ruling Elder. After the arrival of the Pilgrims at Plymouth, he usually preached to them twice every Sabbath for nine years, as they had no regular minister till Mr. Ralph Smith was ordained their pastor in 1629; but he never administered the sacraments. He was a man in whom the church reposed the most unlimited confidence in respect to all their spiritual affairs. For piety he was eminent. For human as well as sacred literature, he had a great taste; and at his death, which occurred April 16, 1644, being 83 years old, he left a handsome library valued in that day at *forty-three* pounds, a catalogue of which is to be found in the colony records.—*Allen's Biographical Dictionary*.

† The ship *Speedwell*, commanded by Capt. Reynolds, proved leaky and unfit for the voyage, and was discharged from service before the Pilgrims left Plymouth. The whole company therefore, which came over to this country were passengers in the *Mayflower*.

‡ Holmes's American Annals.

§ Their compact of civil government and the names of those who signed it, and the number in their families, are as follow:

“In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord King James, by the grace of God, of Great Britain, France and Ireland, king, defender of the faith, &c., having undertaken, for the glory of God and advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the northern part of Virginia, (2) do by these

(1) Mr. Clifton it is supposed, died at an advanced age, in about one year after he removed to Holland.

(2) “Their design was to make a settlement on Hudson River or in the adjacent country. For this they had obtained a patent; but they were carried beyond the precincts of the territory which had been granted to them, and were prevented from altering their course by the inclemency of the season.”—*Dr. Robertson's History of America*.

Dr. Holmes says, “The master of the ship, availing himself of the fears of the passengers, and of their extreme solicitude to be set on shore, gladly shifted his course to the northward; for he had been clandestinely promised a reward in Holland, if he would not carry the English to Hudson's River. Some historians represent this bribery of Jones, the master of the ship, as what was suspected merely; but Morton (N. Eng. Mem. p. 18) says, ‘Of this plot betwixt the Dutch and Mr. Jones, I have had late and certain intelligence.’”

elected governor of the colony for one year.* Though these adventurers undertook their enterprise under the authority and sanction of a royal charter, yet they commenced their political existence as a republic.† On the 22d of December, 1620, they disembarked and went on shore. The place where they landed, called by the Indians Patuxet, they named Plymouth, after the town in England, from which they last sailed.

Such was the origin of the settlement of the Plymouth colony.

Sentiments of high respect for the principles and character of the first settlers of New England, have been cherished in every succeeding generation of their descendants. They have been eager to reward their inestimable service by commemorating their virtues and piety, and by preserving a recollection of their sufferings, resolution and noble deeds in so glorious a cause. In doing this they have been actuated by the dictates of nature, reason and gratitude.

presents solemnly and mutually, and in the presence of God and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, do enact, constitute, and frame such just and equal laws and ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient, for the general good of the colony, unto which we promise all due subjection and obedience. In witness whereof, we have herunto subscribed our names at Cape Cod, the *eleventh* day of November, in the year of the reign of our sovereign Lord King James of England, France, and Ireland, the 18th, and of Scotland the 54th, Anno Domini 1620.

*Number in family.—Those marked with * brought their wives with them.*

Mr. JOHN CARVER,	8	*JOHN GOODMAN,	1
Mr. WILLIAM BRADFORD,	2	*DEGORY PRIEST,	1
Mr. EDWARD WINSLOW,	5	*THOMAS WILLIAMS,	1
Mr. WILLIAM BREWSTER,	6	GILBERT WINSLOW,	1
Mr. ISAAC ALLERTON,	6	*EDWARD MARGESON,	1
Capt. MILES STANDISH,	2	PETER BROWN,	1
JOHN ALDER,	1	*RICHARD BUTTERIDGE,	1
Mr. SAMUEL FULLER,	2	GEORGE SOULE, (of Edward Winslow's	
*Mr. CHRISTOPHER MARTIN,	4	family.)	
*Mr. WILLIAM MULLINS,	5	Mr. STEPHEN HOPKINS,	8
*Mr. WILLIAM WHITE, (besides a son		*EDWARD TILLEY,	4
born in Cape Cod harbor and named		*JOHN TILLEY,	3
Peregrine,) 5		FRANCIS COOK,	2
Mr. RICHARD WARREN, JOHN HOW-		*THOMAS ROGERS,	2
LAND, (of Carver's family.)		*THOMAS TINKER,	3
*EDWARD FULLER,	3	*JOHN RIDGDAL,	2
*JOHN TURNER,	3	*RICHARD CLARKE,	1
FRANCIS EATON,	3	RICHARD GARDNER,	1
JAMES CHILTON,	3	*JOHN ALLERTON,	1
*JOHN CRAWSTON,	2	*THOMAS ENGLISH,	1
JOHN BELLINGTON,	4	EDWARD DOTEY, and EDWARD LEISTER,	
*MOSES FLETCHER,	1	(both of Stephen Hopkins's family.)	

* Governor Carver died greatly lamented on the 5th of April following, having sustained the office of chief-magistrate but four months and twenty-four days. "He was a man of great prudence, integrity, and firmness of mind. He had a good estate in England, which he spent in the migration to Holland and America. He was one of the foremost in action, and bore a large share of suffering in the service of the colony, who confided in him as its friend and father. Piety, humility, and benevolence, were eminent traits in his character."—*Dr. Belknap*.

"On the death of governor Carver, although only thirty-two years old, and confined at the time by sickness, Mr. William Bradford was unanimously elected his successor, as governor of the colony. He conducted the affairs of the colony for the great part of the time, as chief, and two or three years as second magistrate, with consummate prudence and ability for a period of more than thirty-one years.—In his youth he embraced the doctrines which were taught by the venerable Clifton, and afterwards by Robinson, and became one of their most devoted followers. He applied himself with great diligence to the study of the ancient languages, both Latin and Greek. Of the Hebrew his knowledge was intimate, and the French and Dutch he spoke with ease. He read much on subjects of history and philosophy. In theology he was deeply versed, and few there were who could contend with him successfully in a polemical dispute. He wrote considerably; the loss of his valuable manuscript history of the colony to 1646, can never be supplied."—*Dr. Thacher's History of Plymouth*.

† President Dwight makes the following interesting remarks: "The institutions, civil, literary and religious, by which New England is distinguished on this side the Atlantic, began here. Here the manner of holding lands in free soccage, now universal in this country, commenced. Here the right of suffrage was imparted to every citizen, to every inhabitant not disqualified by poverty or vice. Here was formed the first establishment of towns, of the local legislature, which is called a town-meeting, and of the peculiar town executive, styled the selectmen. Here the first parochial school was set up, and the system originated for communicating to every child in the community the knowledge of reading, writing and arithmetic. Here, also, the first building was erected for the worship of God; the first religious assembly gathered; and the first minister called and settled, by the voice of the church and congregation. On these simple foundations has since been erected a structure of good order, peace, liberty, knowledge, morals, and religion, with which nothing on this side the Atlantic can bear a remote comparison."—*Dwight's Travels*.

Says President Adams the elder, "Whatever imperfections may be justly ascribed to our Fathers, (which, however, were as few as any mortals have discovered,) their judgment in forming their policy was founded on wise and benevolent principles.—It was founded on revelation and reason too.—It was consistent with the best, greatest, and wisest legislators of antiquity."

On January 13, 1769, when the storm of British oppression was gathering, and the time for open and decided resistance to the crown was at hand, an association called the "Old Colony Club," was formed at Plymouth, consisting of some of the principal men of that place and vicinity; and on December 22d, of that year, the "Landing of the Forefathers" was first celebrated.* The Winslows, Watsons and Howlands were among those who were the most prominent. Major-General John Winslow of Marshfield, who had been an eminent officer in the war between England and France in 1754-1762, General Peleg Wadsworth, Colonel Gamaliel Bradford, and Hon. George Partridge of Duxbury, Hon. William Sever and General John Thomas of Kingston, Colonel Alexander Scammell, then a teacher of youth in Plymouth, and afterwards a distinguished officer in the American Revolution, were original or early members of the Society.

During a part of the period of the Revolutionary war, the public celebration was discontinued, and two of the early members of the Club left the country from attachment to the British government. The following gentlemen have delivered sermons or addresses by the request of the "Old Colony Club," or of the inhabitants of the town, or of the members of some one of the religious societies, at the times of the anniversary at Plymouth on the 22d of December. Edward Winslow, Jr., Esq., Plymouth; Rev. Chandler Robbins, D. D., Plymouth; Rev. Charles Turner, Duxbury; Rev. Gad Hitchcock, D. D., Pembroke; Rev. Samuel Baldwin, Hanover; Rev. Sylvanus Conant, Middleborough; Rev. Samuel West, D. D., Dartmouth; Rev. Timothy Hilliard, Barnstable; Rev. William Shaw, D. D., Marshfield; Rev. Jonathan Moore, Rochester; Doct. Zaccheus Bartlett, Plymouth; Hon. John Davis, LL. D., Boston; Rev. John Allyne, D. D., Duxbury; Hon. John Quincy Adams, LL. D., Quincy; Rev. John Thornton Kirkland, D. D., Cambridge; Rev. Jonathan Strong, D. D., Randolph; Rev. James Kendall, D. D., Plymouth; Hon. Alden Bradford, LL. D., Boston; Rev. Abiel Holmes, D. D., Cambridge; Rev. James Freeman, D. D., Boston; Rev. Adoniram Judson, Plymouth; Rev. Thaddeus Mason Harris, D. D., Dorchester; Rev. Abiel Abbot, D. D., Beverly; Rev. John Elliot, D. D., Boston; Rev. James Flint, D. D., Salem; Rev. Ezra Goodwin, Sandwich; Rev. Horace Holley, LL. D., Boston; Hon. Wendell Davis, Sandwich; and Hon. Francis Calley Gray, Boston.

As the "Old Colony Club" had for many years ceased to act as a society, and had, in fact, ceased to exist, that the object of the annual celebration of the "Landing of our Forefathers" might be better accomplished, a society was formed November 9, 1819, by the name of the "Old Colony Pilgrim Society," and immediately went into operation. The Hon. Joshua Thomas, William Jackson, and Nathaniel M. Davis, Esqs., were chosen a Committee on behalf of the Society to petition the General Court for an act of incorporation. On February 24, 1820, the Society was incorporated and made a body politic by the name of the "Pilgrim Society." The design of the institution may in part be learned from a clause in the first section of the act of incorporation, which is "to perpetuate the memory of the virtues, the enterprise, and unparalleled sufferings of their ancestors."

The "Landing of our Forefathers" was first celebrated by the Pilgrim Society, December 22, 1820, that being the completion of the second century since the settlement of New England, or the landing of the Pilgrims. This event, which, in a most important sense, gave existence to the nation, with all that is valuable in its civil, literary, and religious establishments,† was observed that

* The following dishes were served up for entertainment on the first Anniversary; and the account is here inserted as a matter of curiosity: "1, a large baked Indian whortleberry pudding: 2, a dish of sauquetach (succatach, corn and beans boiled together): 3, a dish of clams: 4, a dish of oysters and a dish of cod fish: 5, a haunch of venison, roasted by the first jack brought to the colony: 6, a dish of roasted sea fowl: 7, a dish of frost fish and eels: 8, an apple pie: 9, a course of cranberry tarts and cheese made in the Old Colony."—*Dr. Thacker's History of Plymouth.*

† Speaking of the first emigrants to New England, Gov. Hutchinson in his History says, "These were the founders of the colony of Plymouth. The settlement of this colony occasioned the settlement of Massachusetts Bay, which was the source of all the other colonies of New England. Virginia was in a dying state and seemed to revive and flourish from the example of New England. I am not preserving from oblivion the names of heroes whose chief merit is the overthrow of cities, of provinces and empires; but the names of the founders of a flourishing town and colony, if not of the whole British empire in America."

The Rev. Dr. Miller, in his Retrospect of the Eighteenth Century, says, "During the greater part of the

year with more than usual solemnity and interest. The Hon. Daniel Webster delivered an Address* on the occasion, worthy of himself and the memory of those whose character and sufferings he so eloquently portrayed. A large concourse of people attended the celebration, and were escorted to the place of public service by the Standish Guards, a military company so called in honor of Capt. Miles Standish.†

There were present on the occasion, a delegation from the Massachusetts Historical Society, and the American Antiquarian Society. The Hon. Judge Davis addressed the Pilgrim Society on behalf of the former institution, and the Hon. Levi Lincoln on behalf of the latter. The Rev. Dr. Kendall replied to the one, and the Hon. Alden Bradford replied to the other. The kindest sentiments and feelings universally prevailed, and the occasion was one of great satisfaction and rejoicing.

The Pilgrim Society, as such, annually commemorates the day on which our forefathers landed at Plymouth. On some of these anniversaries, addresses have been delivered; in 1820, by Hon. Daniel Webster; in 1824, by Hon. Edward Everett; in 1829, by Hon. William Sullivan; in 1834, by Rev. George Washington Blagden; in 1835, by Hon. Peleg Sprague; and in 1837, by Rev. Robert B. Hall. Since 1820, at the request of some religious Society or Association, the following gentlemen have delivered addresses on these anniversary occasions, though not specially before the Pilgrim Society; Rev. William T. Torrey, Plymouth; Rev. Daniel Huntington, North Bridgewater; Rev. Benjamin B. Wisner, D. D., Boston; Rev. Richard S. Storrs, D. D., Braintree; Rev. Lyman Beecher, D. D., Boston; Rev. John Brazier, D. D., Salem; Rev. Samuel Green, Boston; Rev. John Codman, D. D., Dorchester; Rev. Convers Francis, D. D., Watertown; Rev. Jonathan Bigelow, Rochester. In the addresses which have been delivered, the principles, motives, intentions, and character of the forefathers have been exhibited and approved, the causes of their emigration, the interposition of God in their behalf, and the glorious results which have followed, have been glowingly described.

The Society erected in the year 1824 a monumental edifice. The cornerstone of which was laid with appropriate solemnities, and in an excavation made in it for the purpose, was deposited, with other articles, a plate having the following inscription: "In grateful memory of our Ancestors, who *exiled* themselves from their native country, for the sake of religion, and here successfully laid the foundation of *Freedom* and Empire, December 22, A. D. MDCXX. their descendants the Pilgrim Society, have raised this edifice, August XXXI. A. D. MDCCCXXIV."

The edifice is built of unwrought split granite, and is seventy feet in length by forty in width, and is two stories in height. It has a handsome Doric portico in front eight feet wide, supported by six pillars sixteen feet high. The whole expense of the building and its appurtenances, was more than \$15,000. Its location is pleasant and presents a full view of the outer harbor of the town. The principal hall is adorned by a magnificent painting, representing our forefathers. This picture, valued at \$3,000, was a donation to the Pilgrim Society by its author, Henry Sargent, Esq., Boston. It is a splendid representation of the Pilgrims at their arrival on these western shores; Pilgrim Hall is the most suitable receptacle for it; and Col. Sargent has exhibited a noble generosity in placing it within its walls. The dimensions of the picture are sixteen feet by thirteen. It contains several groups of individuals attired in the costume of their day. 1. Governor Carver and his wife and children; 2. Governor Bradford; 3. Governor Winslow; 4. Wife of Governor Winslow; 5. Mr. William Brewster, the presiding Elder; 6. Capt. Miles Standish; 7. Mr.

seventeenth century, the literature of the American colonies was in a great measure confined to New England." Vol. II. p. 332.

* The Address was published, and has passed through several editions and been a source of considerable income to the Society.

† It is said of Capt. Standish, He possessed much native talent, was decided, ardent, resolute, and persevering, indifferent to danger, a bold and hardy man, stern, austere, and unyielding; of exemplary piety, and of incorruptible integrity; "an iron-nerved Puritan, who could hew down forests and live on crumbs."

The Rev. John Thornton Kirkland, D. D., President of Harvard College, and the Rev. Eleazar Wheelock, D. D., first President of Dartmouth College, are descendants of Capt. Standish.

William White and his child Peregrine; 8. Mr. Isaac Akerton and his wife; 9. Mr. John Alden; 10. Mr. John Turner; 11. Mr. Stephen Hopkins, his wife and children; 12. Mr. Richard Warner; 13. Mr. Edward Tilley; 14. Mr. Samuel Fuller; 15. Wife of Capt. Standish; 16. Samoset, an Indian Sagamore; 17. Mr. John Howland, of Governor Carver's family, who married his daughter.

In the edifice there is a room set apart for a Library and a Cabinet of curiosities. It is already supplied with a number of volumes and many manuscripts of early date. It is desirable that a copy of all the works published by the Pilgrims and their descendants, should be deposited in the library. Among the antiquities in the cabinet are, an antique arm-chair made for some public use, and reputed to have belonged to Governor Carver; the sword of Capt. Miles Standish; the identical cap worn by king Philip, shaped in the form of a helmet, curiously wrought in the manner of net work and interwoven with red bird's feathers; a part of Governor Edward Winslow's chest; tomahawks, arrows, &c. &c. It is the desire of the Society that all the relics and pictures which are memorials of the Pilgrims should be collected and deposited here for safe keeping with an accurate account of each article. This would be the best way to gratify the honorable pride of their descendants. There is in the possession of Miss Hannah White of Plymouth, a direct descendant of Peregrine White,* the chair of English oak which was used by Mrs. Edward Winslow, with the iron staples by which it was fastened to the cabin floor of the Mayflower. Mrs. Hayward of Plymouth, whose name was Winslow, has in her possession a watch-purse composed of beads, made by Penelope Pelham, to pass away the time while on her voyage to this country, and a curious ring of gold containing a lock of hair of Governor Josiah Winslow. The original deed in the hand-writing of Miles Standish, by which Ousamequin conveyed to Miles Standish and others the land which is now Bridgewater, is in the hands of Judge Nahum Mitchell. The ornamented cane of John Alden, who is thought by some to have been the first who stepped upon the Plymouth Rock, is possessed by his descendant, Alden Bradford, Esq. of Boston. The original commission given by Oliver Cromwell to Edward Winslow and others to execute an important enterprize against the Spaniards is in the keeping of Mr. Pelham Winslow. For these and other relics of our forefathers the "Pilgrim Hall" is the most appropriate repository.

For an account of "Forefathers' Rock" and the beautiful monument, erected by the Pilgrim Society for its preservation, we make the following extract from Dr. Thacher's History of Plymouth. "The inhabitants of the town" (1774) "animated by the glorious spirit of liberty which pervaded the Province, and mindful of the precious relic of our forefathers, resolved to consecrate the Rock on which they landed to the shrine of liberty. Col. Theophilus Cotton, and a large number of the inhabitants, assembled, with about twenty yoke of oxen, for the purpose of its removal. The rock was elevated from its bed by means of large screws; and in attempting to mount it on the carriage, it split asunder, without any violence. As no one had observed a flaw, the circumstance occasioned some surprize. It is not strange that some of the patriots of the day should be disposed to indulge a little in superstition, when in favor of their good cause. The separation of the rock was construed to be ominous of a division of the British Empire. The question was now to be decided whether both parts should be removed, and being decided in the negative, the bottom part was dropped again into its original bed, where it still remains, a few inches above the surface of the earth, at the head of the wharf. The upper portion weighing many tons, was conveyed to the liberty-pole square, front of the meeting-house, where, we believe, waved over it a flag with the far-famed motto, 'Liberty or death.' This part of the rock was, on the 4th of July, 1834, removed to 'Pilgrim Hall,' and placed in front of that edifice under the charge of the Pilgrim Society. A procession was formed on this occasion and passed over Cole's hill, where lie the ashes of those who died the first winter.

* Peregrine White, the first person born in New England of English parents, died at Marshfield, July 30, 1704, in the eighty-fourth year of his age.

"A miniature representation of the Mayflower followed in the procession, placed in a car decorated with flowers, and drawn by six boys. The procession was preceded by the children of both sexes of the several schools in town. On depositing the rock in front of the Hall, a volley of small arms was fired over it by the Standish Guards, after which, an appropriate address was delivered by Doct. Charles Cotton, and the services were closed with a prayer by Rev. Dr. Kendall.

"It affords the highest satisfaction to announce, that the long desired protection of the 'Forefathers' Rock' is at length completed; and it may be pronounced a noble structure, serving the double purpose of security to the rock and a monument to the Pilgrims. The fabric was erected in June of the present year (1835) and consists of a perfect ellipse, forty-one feet in perimeter, formed of wrought iron bars, five feet high, resting on a base of hammered granite. The heads of the perpendicular bars are harpoons and boat-hooks alternately. The whole is embellished with emblematic figures of cast iron. The base of the railing is studded with emblems of marine shells, placed alternately reversed, having a striking effect. The upper part of the railing is encircled with a wreath of iron castings, in imitation of heraldry curtains, fringed with festoons; of these are forty-one; bearing the names in bass-relief of the forty-one Puritan fathers who signed the memorable compact while in the cabin of the Mayflower at Cape Cod, in 1620. This valuable and interesting acquisition, reflects honor on all who have taken an interest in the undertaking. In the original design by George W. Brimmer, Esq., ingenuity and correct taste are displayed; and in all its parts, the work is executed with much judgment and skill. The castings are executed in the most improved style of the art. This appropriate memorial will last for ages, and the names and story of the great founders of our nation will be made familiar to the latest generation. This monument cost four hundred dollars. The fund was obtained by subscription; Lieut. Gov. Armstrong heading the paper, and Samuel T. Tisdale, Esq. of New York, contributing one hundred dollars. The author of this work" (Dr. Thacher) "had the honor and satisfaction of being the active agent in its execution."

This account of the Pilgrim Society, we conclude by expressing our high commendation of its object. To be affected at the sufferings of the Pilgrims of New England; to exercise gratitude for their inestimable labors and sacrifices; to venerate their virtue and piety; to revere their principles of religious and civil liberty; and to hand down a suitable memorial of them to succeeding generations, is at once the duty and privilege of their descendants. Most cordially can we adopt the expressive language of President Dwight in speaking of our ancestors. "When I call to mind," says he, "the history of their sufferings on both sides of the Atlantic, when I remember their pre-eminent patience, their unspotted piety, their immoveable fortitude, their undaunted resolution, their love to each other, their justice and humanity to the savages, and their freedom from all those stains which elsewhere spotted the character, even of their companions in affliction, I cannot but view them as illustrious brothers, claiming the veneration and applause of all their posterity. By me the names of Carver, Bradford, Cushman,* and Standish, will never be forgotten, until I lose the power of recollection."

* "On the *eleventh* of November (1621) Robert Cushman arrived at Plymouth in a ship from England, with thirty-five persons, destined to remain in the colony. By this arrival the Plymouth colonists received a charter procured for them by the adventurers in London, who had been originally concerned with them in the enterprise; and they now acknowledged the extraordinary blessing of Heaven, in directing their course into this part of the country, where they had happily obtained permission to possess and enjoy the territory under the authority of the president and council for the affairs of New England."—*Holmes's Annals*.

The names of the thirty-five persons who came in the *Fortune* (for so the vessel was called) are, Robert Cushman, William Hilton, John Winslow, William Coner, John Adams, William Tench, John Cannon, William Wright, Robert Hickes, Thomas Prence (Prince) afterwards Governor, Stephen Doan, Moses Simonson. (Simons,) Philip De la Noye, (Delano,) Edward Bompasse, (Bumpus, and Bump.) Clement Briggs, (Briggs,) James Steward, (Stewart,) William Pitta, William Palmer, probably two in his family, Jonathan Browster, Bennet Morgan, Thomas Flavil and his son, Hugh Stacie, (Stacy,) William Beale, Thomas Cushman, Austin Nicolas, (Nicholas,) Widow Foord, probably four in her family, Thomas Morton, William Bassite, (Bassett,) two probably in his family.

Mr. Cushman was one of those who left England for the sake of religious liberty, and settled at Leyden.

My apology for appending so many notes to this historical notice is, that they illustrate the character of the Pilgrims of New England and the times in which they lived, and thus serve to accomplish the object I have in view. For instance, a few sentences in the farewell discourse of the Rev. Mr. Robinson, who was in an important sense the Father of the Plymouth colony, show the cast of mind, the religious faith, and the adherence to Protestant principles, of himself and of his flock.*

The following gentlemen have been or now are officers of the Society.

Presidents. Hon. Joshua Thomas; John Watson, Esq.; Alden Bradford, LL. D.†

Vice Presidents. Hon. William Davis; Doct. Zaccheus Bartlett; Hon. Nathaniel Morton Davis.

Recording Secretaries. Benjamin Marston Watson, Esq.; Winslow Warren, M. D.

Corresponding Secretaries. Samuel Davis, Esq.; Pelham Winslow Warren, Esq.; John Boies Thomas, Esq.

Treasurers. Hon. Beza Hayward; Hon. Isaac Lathrop Hedge; Allen Danforth, Esq.

Librarian and Cabinet Keeper. James Thacher, M. D.‡

In 1617 he was sent to England with Mr. Carver, the first Governor of the colony, to procure a grant of lands in America, and in 1619 he was sent again with Mr. Bradford, second Governor of the colony, and obtained a patent. He set sail with the first company, in 1620, but the *Speedwell* proving leaky, he was obliged to relinquish the voyage. He came, however, to Plymouth, November 10, 1621, but remained there only one month, when he returned. While preparing to remove to America, he died, 1626. He was a man of activity and enterprise, talents and piety, and well versed in the Scriptures. Though not a minister, yet, while at Plymouth, he delivered a discourse in the form of a sermon "on the sin and danger of self-love," which was the first sermon from New England, ever printed. It was first published in London, 1622, then at Boston, 1724, and at Plymouth, 1785. After his death, Mr. Cushman's family came to New England. Many are their descendants in this country.—*Allen's Biog. Dict. Farmer's Register.*

* "Brethren," said he, "we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it: and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they at first received. I beseech you to remember that it is an article of your church covenant, that you shall be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must here withal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other Scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and the perfection of knowledge should break forth at once."

† Mr. Bradford was born 1765, and is the son of Gamaliel Bradford, Esq. of Duxbury, who was colonel of a continental regiment during the Revolutionary war, a justice of the peace, and a representative to the general court for several years. This Gamaliel was a son of the Hon. Gamaliel Bradford of Duxbury, many years judge of the court of common pleas for Plymouth county, colonel of militia, representative to the general court, and counsellor from 1763 to 1771. His father was Samuel Bradford of Duxbury also, a large land-holder and farmer. Samuel's father was William Bradford of Plymouth, (that part of it now Kingston,) born in 1625 and died 1705. He was judge of probate, deputy governor, major in the militia, and second in command in the war with Phillip, 1675-8, and afterwards counsellor in Massachusetts, under Andros and under Phipps. This William was son of William Bradford, who was one of the first company that came to this country, and the second Governor of the colony.

Mr. Bradford graduated at Harvard College 1786, and was Tutor in that institution three years. He then studied theology, and was settled in the ministry at Wiscasset, Me. In 1801 he resigned his charge in that place, and was subsequently elected Secretary of the Commonwealth of Massachusetts for many years. His publications, historical, biographical and political are many and valuable.

‡ Doct. Thacher was born February 14, 1754, and was the youngest son of John Thacher, a very respectable mechanic and agriculturalist of Barnstable. This John was the eldest son of the Hon. John Thacher of Barnstable, who was for about thirty years register of deeds for the county, many years judge of the court of common pleas, and colonel of a regiment of militia. He was born January 28, 1674, and was the youngest son of Hon. John Thacher of Yarmouth, who was for many years an officer in the militia, selectman of the town, representative to the general court, one of the council of war for several and also for about five years one of the assistants of the governor. He was also one of the provincial years, council for about twenty years, and died at Yarmouth, May 8, 1713, aged seventy-five years. He was the eldest son of Anthony Thacher, and was born March 17, 1639. This Anthony Thacher was brother to the Rev. Peter Thacher, a distinguished minister of Sarum in England, and came to this country with his nephew Thomas Thacher, son of the above Peter, June 4, 1635.—Doct. Thacher has been much distinguished among his brethren of the Faculty, and his writings on various subjects have been voluminous, and very creditable to himself.

Trustees. By the constitution the Board consists of nine. John Watson, Esq.; Hon. Barnabas Hedge; Thomas Jackson, Jr., Esq.; Hon. William Davis; Zabdiel Sampson, Esq.; Rev. James Freeman, D. D.; Alden Bradford, LL. D.; Hon. William Sturgis; James Sever, Esq.; Henry Warren, Esq.; Judah Alden, Esq.; Hon. Wilkes Wood; Doct. Zaccheus Bartlett; Hon. Josiah Robbins; Nathan Hayward, Esq.; Hon. Nathaniel Morton Davis; Hon. Leverett Saltonstall; Joseph Thomas, Esq.; Rossiter Cotton, Esq.; Isaac Winslow, Esq.; Hon. Lemuel Shaw, LL. D.; John B. Thomas, Esq.; Nathaniel Russell, Esq.; William Morton Jackson, Esq.; Ebenezer G. Parker, Esq.; Charles Bramhall, Esq.

NOTICES OF NEW PUBLICATIONS.

Valedictory Address of Alva Woods, D. D., President of the University of Alabama. December, 1837. pp. 52.

The Address of President Woods is on the "Importance of Preserving the English Language in its Purity, and on the Importance of Preserving Purity of Morals." Very seasonable remarks are made on both these topics. They are illustrated by numerous classical and other quotations and allusions, such as are adapted to interest an audience like that which listened to this address. The author, in retiring from his arduous duties, appears to carry with him the undiminished respect and confidence of the legislature of Alabama, and of the trustees and friends of the college. Numerous testimonials to this purport are subjoined.

Report and Correspondence on the subject of a Geological and Topographical Survey of the State of Vermont. 1838.

This pamphlet contains a Report of a Committee of the Legislature of Vermont on the subject of a topographical and geological survey of the State. In this Report is embodied a long and interesting letter from Prof. Benedict of the University of Vermont, also a letter from Mr. John Johnson of Burlington, and from Col. James Stevens, who has made a trigonometrical survey of Massachusetts and of Rhode Island. These gentlemen urge a variety of important considerations to show the great value of the proposed surveys. Professor Benedict estimates the expense of both surveys at about \$25,000. We cannot doubt but that the State of Vermont will ere long enter on a course of internal improvements. The first step will be of course an accurate acquaintance with the topography and resources of the State.

First Annual Report of the Board of Education of Massachusetts, together with the First Annual Report of the Secretary of the Board. pp. 75.

The Board of Education was created on the 20th of April, 1837. At their first meeting, June 27, 1837, they elected the Hon. Horace Mann, late President of the Senate of Massachusetts as Permanent Secretary of the Board. Mr. Mann has made a very elaborate abstract of the school returns which are annually presented to the legislature, a notice of which may be found in the last No. of this publication. A series of meetings have been held in all the counties of the State except Suffolk, composed of teachers, school-committee men, and the friends of education generally. At each of these meetings the Secretary has been present. His attendance and public addresses have been productive of the happiest effects. The Committee and Mr. Mann in their respective reports, make some excellent remarks on the subject of school-houses; on the powers and duties of a school-committee man; on the education of teachers; on district school libraries, and on school books. Mr Mann makes many important suggestions

which cannot fail to do great good. He states that the law of 1826, providing that no school books should be used in any of the public schools "calculated to favor any particular religious sect or tenet," has almost entirely excluded not only books directly religious, but those inculcating the principles of ethics and natural theology. We earnestly commend this valuable paper, for copies of which we are indebted to the Governor and to the Secretary of State, to the attention of the friends of education throughout the Commonwealth.

An Address to the People of New Jersey on the subject of Common Schools. 1838. pp. 16.

On the 16th of January, 1838, a Convention of the friends of common school education in New Jersey, was held at Trenton, chief justice Hornblower in the chair. Various resolutions were adopted in respect to the importance of new measures for the promotion of common school education in New Jersey. No effectual efforts have yet been made by the State to provide for the education of the children of its citizens. A Committee was appointed, consisting of Mr. Frelinghuysen, Bishop Doane, Prof. Dod, and Messrs. Elmer, Rhees, Green, Ryall, Atwood and Gummere, who have issued an Address, and whose business it is to call the attention of the people of New Jersey to the subject, till the great work is accomplished. An attempt was successfully made to adopt a new system by the last house of representatives, but it failed in the upper house. The Address of the general committee is able and conclusive.

Twentieth Annual Report of the Baptist Education Society of the State of New York. Utica: 1837. pp. 28.

This Society supports the Baptist Theological and Literary Seminary at Hamilton. "They have been enabled to raise and sustain an institution for seventeen years; to provide a farm and library and buildings worth \$25,000, and to give aid to more than five hundred young men preparing for the ministry. The whole expenses have not exceeded \$150,000, and not more than \$12,000 remain unpaid. In addition to all this, about twenty scholarships have been obtained, of \$1,000 each, besides a subscription for permanent funds of \$13,000."

Catalogue of Editions of the Holy Scriptures in various Languages, and other Biblical works, in the Library of the American Bible Society. 1837. pp. 31.

Catalogue of the Library of the Theological Seminary in Andover, Ms. By Oliver A. Taylor, M. A. 1838. pp. 531.

Catalogue of the Books belonging to the Library of the University of Vermont. 1836. pp. 93.

The valuable Catalogue of the Library of the Bible Society is included under the following heads,—the Holy Scriptures, manuscripts, lexicons, concordances and grammatical works, commentaries, critical and philological works, and writings of the fathers, catalogues and biographical works, biography, history and chronology, geography, topography and travels, religious and other periodicals, annual reports of Bible and other societies, and miscellaneous. One object of publishing this catalogue is to request donations in the various departments specified in its pages. Rare copies and early editions of the Scriptures in our own and other languages; works connected in any way with biblical learning, such as lexicons, grammars, concordances, commentaries, philological treatises, etc., also books of travels and topography, and such as relate to the general progress of Christianity, will be peculiarly acceptable.

The first catalogue of the Andover Library was published in 1819, and consisted of about 160 pages. The library was then quite small, and had received but limited funds. These funds, however, having gradually accumulated, Dr. Robinson, on his visiting Germany, in 1826, was commissioned to make considerable purchases; and these

together with a generous donation from an individual, and a few other smaller donations, have brought it to its present size. The library now somewhat exceeds 12,000 volumes. The Catalogue by Mr. Taylor is alphabetical, and describes minutely all the titles of all the books, pamphlets, etc. in the library, and also the titles of the more important *articles* in works of great value and interest. The Catalogue will be an excellent guide to all who are engaged in philological and theological researches. The library is very full in the departments of theology and sacred literature. We trust that before the lapse of many years, large additions will be made in English literature. The library possesses excellent editions, (together with the necessary philological apparatus,) of the Latin and Greek Fathers, and of the Latin and Greek classics. A large part of the books were selected with great care by Prof. Robinson, in the course of a four years' residence in Germany. Many thanks are due to Mr. Taylor for the good service which he has done to the cause of letters and religion.

A large part of the library of the University of Vermont was selected in Germany by Prof. Torrey. The Catalogue is arranged by subjects. The library is smaller than those which are possessed by some of the other colleges, but we know of none better in proportion to its size.

Connecticut Historical Collections, containing a general collection of interesting facts, traditions, biographical sketches, anecdotes, etc., relating to the history and antiquities of every town in Connecticut, with geographical descriptions. Illustrated by 190 engravings. By John Warner Barber. Second Edition. New Haven: Durrie & Peck. pp. 560.

This work is one which, we should suppose, every Connecticut man would like to possess, and many others, also. From the examination which we have been able to give to it, it appears to unite a great degree of accuracy in its statements with many amusing reminiscences and stories. Many of the wood cuts are very well done, and give quite a striking view of scenery, meeting-houses, manufactories, villages, etc. The second edition is greatly enlarged and improved, and is, in many respects, a new book.

Life and Select Discourses of Rev. Samuel H. Stearns. Boston: Josiah A. Stearns. 1838. pp. 420.

We were personally and well acquainted with him whose virtues and whose labors are commemorated in this volume. In many respects we can bear witness to the fidelity of the biographer's pen. Fraternal affection has not overcharged the picture. The letters and the sermons bear ample witness to the commendations of the surviving brother. Our departed friend, wherever he went and for whomsoever he preached, carried his own testimony, in the taste, the moral beauty, the fidelity of his public ministrations, in the simplicity of his demeanor, and in the gentleness and purity of his spirit. His intellect was highly disciplined, and his taste assiduously cultivated. He was also remarkably chastened in the school of affliction. For many a long and weary year he was a victim of disappointed hope. He longed to enter into the Christian ministry, and labor directly for the conversion of men. But in the righteous and inscrutable providence of God, he was compelled to carry round, during all the latter years of his life, a broken constitution, whose wasted energies no efforts could repair.

Mr. Stearns was the eldest son of the Rev. Samuel Stearns, the late excellent minister of the evangelical church in Bedford, Ms. He was born Sept. 12, 1801. In 1816, he entered Phillips Academy, Andover. In June, 1817, he became a member of his father's church. In 1819, he entered Harvard University. At his graduation, 1823, he gave the salutatory addresses in Latin. On taking the degree of M. A. in 1826, he delivered the master's valedictory in Latin. In 1828, he graduated at the theological seminary, Andover. April 16, 1834, he was ordained pastor of the Old South Church, Boston. But in two or three Sabbaths, his strength wholly failed. June 8, 1836, he sailed for Europe. After having travelled extensively in Great Britain, France, Belgium, Germany

and Italy, he returned to Paris, in the spring of 1837. In that city he died, May 15, 1838. His remains were brought to this country, and interred at Mount Auburn, in Cambridge.

About half the volume is occupied with the memoir, and the other half with the sermons and other compositions of Mr. Stearns. It is a book which no cultivated Christian will be tempted to lay down till it is read through. The mechanical execution is beautiful.

An Inquiry respecting the Self-Determining Power of the Will; or Contingent Volition. By Jeremiah Day, President of Yale College. New Haven. pp. 200.

"President Edwards," says Dr. Day, "in his Treatise on the Will, has given a masterly exposition of the principal forms in which it is commonly presented. But for some reason or other, his view of *contingent* self-determination, appears to have attracted less attention of late, than that particular mode of statement which he resolves into an *infinite series* of volitions. The doctrine of his opponents was this, that the free acts of the will are not determined to be as they are, by any influence from *without* the will itself. This was considered by him as involving the alternative, that every volition is determined either by a *preceding* volition, or by *nothing at all*. The latter is contingent self-determination. This appeared to him so obviously absurd, as not to call for a logical statement, expanded into the form of a regularly constructed demonstration. To the other branch of the alternative, he has done such ample justice, that the question concerning it may be considered as definitively settled." President Day, in his Treatise, treats of the powers of the mind, self-determination, influence of motives, liberty and necessity, ability and inability, consciousness and accountability, common sense, mechanical and physical agency, moral government of God, activity and dependence, fatalism and pantheism, and the testimony of Scripture. Better judges than ourselves have pronounced a very high opinion upon this unassuming volume. The whole discussion is conducted in a calm, candid and Christian spirit, every where indicating the clearest powers of reasoning, and the hand of a master.

The Fear of God the only True Courage: a Sermon preached in the High Street meeting-house, Portland, March 18, 1838. By John W. Chickering, pastor.

This is a short, pointed, and well-aimed attack on the "code of honor," and a manly assertion of the only ground on which true courage rests.

Characteristics of the Times: a Sermon preached at Bangor, Me., on the day of the Annual Fast, April 12, 1838. By John Maltby, pastor of the Hammond Street Church.

The text of this discourse is Rom. xiii. 2. "And that, knowing the time, that now it is high time to awake out of sleep." The subject discussed is "the characteristics of our times, and the duties consequently demanded of Christians." The principal heads are, that it is a time of great spiritual declension, of abounding party distinctions and animosities, of corruption in politics, business, and morals, of misguided effort, of great abuse of principle, and of undue exaltation of individual men. The whole discussion is earnest, spirited, and plain. Mr. Maltby advances to his subject with boldness, yet without rashness. We regard it as a very good specimen of a fast sermon.

The Sixth Commandment: A Discourse delivered in the Chapel of Amherst College, March 11, 1838. By Heman Humphrey, D. D., President of the College. Amherst: J. S. & C. Adams. 1838. pp. 31.

Dr. Humphrey first ascertains what the crime of murder is, both by the law of God and the law of the land, and how it is distinguished from other kinds of homicide. He then applies the principles, definitions and penalties to war, suicide, steam-boat explosions, to the making, vending and use of alcoholic liquors, and to duelling. The last topic the president considers at length, the sermon having been delivered about a fortnight after the atrocious duel at the seat of government. It is one of the best discussions

which we have ever seen of the subject of duelling. It clearly expounds the nature of the crime, the dangers to our national existence from its toleration, and the remedies against its perpetration. The whole discourse is very able and seasonable. No man is more at home than Dr. Humphrey, in the discussion of ethical questions which have a bearing on the great interests of society. The sermon deserves the widest circulation.

A Sermon addressed to the Second Presbyterian Congregation in Albany, March 4, 1838, the Sabbath after intelligence was received that the Hon. Jonathan Cilley, member of Congress from Maine, had been murdered in a duel with the Hon. William J. Graves, member from Kentucky. By William B. Sprague, D. D., minister of said Congregation. Albany, 1838. pp. 15.

This is another eloquent and stirring appeal, whose warning voice, we hope, will not be heard in vain. It inculcates the duty of prayer for rulers, inasmuch as they occupy places of peculiar responsibility, of great temptation, of delicacy and difficulty, and a place to which they have been elevated by ourselves. We owe it to ourselves, to posterity, and to God, and especially to the existing crisis, that we faithfully discharge this duty of prayer in their behalf.

The Union Bible Dictionary. Prepared for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia. 1837. pp. 648.

This is an entirely new dictionary, corresponding in principle, character and uses to the other publications of the Union, and intended so to connect them together, as to make of the whole, a complete Biblical Cyclopædia. Though the editor, who, we understand, is one of our best biblical scholars, is indebted to various sources for materials, and in some instances, for copious extracts, the volume may be regarded as *strictly* an original work. Many of the most important articles have received a critical examination from several clergymen and laymen, in whose competency and fidelity the utmost confidence may be felt. The points on which the work may be strongly recommended are, its cheapness, 650 pages for considerably less than one dollar, the simple and intelligible style, the great condensation in matter, the preservation of a due proportion as to the length of the more important articles, the bringing down of the information to the present state of biblical science, and the catholic and enlarged spirit in which the whole work is composed.

Historical Sketch of the Origin and Progress of the Massachusetts Medical Society. By Ebenezer Alden, M. D., Fellow of the Society. Read at the Annual Meeting of the Society, May 30, 1838. Boston: William S. Damrell. 1838.

After various observations on the history of the Society during the past year, Dr. Alden, gives a somewhat detailed account of the progress of medical science in this Commonwealth from its first feeble beginnings to its present flourishing state. A great variety of interesting facts are happily detailed, in a manner very agreeable as well to the general reader as to the medical student. As we expect soon to enrich our pages with a more full account of the Massachusetts Medical Society, together with a list of its Officers and Fellows, from Dr. Alden's pen, we forbear noticing this valuable Address any further.

Popular Medicine; or Family Adviser; consisting of Outlines of Anatomy, Physiology, and Hygiene, with such Hints on the practice of Physic, Surgery, and the Diseases of Women and Children, as may prove useful in families when regular physicians cannot be procured. By Reynell Coates, M. D., Fellow of the College of Physicians, Philadelphia, etc. etc. pp. 614.

In a memoir of the late eminent Philip Syng Physic, M. D., contained in the Boston Medical and Surgical Journal, is the following paragraph. "Lecturing for many years on surgery, Dr. Physic's chief organ of publicity was his class of students. The Elements of Surgery, published by his nephew Dr. Dorsey, contain the most perfect account

of his opinions and practice up to that period. The Institutes and Practice of Surgery, by Dr. Gibson, the present able and distinguished professor of surgery in the university of Pennsylvania, represents largely his views obtained through private communications and publications. Other individuals have also been, through their writings, the means of his intercourse with the press on particular points; among them may be mentioned Dr. J. Randolph, his son-in-law; Drs. Benjamin and Reynell Coates," etc.

The work of Dr. Coates, before us, is divided into two parts; of which the first is descriptive and theoretical, the second practical. After a short preliminary chapter, containing a cursory view of certain broad principles in comparative anatomy, the second chapter presents a more particular notice of human general anatomy. The third chapter contains a view of the principal animal functions. The fourth chapter takes up the topics of food, clothing, air, moisture, exercise, the errors of female school discipline, and matrimony. The five chapters in the practical portion of the work are on surgical accidents and diseases, medical practice, diseases of married women, diseases of children, and diseases of adult females.

We have read a considerable portion of the work, and are much pleased with its clearness, its freedom from technicalities, its scientific arrangement, and the obvious reasonableness of the author's views. The work cannot but be very useful, especially where the services of an eminent physician and surgeon cannot be procured.

Proceedings of the President and Fellows of the Connecticut Medical Society, in Convention, May, 1837: with a List of the Members of the Society.

Besides the valuable Address of Doct. Miner, this pamphlet contains a Report of the New Haven County Medical Society, on the expediency of repealing that section of the Medical Laws of Connecticut, which excludes irregular practitioners from the benefits of law in the collection of fees. The whole pamphlet is interesting not only to the physician but to all classes of readers. It is expected that Doct. Miner will prepare for the Register a Historical Account of the Medical Society of Connecticut.

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

JAMES T. CHAMPLIN, Bap. ord. pastor, Portland, Maine, May 3, 1838.
JONATHAN B. CONDIT, Cong. inst. pastor, Portland, Me. May 17.
SAMUEL C. FESSENDEN, Cong. ord. pastor, Thomaston, Me. May 20.
CLEMENT PARKER, Cong. inst. pastor, Acton, Me. June 10.
WILLIAM L. MATHER, Cong. inst. pastor, Wiscasset, Me. July 13.
SAMUEL OSGOOD, Unit. ord. pastor, Nashua, New Hampshire, May 6, 1838.
AURELIUS S. SWIFT, Cong. ord. pastor, Croydon, N. H. May 16.
VALENTINE, Bap. ord. pastor, Orange, N. H. June 19.
SAMUEL G. TENNEY, Cong. inst. pastor, Hillsborough, July 4.
VERNON WALCOTT, Cong. ord. evang. Vergennes, Vermont, Feb. 7, 1838.
JAMES MEACHAM, Cong. ord. pastor, New Haven, Vt. May 20.
JAMES THURSTON, Unit. ord. pastor, Windsor, Vt. June 27.
AARON BURBANK, Bap. inst. pastor, Bernardstown, Massachusetts, April, 1838.

JAMES C. BOOMER, Bap. ord. pastor, Holmes Hole, Ma. April 18.
STEVEN T. ALLEN, Cong. ord. pastor, Charlemont, Ma. April 18.
ABIJAH R. BAKER, Cong. ord. pastor, Medford, Ma. April 25.
JOHN PIKE, Presb. ord. pastor, Newburyport, Ma. April 25.
CAZNEAU PALFREY, Cong. inst. pastor, Grafton, Ma. April 25.
EDWARD C. BULL, Eps. ord. priest, Boston, Ma. May.
JONATHAN E. WOODBRIDGE, Cong. inst. pastor, Ware Village, Ma. May 2.
E. W. ROBINSON, Cong. ord. pastor, Freetown, Ma. May 2.
WILLIAM S. COGGIN, Cong. inst. pastor, Boxford, Ma. May 9.
EPHRAIM PEABODY, Unit. inst. pastor, New Bedford, Ma. May 17.
JOHN C. PAINE, Cong. ord. pastor, Rehoboth, Ma. June 6.
ALEXANDER J. SESSIONS, Cong. ord. pastor, Salem, Ma. June 13.
JOEL KENNY, Bap. ord. pastor, Wenham, Ma. June 20.
CALEB B. DAVIS, Bap. ord. pastor, Paris, Ma. June 27.
CHARLES CLEVELAND, Cong. ord. Evang. Sutton, Ma. July.
EDWARD K. FULLER, Bap. ord. pastor, Pawtucket, Rhode Island, April 4, 1838.
CYRUS YALE, Cong. inst. pastor, New Hartford, Connecticut, April 4, 1838.
JOHN GREENWOOD, Eps. inst. pastor, Bethel, Ct. April 18.
JOSEPH WHITTLESEY, Cong. inst. pastor, Berlin, Ct. May 8.
JONATHAN BRACE, Cong. ord. pastor, Litchfield, Ct. June 12.
HARLEY GOODWIN, Cong. inst. pastor, Warren, Ct. June 27.
NATHANIEL M. UMSTON, Cong. inst. pastor, So. Cornwall, Ct. June 27.
WILLIAM ALBERT HYDE, Cong. inst. pastor, Westbrook, Ct. June 28.

WHITMAN METCALF, Bap. inst. pastor, Sardinia, New York, April, 1838.
N. K. HINSDALE, Cong. ord. Miss. Riverhead, L. I., N. Y. April 12.
A. RAYMOND, Pres. ord. pastor, Guilford, N. Y. April 18.
DAVID MALIN, Pres. inst. pastor, Genoa, N. Y. April 26.
WARREN DAY, Pres. inst. pastor, Enfield, N. Y. May.
B. G. SPEES, Pres. ord. pastor, New York, N. Y. May 13.
JAMES W. C. PENNINGTON, Cong. ord. evang. New York, N. Y. May 26.
SAMUEL W. CHASE, Cong. ord. evang. New York, N. Y. May 26.
JAMES W. STEWART, Dutch Ref. inst. pastor, Warwick, N. Y. June.
PELEG R. KINNE, Pres. inst. pastor, McGrawville, N. Y. June 6.
B. F. GARFIELD, Bap. ord. pastor, Greenwich, N. Y. June 22.
ELIAS R. FAIRCHILD, Pres. inst. pastor, Montgomery, N. Y. June 26.

WILLIAM R. S. BETTS, Pres. inst. pastor, Upper Freehold, New Jersey, June 13, 1838.
JOHN R. AGNEW, Pres. inst. pastor, Scrubgrass, Pennsylvania, April 3, 1838.
D. M. HALLIDAY, Pres. inst. pastor, Danville, Col. Co. Pa. April 25.
JOHN F. HOFF, Epia. ord. priest, Carlisle, Pa. April 27.
DANIEL FEETE, Ger. Ref. inst. pastor, Taneytown, Maryland, June 24, 1838.
JOHN L. McKIM, Epia. ord. priest, Middleton, Delaware, May 31, 1838.
WILLIAM N. PENDLETON, Epia. ord. priest, Middleton, Del. May 31.
WILLIAM J. CLARK, Epia. ord. priest, Middleton, Del. May 31.
WILEY A. ATKINSON, Bap. ord. pastor, Rolesville, North Carolina, May 20, 1838.
DANIEL FORD RICHARDSON, Bap. ord. pastor, Wake Forest Institute, South Carolina, May 8, 1838.
DANIEL L. RUSSELL, Pres. inst. pastor, Lafayette Co. Mississippi, April 14, 1838.
SIDNEY S. BROWN, Cong. ord. pastor, W. Farmington, Ohio, May 30, 1838.
DANIEL E. MANTON, Pres. ord. pastor, Collinsville, Illinois, April 1, 1838.
ARTEMAS BULLARD, Pres. inst. pastor, St. Louis, Missouri, June 27, 1838.
JOHN M. ELLIS, Pres. inst. pastor, Grass Lake and Leoni, Michigan, April 18, 1838.

Whole number in the above list, 63.

SUMMARY.

ORDINATIONS.....		STATES.	
Installations.....			
Total.....		Maine.....	5
		New Hampshire.....	4
		Vermont.....	3
		Massachusetts.....	16
		Rhode Island.....	1
		Connecticut.....	7
		New York.....	12
		New Jersey.....	1
		Pennsylvania.....	3
		Maryland.....	1
		Delaware.....	3
		North Carolina.....	1
		South Carolina.....	1
		Mississippi.....	1
		Ohio.....	1
		Illinois.....	1
		Missouri.....	1
		Michigan.....	1
		Total.....	63
OFFICES.		DATES.	
Pastors.....		February.....	1
Evangelists.....		April.....	19
Priests.....		May.....	24
Missionaries.....		June.....	18
Total.....		July.....	3
		Total.....	63
DENOMINATIONS.			
Congregational.....			
Presbyterian.....			
Episcopalian.....			
Baptist.....			
Dutch Ref.....			
German Ref.....			
Unitarian.....			
Total.....			

QUARTERLY LIST OF DEATHS OF CLERGYMEN.

JOSIAH HOUGHTON, st. 43, Bap. Turner, Maine, May, 1838.
ALONZO PHILLIPS, st. 43, Cong. Newburyport, Massachusetts, April, 1838.
J. D. KNOWLES, st. 39, Bap. Newton, Ma. May 2.
MOSES BRADFORD, st. 73, Cong. Montague, Ma. June 12.
WILLIAM H. PURVEYANCE, st. 24, Epia. Loosdale near Providence, Rhode Island, March 19, 1838.
EPHRAIM MONROE, st. 30, Pawtucket, R. I. July.
CHARLES PRENTICE, st. 60, Cong. South Canaan, Connecticut, May 29, 1838.
STEPHEN CROSBY, st. 45, Cong. Norwich, Ct. June 6.
THOMAS EDWARDS, st. 70, Ref. Dutch, Henrietta, New York, April 4, 1838.
NICHOLAS M. LAUGHLIN, Epia. St. Thomas, N. Y. April 12.
FREDERICK W. GEISSENHAINER, D. D. st. 67, Ger. Lutheran, New York, N. Y. May 27.
T. J. ADDISON MINES, Pres. near Rockville at Rose Hill, Maryland, Jan. 20, 1838.
JONATHAN JUDD, Cambridge, Md. April 4.
GEORGE ROBERTSON, st. 80, Cong. Amelia Co. Virginia, March 8, 1838.
JOHN SPOTTS, st. 54, Bap. Lewisburg, Va. April 10.
N. B. PATTERSON, Cong. Sandy Ridge, North Carolina, Dec. 13, 1837.
ELIJAH EAGLETON, st. 38, Pres. Madisonville, Tennessee, March 12, 1838.
BENJAMIN TEMPLE, Meth. Epia. Russellville, Logan Co. Kentucky, March 19, 1838.
PETER GRIFFING, st. 67, Litchfield, Ohio, March 16, 1838.
THOMAS EDGER HUGHES, Pres. Wellsville, Ohio, May 2.
ROBERT CARPENTER, Bap. Washington Co. [Missouri, May, 1838.
AVERY S. WARE, st. 46, Cong. Otsego, Michigan, March 31, 1838.
JONATHAN L. WOART, Epia. of Tallahassee, Fl. T. perished with the Pulaski, June, 1838.

Whole number in the above list, 23.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....		Maine.....	1
30 40.....		Massachusetts.....	3
40 50.....		Rhode Island.....	2
50 60.....		Connecticut.....	2
60 70.....		New York.....	3
70 80.....		Maryland.....	2
80 90.....		Virginia.....	2
Not specified.....		North Carolina.....	1
		Tennessee.....	1
Total.....		Kentucky.....	1
Average age.....		Ohio.....	2
		Missouri.....	1
		Michigan.....	1
		Not specified.....	1
		Total.....	23
DENOMINATIONS.		DATES.	
Congregational.....		1837. December.....	1
Presbyterian.....		1838. January.....	1
Baptist.....		March.....	6
Meth. Episcopal.....		April.....	5
Episcopal.....		May.....	6
Ref. Dutch.....		June.....	3
Ger. Lutheran.....		July.....	1
Not specified.....			
Total.....		Total.....	23

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
AUGUST, 1838.

TWENTY-SECOND ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE American Education Society held its Twenty-second Annual Meeting at the Rooms of the Central American Education Society, New York, on Thursday, May 10, 1838, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being present, Zachariah Lewis, Esq. of Brooklyn, N. Y., one of the Vice Presidents, took the chair.

The meeting was opened with prayer, by the Rev. John P. Cleaveland, President of Marshall College, Michigan.

The Rev. Benjamin Labaree, Secretary of the Central American Education Society, was appointed Clerk of the meeting.

The minutes of the last Annual Meeting were read by the Secretary.

The Treasurer not being present, his Annual Report, certified by the Hon. Pliny Cutler, as Auditor, was read by Charles Starr, Esq., Treasurer of the Central American Education Society, and the same was accepted and adopted.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, P. M., in the Broadway Tabernacle, for public services.

The Society met according to adjournment, and the Rev. Jeremiah Day, D. D., President of Yale College, one of the Vice Presidents, presided on the occasion.

The services were commenced with prayer, by the Rev. Thomas McAuley, D. D., President of the New York Theological Seminary.

An abstract of the Report was read by the Secretary.

On motion of the Rev. Samuel H. Riddel of Hartford, Ct., seconded by the Rev. Thomas Snell, D. D., of North Brookfield, Ms.,

Resolved, That this Society regards with gratitude to God the success which has attended its efforts the past year, though distinguished by unparalleled commercial embarrassment; and that the Report of the Directors, an abstract of which has now been read, be accepted and adopted; and be published under the direction of the Executive Committee.

On motion of the Rev. Baxter Dickinson, Professor in Lane Seminary, seconded by the Rev. Ichabod S. Spencer of Brooklyn, N. Y.,

Resolved, That the American Education Society has claims upon the confidence and liberal support of the churches, from its unremitting efforts to raise up a ministry of high moral principle, and singleness of aim, as well as intellectual strength.

On motion of the Rev. Mark Hopkins, D. D., President of Williams College, seconded by the Rev. George E. Pierce, President of the Western Reserve College,

Resolved, That the peculiar difficulties which Education Societies have to encounter, furnish no reason for diminished effort, but rather for increased activity and vigilance in the cause.

On motion of the Rev. Lyman Beecher, D. D., President of the Lane Seminary, seconded by the Rev. Daniel L. Carroll, D. D., President of Hampden Sidney College,

Resolved, That the deficiency which still remains, after all the efforts that have been

made to supply the world with pastors, calls upon the churches to pray the Lord of the harvest to raise up laborers for his harvest, and to educate their sons with special reference to this great object.

Highly appropriate and interesting addresses were delivered by the Rev. Messrs. Riddel, Dickinson, Hopkins and Beecher.

The meeting was then closed with the benediction, by the Rev. Heman Humphrey, D. D., President of Amherst College.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon. Samuel Hubbard, LL. D.

Vice President.

William Bartlett, Esq.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
 John Bolton, Esq. New York.
 Rev. Ashbel Green, D. D. LL. D. Philadelphia.
 Rev. Jeremiah Day, D. D. LL. D. Pres. Yale Col.
 Rev. Eliphalet Nott, D. D. LL. D. Pres. Union Col.
 Rt. Rev. Alexander V. Griswold, D. D. Boston.
 Rev. Joshua Bates, D. D. Pres. Middlebury College.
 Rev. Henry Davis, D. D. Clinton, N. Y.
 Rev. Daniel Dana, D. D. Newburyport, Ms.
 Rev. William Allen, D. D. Pres. Bowdoin College.
 Rev. Nathanael Emmons, D. D. Franklin, Ma.
 Rev. James Richards, D. D. Prof. Th. Sem. Auburn.
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
 Rev. Heman Humphrey, D. D. Pres. Amherst Col.
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.
 Rev. Francis Wayland, D. D. Pres. Brown Univ.
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
 Rev. James M. Matthews, D. D. Chan. N. Y. Univ.
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.
 Rev. Joseph Penny, D. D. Pres. Hamilton College.
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
 Hon. Theodore Frelinghuysen, LL. D. Newark, N. J.
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
 Rev. George E. Pierce, Pres. Western Reserve Col.
 Rev. Bennet Tyler, D. D. Pres. Connect. Th. Inst.
 Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.
 Rev. Edward Beecher, Pres. Illinois College.
 Rev. Wilbur Fisk, D. D. Pres. Wesleyan Univ.
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.
 Rev. Thomas McAuley, D. D. Pres. N. Y. Th. Sem.
 Zachariah Lewis, Esq. Brooklyn, N. Y.
 Rev. Mark Hopkins, D. D. Pres. Williams College.
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.
 Henry Dwight, Esq. Geneva, N. Y.

Directors.

Rev. Brown Emerson, D. D.
 Rev. Warren Fay, D. D.
 John Tappan, Esq.
 Arthur Tappan, Esq.
 Hon. Samuel T. Armstrong.
 Rev. John Codman, D. D.
 Rev. William Cogswell, D. D.
 Rev. Ralph Emerson, D. D.
 Rev. William Patton, D. D.
 Rev. William Jenks, D. D.
 Rev. Ebenezer Burgess, D. D.

Secretary.

Rev. William Cogswell, D. D.

Treasurer.

Hardy Ropes, Esq.

Auditor.

Hon. Pliny Cutler.

ABSTRACT OF THE TWENTY-SECOND ANNUAL REPORT.

The objects to be accomplished by this Society are three-fold.

1. The multiplication of Christian ministers.

One way in which the Society accomplishes this object is by introducing into the ministry, through its aid, many who could not otherwise enter it. There are in the community a large number of pious young men of good talents, who ardently desire to preach the gospel, but who have not the pecuniary means of qualifying themselves for this work. Some, perhaps, might succeed in their efforts to obtain an education by the most strenuous exertions; but the obstacles in the way are so great, that they have not resolution to overcome them. These individuals will never attempt to prepare for the ministry, unless encouraged to do it by the offer of pecuniary assistance. Others, constituted and situated as they are, never could, without such aid, obtain an education suitable for an ambassador of Christ.

The Society increases the number of preachers of the gospel, by turning the attention of many pious young men to the sacred ministry, who, if not thus influenced, would never have seriously thought of engaging in such a high calling. This it does by appeals to the public through its Agents, Annual Reports, Quarterly Journal, and other publications. By thus proclaiming through the length and breadth of the land, the destitution of ambassadors of the cross, and the imperative duty devolving on young men of good talents and undoubted piety, to become such heralds, it induces multitudes to give up their secular employments, and seek an education preparatory to this office. Some of these individuals have pecuniary ability to educate themselves; others are dependent for their education on charitable assistance. Doubtless a great company have, through the agency of this Society, been led to consecrate themselves to the promotion of the glory of God and the salvation of souls in the work of preaching the gospel. Abundant testimony to this effect might be adduced.

The Society also multiplies the number of ministers, by its instrumentality in the conversion of individuals who afterwards become preachers of the gospel. By a perusal of its publications, some have been spiritually renewed who have devoted themselves to the work of the ministry. Others have given themselves to the Lord in this sacred calling, while the Agents of the Society have, in the name of Him who commanded his disciples to go into all the world and preach the gospel to every creature, been advocating its cause.

The beneficiaries of the Society have been eminently useful in promoting revivals of religion. Many will bear witness to the

salutary and sanctifying influence of their unwearied and faithful labors. Said a president of one of our colleges, "It is a great mistake to suppose that the time which beneficiaries spend in college is lost to the church. Look to the moral condition of our colleges, especially in the frequent revivals of religion which are now enjoyed in them. This we did not see before the American Education Society collected and sustained in them the pious indigent youth of our country. These frequent revivals are, in a great degree, to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, I regard the time which they spend in college, as important to the interests of the church, to say the least, as any equal portion of their subsequent lives." A professor in one of our colleges writes: "We are again blessed with a revival of religion. The influence of the charity students in producing this state of things, under the divine blessing, has been great. Indeed, what could we do without them? No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply paid—doubly paid, for all it expends in supporting charity students, were the effect confined to the walls of college—were every beneficiary to die the moment he leaves us." Said a president of one of our theological institutions, "I have often said, (and I speak from years of experience,) that such are the happy effects of the example and influence of beneficiaries while in college, that should every one of them die the hour he graduates, still the church could well afford to pay the whole expense of their education, even on that supposition." The presiding officer of another college has written, "The general influence of our pious students on the habits of the college, no one can duly estimate who has not been connected with college when such students were few, and also when they were numerous. In every view I regard their influence as decidedly and materially salutary." Another writes, "The influence of pious students is felt by the whole college. We know not what would be the state of things if this influence was suspended." Many individuals who are thus brought into the kingdom, will become heralds of salvation.

2. The second object to be accomplished by the Society, is furnishing, to a great extent, a better ministry for the church than it would otherwise enjoy.

It does this by its efforts to raise up thoroughly educated and eminently devoted ministers. In this country, even not more than half a century ago, candidates for the ministry, after graduating at some college, (and the requirements in academical studies were then much less than they now are,) read theology a short time, and then com-

menced preaching the gospel. The manner of study and license was this: A young man would pass a few weeks or months under the instruction of some minister, during which time he would attend to the topics of a system of divinity and write a few sermons, and then his tutor would give him a licensure to preach, and perhaps introduce him on the following Sabbath to his own pulpit. Though in some cases the approbation, (as the testimonial or licensure was then termed,) to preach was given by a single individual, yet, generally, it was signed by two, three, or more neighboring clergymen. But it is now different with students, and especially those under the patronage of this Society. Most of these young men, besides their preparatory studies, pursue a regular seven years' collegiate and theological course of education at some college and theological seminary. Much knowledge, therefore, is required of these students, before they seek permission to preach. Great attention is also paid by them to the perusal of memoirs of eminent Christians and books of experimental religion, and to the cultivation of personal holiness, that they may thus be distinguished as pious and devoted servants of Jesus Christ.

Is it said that ministers are no better now than they were formerly? It may be replied that if it be so, the fact arises principally from the times. The present is a great degree, is a day of excitement and action, rather than of intense study, close thinking, and reflection. Formerly the question was, What is truth and duty? Now the question is, What will promote religious revivals and missions? A large portion of the time of the present ministers is occupied in public meetings and extra-religious services. And were it not for the fact, that they have a better classical and theological education, when they commence preaching, than the ministers of other days had, they would be inferior to them. The inquiry has sometimes been made, Would not a less thoroughly educated ministry than is here spoken of, as a general thing, answer the demands of our country? and reference has been made to the ministers raised up through the instrumentality of the Institutions of the Dissenters in Great Britain. Whether these Institutions are, on the whole, the best that could be established for the interests of literature and religion among the Dissenters in that country, we undertake not to determine. Those who reside there can better decide. Sure we are, that such institutions are not adapted to promote the highest interests of literature and religion in the United States, especially among Congregationalists and Presbyterians. These denominations are to the people of this country in many respects, what the Episcopalians are to England, and the Presbyterians are to Scotland. They are the

two principal denominations of the land, which have a thoroughly educated ministry, and which contend earnestly for the expediency of such a ministry.* Take from these denominations a regular and well educated ministry, and give them, in the technical sense, a half-educated one, and their literary and religious power would be greatly abridged, and their peculiar glory would depart. Much of the influence of these two denominations is derived from the extensive knowledge of their ministers, consecrated as it is to literary and religious purposes. Their high character, and their great moral power, now felt in the four quarters of the globe, and destined to be increasingly felt till the Millennial day shall be ushered in, cannot be perpetuated without a learned ministry.

Every thing, therefore, which has a tendency to diminish the literary and theological qualifications of ministers, should be deprecated as a great evil. Every friend of his country, and every friend of religion, should endeavor not to lower, but to elevate, the standard of ministerial qualifications. Thus the Education Society is exercising a great and salutary instrumentality, in furnishing the church with a better ministry than it otherwise would enjoy.

3. The third object which the Society aims to accomplish, is the enlargement and sanctification of the church.

It does this by a reflex influence in three ways,—by calling on the church to pray for this object, to give of her sons to be pastors and missionaries, and to contribute of her substance for the education of pious indigent young men for the Christian ministry.

The very act of the church in praying the Lord of the harvest to send forth laborers into his harvest, is a means of her sanctification. Prayer abstracts the mind from the world, leads it to a contemplation of the great things of religion, and brings it into communion with God and the celestial world, and thus tends to assimilate the soul to him and to the pure spirits of heaven. The exercise of the mind and heart in such service, is adapted, not only to conform the affections to what is holy, but also to expand the intellectual faculties.

The church by giving of her sons to be pastors and missionaries, thinks more highly of the ministerial work—its nature, value and necessity. If she devote a son to the missionary service among the heathen, she will think, pray, and contribute more for the heathen; or if she raise up a young man for the pastoral office at home, she will become more interested in the ministry, and do more for its support. This is natural. It is on the principle, that the parents, brothers, sisters and acquaintances of those individ-

uals who are trained for the ministry, are more deeply interested in them than others are. In this way, the church becomes more identified with the cause of Christianity, and more consecrated to her appropriate work and highest interests.

The imparting of our substance to the purposes of philanthropy and religion is a happy way of enlisting the affections on the side of Christian benevolence. It leads us to use this world as not abusing it, and to view it as contributing to higher purposes than mere animal gratification—as subsidiary to the advancement of those interests for which Christ died. He who contributes to the cause of benevolence understandingly and conscientiously, will sympathize with it, pray for it, and use his influence to promote it. His heart will be expanded, and his religious exercises will be more frequent and intense. He will become assimilated to Christianity, to Christ its Author, and to God his Father.

Besides its reflex influence, the Society, through its instrumentality will bring a great company of faithful laborers into the field of harvest. These servants of Christ will be the means of the conversion and salvation of multitudes of souls, as well as the greater sanctification of those who are subjects of the kingdom of the Redeemer. By their labors, the churches at home will be enlarged and sanctified, and the wilderness and the solitary place shall be glad for them.

Number Assisted.—The whole number of those who have been aided by the Society is 2,993. It has already introduced into the ministry about 1,200 individuals. Of the 1,141 that have received the patronage of the Society the past year, 283 were in 18 theological seminaries, 588 in 40 colleges, and 270 in 82 academies or under private instruction. Of these there have been at various institutions in the New England States, 617; at institutions in the Middle States, 323; and at institutions in the Southern and Western States, 199. The number of beneficiaries who have during the year, been admitted to the patronage of the Society, is 203, of whom 99 were received from the States South and West of New England.

Means of Sanctification.—The principal means adopted by the Society for the increase of piety in the beneficiaries, is pastoral supervision, including visitation and correspondence. The design of pastoral visitation, is the cultivation of a personal acquaintance between the Secretary and the beneficiaries, furnishing him with an opportunity to communicate the instructions and counsels, which the Directors would impart to them, thus promoting their personal holiness and future usefulness. It is to be regretted, that the Secretary has

* To their honor it should be stated, that the Episcopalians of this country have ever been the advocates of a learned ministry.

not been able to pay more attention to this duty than he has, and it is to be hoped, that the general cares of the Institution, will not in future prevent his devoting a larger portion of his time to this important service. There is a letter of correspondence written quarterly, both on the part of the Secretary and the beneficiaries, and the letter of the Secretary is read to the beneficiaries, at the time of their subsequent monthly meeting for prayer. The nature and utility of this correspondence may in part be learned from some of these letters of the Secretary, which, from time to time have been published, and from extracts of letters from beneficiaries, which are inserted in this Report for more general information.

Number who have ceased to receive patronage.—The number of those who have been removed by death, or who, for various reasons, have been honorably dismissed, or who, on account of deficiency in talents or scholarship, or on account of delinquency in moral character, have been stricken from the list of beneficiaries the year past, is 81. A few others have ceased to apply for assistance, being able for the present to support themselves by their own efforts.

Receipts and expenditures.—The receipts of the Society, as appears by the Treasurer's report, amount during the year, to \$55,660 71. Of this sum \$20,548 were raised within the bounds of the Central American and Western Education Societies, and the Western Reserve, Illinois and Michigan Branches. There have been received into the treasury of the Central American Education Society more than \$3,000, which has not been paid over to the Treasurer of the Parent Society. Had it been, the receipts would have amounted to more than \$59,000. The expenditures during the same time have been \$63,861 86. This sum exceeds the receipts by \$13,201 15; which, added to the debt of the last year, makes the present debt of the Society \$17,848 78.

Amount of earnings.—One important design of the Institution has ever been to enable and induce young men to assist themselves. It has encouraged habits of industry and economy, believing that these would favorably affect the ministerial character. Could the young men aided by the Society, be educated and enter upon their sacred calling, without any expense, or labor, or sacrifice on their part, they would probably be much less devoted and efficient ministers. Consequently, the rules of the Institution do not permit any beneficiary to receive his whole support from its funds; but require that all rely as much as practicable on their own efforts to sustain themselves. Commendable zeal and effi-

ciency have generally characterized them in this respect. They have earned during the year past \$37,844 88. Of this sum those out of New England have earned \$11,454 84.

Obligations cancelled.—The Directors have ever been disposed to consult alike the welfare of Zion, the character and prosperity of the Society, and the personal and professional benefit of the individuals assisted. The plan of the Institution was constructed with this aim in view, and all its operations have been so conducted as to subserve this end. In accordance with this design, the loaning system was adopted after the experience of five years, and has operated well. Its terms are so liberal, that the assistance rendered is very much a gratuity. In order to carry this plan into full execution, the Board of Directors have the right, and it is considered their duty, to relinquish in part, or to cancel, the debt of any beneficiary, if in their judgment, the condition of the individual, in consequence of any calamity, or of the service of the church to which he may be providentially called, or of the peculiar situation in which he may be placed, should require it. This right the Directors have felt it to be their duty to exercise in the case of 16 individuals, who have applied to have their notes cancelled. Some of these are Foreign Missionaries, some Home Missionaries, and others are settled over feeble churches and societies.

The number who have upon application had their notes cancelled during the year is 16.

Loans refunded.—The amount of money refunded from time to time is as follows, viz. During the eleven years preceding April 30, 1826, \$339 60—1827, \$90 00—1828, \$864 22—1829, \$830 91—1830, \$1,007 84—1831, \$2,647 63—1832, \$1,812 77—1833, \$2,113 27—1834, \$1,947 78—1835, \$2,957 14—1836, \$4,832 53—1837, \$7,644 10—1838, \$4,467 95—making \$30,555 74.

From this statement, it appears, that the receipts from this source have been gradually increasing. This is an encouraging prospect, and shows that in time to come, from one-tenth to one-eighth part of the receipts of the Society may be expected in this way. It is also believed, that the beneficiaries who have refunded, now are, and will continue to be, in a better pecuniary condition than they otherwise would have been, and that they are also in a better state as it regards health, habits and spirituality. And probably none have been deterred from soliciting the patronage of the Society, who would have been worthy recipients of its bounties, by the consideration, that its assistance is in the form of a paternal loan. The system adopted is the most liberal which will avail to the accomplishment of the good in view.

While the Directors believe that this cause should be sustained principally by the community, they also are fully of the opinion, that those who receive its charities are bound to replace them to the extent required. The requisition is needed, not only for the benefit of the individuals aided, but also in order to a reception of any considerable pecuniary returns. By the 256 individuals who received assistance from the Society wholly as a gratuity, before the loaning system commenced, only a very small sum has been returned. The same, it would seem, has been the result in the operations of the Board of Education of the General Assembly of the Presbyterian Church. So far as their receipts show, it appears that a mere trifle, comparatively, has been refunded. The form of the obligation, taken by this Society of its beneficiaries, is as follows:

For value received, I promise to pay the American Education Society, or order, — dollars, in five years after my preparatory studies for the ministry shall have been closed, with interest from that time.

N. B. By a vote of the Directors, there will be allowed on all sums paid within five years from the close of the preparatory studies, a discount of twelve per cent. per annum, from the day of payment to the expiration of said five years; i. e. a debt of \$100 may be paid at the close of the studies for \$40, in one year after that time, for \$52, two years \$64, three years \$76, four years \$88.

Agents.—While mankind continue as they now are, and the state of the churches for piety remains as it is, the benevolent societies will not be sustained without Agents. Reason and experience teach this. In carrying forward the cause of converting this world to Jesus Christ, a great variety of work is to be performed, and many laborers must be employed. Some must preach the gospel in this land, some must become missionaries in pagan lands, and some must conduct the various Christian enterprises. Foreign missionaries cannot perform the work devolving on the pastors of the churches; and pastors at home cannot be missionaries abroad. Neither can pastors or missionaries manage the concerns of the benevolent societies, any more than the Agents of these institutions can perform the duties of pastors or missionaries. These individuals severally, have a distinct field to occupy, and are useful and necessary to the advancement of the cause of Zion. Benevolent societies never flourish without the labors of Agents. Their voice on this subject is general and uniform. Say the American Board of Commissioners for Foreign Missions, which is the largest and the oldest benevolent national institution in the country, and consequently has more experimental knowledge on this subject than any other society: "It is the settled conviction of the Board, resulting from experience, that, at

least till a material change takes place in the relations of the various enterprises of benevolence, agencies must be a regular part of the system of means employed for extending the knowledge and influence of true religion through the earth. The Prudential Committee have therefore been endeavoring, for some time past, to bring this branch of the operations intrusted to their direction, into a regular system. In the execution of this design, they have distributed the country into various General Agencies, assigning each to a competent individual, appointed without limitation of time, and receiving for himself and family a competent support; to be assisted as circumstances in each particular field may require, by local and temporary Agents. While pursuing this course, the Committee do not doubt that they are supported in it by the Christian public. It is certain however, that many persons friendly to the missionary cause are not fully apprised how necessary these agencies are, and how numerous are the benefits resulting from them."

The American Bible Society, which is neither denominational, sectarian or sectional, but catholic and national, and commends its object to the conscience and heart of every one, cannot carry forward its operations without the instrumentality of agents. In its last Annual Report we find the following remarks: "It has always been the desire of the Board, that no more agents should be employed by this Society than were absolutely necessary. Wherever the auxiliaries can be induced, by the help of the clergy and others, to make collections of money, and distribute Bibles and Testaments among such as need them, this course is adopted. In some parts of the country, however, a different policy must be pursued, or little is effected. This the auxiliaries feel, and feel so deeply, as often to employ and remunerate agents of their own. This is habitually done by the Virginia Bible Society, and usually by that of New Hampshire, Connecticut, and Maryland. The Long Island Bible Society, the past year, has sustained its own agent without assistance. In conformity with the policy above stated, namely, of employing agents where it is necessary, the Board have, the past year, had in their service the following individuals."—The number of agents specified is twelve, though some of them it is true did not labor the entire year; yet their service was performed in parts of the United States exclusive of New England. This latter field was cultivated by other agents, whose names are not mentioned in the Report.

The Board of Education of the General Assembly of the Presbyterian Church, which is, as it is technically termed, an ecclesiastical organization in contradistinction to a voluntary association, adds its tes-

timony in full confirmation of the above statements of these other Societies in the following language: "A general system of agencies, sustained by an adequate number of active and devoted men, is inseparable from the enlarged success of any institution, for doing good. Deeply convinced of this truth, and urged to the adoption of such a plan, both by the painful experience of the past, and the pressing solicitations of the churches, the Board have ventured to incur the expense of such an enterprise. Indeed they were persuaded, in view of the whole subject, of the actual economy of such a system." During the year in which this report was made, thirteen Agents were employed by the Society, though its field did not embrace more than one half of the territory over which the Presbyterian Church is extended, and though there were not under its patronage half the number of beneficiaries, that were aided by the American Education Society.

In carrying into execution the plans and designs of this Institution, the Directors have felt it their duty to employ Agents as usual the past year, though the number has been small compared with the field they have attempted to cultivate.

Reasons for perseverance.—The past year has been such as to try the faith, patience, and perseverance of the friends of this Institution. It was commenced with fear and trembling. The Society was embarrassed with a debt of nearly \$5,000, and the forebodings of evil hung upon the future. Nevertheless a greater number of beneficiaries have been aided and a larger amount of funds have been raised for their support, than was anticipated. And God is now emphatically saying in his word and providence to the Directors, "Speak to the children of Israel that they go forward"—exhort Christians to greater activity and self-denial in this important enterprise, trusting in divine strength. No matter how deep and wide the waters through which to pass, they should advance, for the Lord will divide the sea hither and thither, that they may go over as on dry ground. There must be no retreat—no suspension in this great and good work. Were there to be, evils immense would ensue.

The beneficiaries of the Society would become disheartened, abandon the object of their pursuit and relinquish the fond hope of preaching the gospel.

Were the Society to suspend its appropriations, one hundred and thirty-nine institutions, including academies, colleges, and theological seminaries, would be most injuriously affected.

The faith of the community in the ability of the Society would be impaired, were appropriations to beneficiaries to be withheld even for a short time. Hitherto the persuasion has prevailed, that the Society would

be able to sustain all young men of suitable qualifications, who should apply for aid.

The suspension of assistance would preclude multitudes from preaching the gospel. The general distrust in the ability of the Society to render aid which would be thus created, would prevent many young men of talents and promise, who are brought into the church in the glorious revivals of religion of these favored times, however much they might desire to become pastors and missionaries, from commencing a course of education for this sacred work. They would be discouraged at the outset, and thus deterred from making any efforts to prepare for the ministry.

All Societies kindred to this would be retarded in the good work they are hoping to accomplish. So intimate are the connection and sympathy which exist between the benevolent institutions, that if one suffers, all suffer with it. By curtailing the operations of this Society, others would be unfavorably affected and the cause of Christ impeded in its progress. Such, to a great extent, would be the disastrous consequences of suspending appropriations to beneficiaries.

Manner of perseverance.—In this trying juncture of the affairs of this Society, duty requires that its friends persevere in the cause they have espoused, with increased zeal and energy; for it is good to be zealously affected always in a good thing, and in a time of necessity to strengthen their hands in the work.

This they should do unitedly. Union is strength, and is absolutely essential to success; while division weakens and is ruinous in its effects. It is, therefore, all-important that mutual affection and confidence, together with unity of action, prevail among those who take a part in this great enterprise.

Order should characterize all their movements. Method in business is desirable in secular affairs, and it is so especially in the spiritual concerns of Christ's kingdom. The Lord is a God of order. When the hosts of Israel marched through the Red Sea and the wilderness, under Moses their leader, they proceeded not in a tumultuous, but in an orderly manner, and thus successfully accomplished their journey. When the children of the captivity engaged in rebuilding Jerusalem, under the direction of Nehemiah, they were arranged into separate classes, and their places and duties were assigned them. In this way, the work progressed rapidly in troublous times. After this manner let all engage in carrying forward this important cause. They should feel that they are doing a great work, and cannot turn aside from it to engage in party animosities and strifes.

A realizing sense of their dependence on God for success the friends of this society should ever entertain. In this as in every thing else of a religious nature, the Most

High is the efficient cause of success, and man, merely the instrumental cause. All the power, wisdom and zeal of men combined, without the divine blessing, could not convert a single soul, or advance, in the least degree, the cause of Christian benevolence. "Except the Lord build the house, they labor in vain that build it." Man's sufficiency is of God. The dry bones in Ezekiel's vision, did not move by virtue of his prophecy merely; the resurrection of the exceeding great army, was the effect of divine agency;—so Almighty power only, can efficiently carry forward the cause of truth and holiness with success and triumph.

Information in reference to this whole subject should be diffused through the community; for otherwise they cannot be expected to perform their duty. This may be done by the press, and by Agents sent forth by the Society.

That this cause may be fully sustained, the churches must contribute according to their ability—the rich of their abundance and the poor of their penury, must cast into the treasury of the Lord. The example of the Macedonian Christians is, in these days of pecuniary embarrassment, worthy of admiration and of imitation. In allusion to them the apostle says, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of ministering to the saints."

This whole enterprise of educating pious indigent young men for the Christian ministry should be consecrated and sustained by prayer; by prayer offered for it with frequency, fervency, importunity and faith. He who heard the prayer of Joshua, and commanded the sun and moon to stand still while he completed his victory over the enemies of Israel; He who heard the prayer of the church for Peter while in prison, and, by an angel, set him at liberty, will hear the prayers of all, who in faith supplicate him in behalf of this Institution. *Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.*

Anniversaries of Societies, connected with the American Education Society.

BOSTON AUXILIARY.

THE Anniversary of the Boston Education Society, was held at the Marlboro' Chapel, May 28, 1838. The meeting was opened with prayer by the Rev. Jacob Allen of Connecticut. The Report was then read

by the Rev. Nehemiah Adams of Boston, and the following resolutions were presented:

1. *Resolved*, That the Report now read, be adopted and published. Offered by Rev. Mr. Fay of Barre, seconded by Rev. Mr. Badger of New York.

2. *Resolved*, That the condition of our own country and of pagan lands is such, as to demand and encourage strenuous and persevering efforts, that young men in the church, of piety and talent, may be consecrated to the Christian ministry. Offered by Rev. Mr. Nash, General Agent American Education Society, seconded by Rev. Dr. Anderson of Boston.

3. *Resolved*, That in view of the destitution of Evangelical ministers not only in this country and pagan lands, but also in many parts of nominally Christian Europe, the American Education Society prefers strong claims upon the religious community for their prayers and pecuniary contributions. Offered by Rev. Mr. Baird from Paris, seconded by Rev. Mr. Hoadly of Charlestown.

Addresses were delivered by the Rev. Messrs. Fay, Nash, and Baird.

An extract from the Report may be inserted in a future number of the Journal.

Extracts from the Rev. Mr. Nash's Address.

Mr. President,—I will not pay so poor a compliment to the intelligence and the correct principles of the audience before me, as to attempt to prove the necessity of the Christian ministry to the conversion and salvation of men; that without such a ministry the religion which came from heaven can neither be sustained nor extended in this lost world. If the proof of this needs to be attempted any where, it must be in some community which has shared less in the blessings of this divine institution than ourselves. If we and our fathers have been, under God, more indebted to any one thing than to all others for the temporal and spiritual blessings which have been so largely showered upon us, it is manifestly to the preaching of the gospel. This has been the grand instrument of making New England the admiration and envy of the world.

What then is the present condition of our nation with regard to this subject of fundamental, of vital importance? Proportioned to the degree in which this fair land is furnished with this essential means of moral and intellectual improvement, is its prospect of future prosperity and glory. With equal and unquestionable truth, the same may be said of all the nations under the sun. If it is important that men in our country or any where else, be made happy in time and for ever, it is equally important that the gospel be preached to them. But at least one-third of the teeming population of this nation are

destitute of any competent hands to break to them the bread of life. This deficiency is every year becoming greater and greater, at a most fearful rate. While about half a million of souls are added to our nation annually, the number of competent teachers is augmented only in about half that proportion. A similar disproportion between the increase of our population and of Christian ministers, has been experienced for the last half century. Have we not then most urgent need of effort to prevent this extension of moral desolation in the land? How does it threaten our dearest interests? What shall hinder it from sweeping away our national liberties? What prevents it from blotting out every thing among us that is fair, and lovely and of good report? What Christian, what patriot can view this state of things without concern? Who can avoid the feeling that he is called upon to do all in his power to check this rapid undermining of every valuable institution, on which our nation must rely for safety and for happiness? Who does not know that we have no surety for all which we hold most dear, any longer than the fear of God shall exist among us? At the same time who can imagine this will be found to exist in any greater extent than our community is supplied with competent religious instructors? Morality, good order, a free government, religion, maintained in a community without the preaching of the gospel! As well might we look for vegetation in the desert of Arabia. Men doing that which is just and right, merely from fear of human rulers, when the fear of the Supreme Ruler is banished from their minds! As well might you think to check the fury of a tempest with your breath. Unless vigorous efforts are made without delay to provide that the increase of well-qualified Christian pastors may be made to bear a nearer proportion to the increase of our population, we have every reason to fear that the sun of our prosperity will ere long go down, and Ichabod be written on all our nation's glory.

But, Sir, our concern must not be confined to our own land. The church in America is a debtor to the world. The great end which every member of this church should propose to himself in living, is the conversion of the world from sin to God. How little has yet been done towards accomplishing this magnificent object. But little more than one Christian minister to a million of souls has yet gone to preach the unsearchable riches of Christ to the people who are in the region and shadow of death. If we take into view the whole population of the globe, there are not on earth one-thirtieth part so many Christian ministers as are requisite to its being supplied with the bread of life. It is a circumstance of great interest and moment that multitudes in the dark places of the earth are beginning to feel the exigencies of their condition, and to stretch out their hands unto God. What means this stir

among the nations? What mean the heart-rending cries for the waters of salvation, which are wafted on every breeze from the pagan world? Surely they are adapted to break the slumbers of the Christian community, to show them that a great work must soon be done for perishing pagans, and that they ought to lose no time in preparing the proper instruments to do it. Never before since the days of the Apostles, has there been such an opening and such a demand for missionary labor in heathen lands. The harvest of the world is evidently ripe. How pressing the demand for a vast increase of laborers fitted to gather this harvest.

But shall I be reminded that there are among us ministers not employed in their appropriate work? that there are also in the country those who would go forth to the heathen, waiting only that the means of sending and sustaining them may be provided? Will it hence be claimed that we are supplied with as many ministers as are needed, and that whatever necessity there might once be of special effort in this cause, this necessity no longer exists? Will it be thought from the facts before us, that the time in which Education Societies were needed is gone by, and that the Christian public is no longer called on to sustain these institutions? Mr. President, a comprehensive view of our country and of the world is all which is needed to show that all impressions of this kind are like the baseless fabric of a vision; that there has been no time when a more urgent call has existed for vigorous, persevering effort to augment the number of them who publish the gospel of peace. Ministers enough! No longer needful to urge and assist young men of piety and talents to prepare for the sacred office! Then have all the wide wastes of this apostate world become as the garden of the Lord? Has the grand Jubilee of the world begun to be celebrated? Strange that a conclusion so inconsistent with the present state of the nations, and derived from the premises which I have stated, should be entertained for a moment.

That after a call so long and so loud for men rather than for money in the missionary service, a greater number of individuals should be ready to engage in this service than the churches can send forth in a time of unparalleled pressure, is the very thing to have been expected. But there is every reason to consider the present state of things in regard to this subject as of temporary duration. While the means of the community have been greatly diminished, the spirit of missions and the spirit of Christian liberality has evidently been increased. I testify that which I do know, for my eyes have often seen it, that amidst the embarrassment and distress of the last year, Christians have manifested an increased disposition to honor the Lord with their substance, and with the

first fruits of their increase. Then let them again possess the means which they once had, let the prosperity of the nation again flow, and we confidently expect missionary operations will be carried forward with an efficiency and to an extent hitherto unknown. But those means shall be possessed again. That prosperity shall again flow. Of what avail would be masses of stubble or of bulrushes to obstruct the course of the Mississippi to the ocean. How long before it would sweep them all away, or find a passage over them or around them. So the business and the enterprize of this great nation cannot long be held in check, unless the God of heaven designs to destroy us. But we do not believe he has any such design. After chastising us, he will turn from his displeasure, and bless us again, that we may obey and serve him all our days. Then we believe, and at no distant day, will our Christian community have not only larger means, but also a larger heart to sustain those operations which aim at the conversion of the world. When this shall happen, how greatly will be needed the result of the efforts contemplated in the resolution which I have just submitted. To these efforts we are in no small degree encouraged by the success of our past operations, and by the present aspect of the churches. As we see the Spirit poured out on many places in the land, we trust there will be many children of God among our young men, whom his people will educate for the service of the sanctuary, and who will contribute not a little to the universal triumphs of his grace.

CENTRAL AMERICAN EDUCATION SOCIETY.

As the Anniversary of the Parent Society was observed this year in New York, the Central American Education Society did not as usual celebrate their annual meeting publicly. For some account of their proceedings during the year, reference may be had to the Annual Report of the Parent Society.

The officers of the Society are,

Hon. Theodore Frelinghuysen, LL. D., President. The Vice Presidents are twenty-four in number. The Corresponding Secretary is the Rev. Benjamin Labaree, and the Recording Secretary is the Rev. John J. Owen. The Treasurer is Charles Starr, Esq.

PHILADELPHIA EDUCATION SOCIETY.

THE Anniversary of this Society was held in Philadelphia, May 17, 1838. Ambrose White,

Esq. presided on the occasion. The Secretary, Rev. Eliakim Phelps, read the Annual Report, and the meeting was impressively addressed by the Rev. President Beecher of Illinois College, the Rev. President Carroll of Hampden Sidney College, and the Rev. Dr. Beecher of Lane Seminary, Cincinnati, Ohio.

The officers elected for the ensuing year are Ambrose White, Esq. President, Rev. Eliakim Phelps, Secretary, and George W. McClelland, Esq. Treasurer.

CONNECTICUT BRANCH.

THE Twelfth Annual Meeting of the Connecticut Branch of the American Education Society was held at Norwalk, June 19, 1838, in connection with the General Association. The Rev. President Day, of Yale College, presided. The Reports of the Treasurer and Directors were read, accepted, and ordered to be printed. Interesting and appropriate addresses were made by Rev. Horace Bushnell of Hartford, Rev. Prof. Goodrich of New Haven, and Rev. Robert Baird of New York.

An extract from the Report will be inserted in the next Journal.

Hon. Thomas Day is President, Rev. Samuel H. Riddel is Secretary, and Eliphalet Terry, Esq. is Treasurer.

MAINE BRANCH.

THE Annual Meeting of this Society was held at Saco, June 27, 1838, at the time of the meeting of the General Conference. The Rev. William Allen, D. D., President of Bowdoin College, in the chair. The Reports of the Treasurer and Directors were read and ordered to be published. The assembly was addressed by the Rev. Ansel Nash, General Agent of the Parent Society, the Rev. Mr. McKee of Belfast, the Rev. Mr. Condit of Portland, late professor in Amherst College, and the Rev. Mr. Pomeroy of Bangor. The meeting was considered a very useful one to the Society.

An extract from the Report may be expected in the next Journal.

The Rev. William Allen, D. D. is President of the Society, Rev. Benjamin Tappan, D. D. Secretary, and Prof. Smyth of Bowdoin College is Treasurer.

BERKSHIRE AUXILIARY.

THE Berkshire Education Society held its Annual Meeting at Peru, June 12, 1838. The meeting was opened with singing, and with prayer by the Rev. Mr. Peet. Owing to the

absence of the Secretary, Rev. Mr. Danforth, no Report was made. The Rev. H. N. Brinsmade was appointed Secretary pro. tem. The Treasurer being absent, Mr. Brinsmade gave a statement of the contributions to the Society the past year.

The following resolution was offered and sustained in an address by Rev. T. S. Clark.

Resolved, That the pulpit is worth more than it costs, even for the present life; and that, therefore, the American Education Society, having for its object the maintenance of the pulpit, is worthy of universal patronage and support.

Seconded by Rev. E. W. Dwight, who also addressed the meeting.

After singing, the following resolution was offered by Rev. S. S. Smith, who addressed the meeting.

Resolved, That the circumstances of our own country and of the world, create a pressing demand for strenuous, persevering effort that young men of piety and talents may be introduced into the Christian ministry.

Seconded by Rev. Mr. Nash, General Agent of the American Education Society, and sustained by an animated address.

The following persons are officers of the Society for the ensuing year.

Rev. Samuel Shepard, D. D., President; Rev. Joseph Knight, Secretary; J. C. Furber, Esq., Treasurer.

NORFOLK AUXILIARY.

THE Annual Meeting was held at Foxboro', June 13, 1838. A sermon was preached on the occasion by the Rev. Lyman Matthews of Braintree, and the meeting was further addressed by the Rev. Joseph Emerson, an Agent of the Parent Society. This Auxiliary has been very efficient in raising funds the last year. The Rev. Calvin Durfee of the South Parish in Dedham was appointed to preach a sermon on the next Anniversary.

Nathaniel Miller, M. D., of Franklin, is President of the Society, the Rev. Samuel W. Cozzens of Milton is Secretary, and the Rev. John Codman, D. D., of Dorchester is Treasurer.

For want of room, we have been obliged to omit a notice of the Anniversaries of several Societies.

AMERICAN EDUCATION SOCIETY.

At the Quarterly Meeting of the Board of Directors held on Wednesday, July 11, 1838, the usual appropriations were made to beneficiaries. *Forty-one new applicants* were admitted to the patronage of the Society.

The following vote was passed:

Voted, That the Quarterly Appropriations now reported by the Secretary be made, and be paid as soon as the funds of the Branches or of the Parent Society will permit, or the Financial Committee shall direct.

The following persons were appointed by the Directors on the Executive and Financial Committees for the year ensuing.

Executive Committee.

Rev. Warren Fay, D. D.; Rev. John Codman, D. D.; Rev. Joy H. Fairchild; Rev. William Jenks, D. D.; and the Secretary.

Financial Committee.

John Tappan, Esq.; Hon. Samuel T. Armstrong; William J. Hubbard, Esq.; and the Treasurer.

REPORT OF REV. SAMUEL H. RIDDEL.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—A considerable period has elapsed since my last Report; which has been fully occupied with the labors of my Agency in this State. Anticipating the necessity which would exist for extraordinary exertions during the winter, I made every arrangement with the Conso-ciations in their respective districts, at their sessions in October, which might facilitate my operations, and favor the success of my applications among the churches, which it would be practicable for me to visit. My object has been not only to occupy my own time with advantage, but also, by enlisting the aid of settled pastors to some extent, to secure a more general contribution to the funds of the Ed. Society than might otherwise have been expected. It was obvious that we must look for the requisite increase of our resources, the present year, to an augmentation in the number, rather than in the separate amount of our collections. The assistance of many ministers has been cheerfully afforded, where I could not extend my personal services, as well as in immediate connection with them; and, I believe, that notwithstanding the adverse circumstances of the times, it will appear that more of the congregations, this year, have, of their diminished means, cast something into our Treasury, than in either of the last two or

three years. It has not been the fact, hitherto, as it should have been, that every church has made a point, whether visited by an Agent or not, of making an annual contribution for the Education Society. This object has suffered in no small degree, in many parts of the State, for the want of such systematic attention. In Windham, New London and Middlesex Counties very little was done last year, but, within the last nine months, something has been collected in most of the congregations belonging to these Counties, and in Windham Co. almost entirely through the instrumentality of the ministers themselves. Within this period I have presented the object to a number of the churches in New London, Middlesex, New Haven, Litchfield, Hartford and Tolland Counties; at the same time visiting other parishes, and endeavoring to secure a due remembrance of its claims.

It gives me pleasure to be able to repeat the assurance that the great cause in which the Education Society is engaged, is regarded with increasing favor in most of the churches in this State. Misapprehensions respecting its plan and operations are gradually corrected, and prejudices unfavorable to its interests are wearing away. It is true the subject is encompassed with some peculiar difficulties, which, by minds of a certain cast, will ever be liable to be construed into grounds of caviling and objection; yet this result need not, perhaps, be a matter of much surprise; nor can it occasion any serious discouragement to the judicious friends and advocates of the cause. While the condition of a large portion of the world, suffering for the want of the means of salvation, shall continue to awaken the sympathies and engage the efforts of Christians, the hand of encouragement and aid will never be withheld from those who are struggling hard, yet resolutely, against the disadvantages of their own indigence, in order to become qualified for the work of the ministry. While the church is inquiring, with deep solicitude, 'whom shall we send to carry the gospel to the heathen,' and 'who will go for us to the waste places of our own borders,' she will not hear with indifference the response of those who rise up in her midst and say, 'here are we; send us.' Such it is believed are the young men who are now under the patronage of the Education Society.

Since my last report, I have, in conformity to your desire, attended to the duties of the annual visitation of the Beneficiaries in Yale College, and in the Theological Seminaries at New Haven and East Windsor. In general the result of my interview with the young men was highly satisfactory in relation to their evidences of increasing piety, and their diligence and success in study. I was painfully interested indeed in the disclosures which some of them felt compelled to make in relation to the exer-

tions and trials which a perseverance in their course, the past year, has cost them. Yet, at the same time, I believe, these very difficulties have not been without their spiritual use. They have served, in many cases at least, to test and increase the strength of principle, and to develop character. It was delightfully manifest, as a general fact, that these young men, while their outward circumstances and prospects, during the past winter, have been truly disheartening, have at the same time enjoyed peculiar consolations from the reviving presence of the Holy Spirit. This fact, not obvious to public notice, is yet worthy of a grateful acknowledgment in this place, as indicating the merciful dealing of the Saviour with those who have been the subjects of much Christian solicitude and many prayers.

REPORT OF REV. JOSEPH EMERSON.

To the Secretary of the American Education Society.

DEAR SIR,—I have only to report that for the last three months I have been experiencing the vicissitudes of disappointment and success, perplexity and pleasure, which an Agent is heir to. On the whole I can say I am gratified with the retrospect. Not only of the last three months but of the whole year. It has been a year of unparalleled pecuniary embarrassment. This embarrassment is not the cause of my gratification, but that amidst this embarrassment so much has been given for objects of benevolence, which in the country parishes I think is more than in any preceding year. This affords me gratification for two reasons. One is that it shows a degree of Christian principle to exist in the community which, when the cause of Christ evidently demanded, has led to something approaching a sacrifice, no doubt on the part of many a *real sacrifice of personal gratification*. The other is, that I think this experience will give to benevolent action an impulse which will be seen in its happy effects for a long time to come. It must show the Christian community how much more they can do than they have been in the habit of doing. And our benevolent action has been so much below our ability that in most cases *habit*, and habit only, has been the measure of benevolent contribution. On this subject of habit I wish to say a word as I have had much opportunity to mark the different effects of different habits in this matter. There is a natural shrinking in the human heart from casting the "bread upon the waters." A man, who has been trained up without the habit of giving, when first brought to it by the operation of Christian principle is very apt to feel that he is endangering his living. After giving, he finds that the year comes round, and no inconvenience is suffered; but, on the other hand, there is enjoyed the luxury of doing good.

The next year he ventures to launch out a little further from shore, and to scatter his bread more abundantly; "after many days" he finds it to return rich with its appropriate blessings to his own soul, and by happy experience he is convinced that godliness, exercised in *giving*, is indeed *profitable*. Thus habit strengthens principle, and principle in its turn confirms habit, till he finds himself drawing much of the sweetest comfort of his life from imparting that wealth which at first he grasped so convulsively, and which only a rigid sense of Christian duty could induce him to give up. Now he can in the sincerity of his heart adopt the words of the Saviour, "It is more blessed to give than to receive." Since habit has so much influence in giving, how important it is that this habit should be formed in early life. Then the throne of Mammon is not so firmly established in the heart. Then, by commencing early, the habit would be easily formed and would produce the feeling, that money is best applied where it can effect most in doing good.

It is probably through thoughtlessness that the father, or at most the father and mother, are almoners for the whole family. Thus the children are brought up to feel that giving is a matter which does not concern them. But let money, though it be a small sum, be put into their hands, or, what is much better, let them be encouraged to earn it or to save it out of their allowance for personal gratifications, that they may give in charity, and they will grow up feeling, that, as a matter of course, a part of their income is to be thus appropriated. The *amount* thus given by them while children is not the matter of principal consideration, it is but the seed which thus is cast into the soft and rich soil of the young heart, and is sure to spring up and bear fruit an hundred fold in all future life. This is one of the many methods which the Christian parent is to employ in training up his child to fill his place, and more than fill it, with usefulness to the church and the world, when he shall himself sleep beneath the clods of the valley.

To illustrate the effect of habit in giving and also God's dealings with the bountiful and cheerful giver, I will relate a few facts of a church which had heard of the embarrassments of the Education Society, and desired to make an extra collection for it. Their minister invited me to come and present the cause to them. "But," said he, "you must come soon, for other objects are coming on and each must be attended to in its season." They had already made their annual collection for the Society, but were willing to make an extra effort if I could come *soon*. I went—visited the people—and preached to them on the subject,—and obtained a very liberal subscription. Truly a *free-will* offering. And what is that church and society? old and rich—with a fund to pay the

minister's salary? No! No!! it is one of the exiled churches, one that has grown like camomile—the better for being trod upon. Not a great many years ago they were reduced to the sad alternative, on the settlement of a new minister, either to sit down under what they believed to be destructive error, or to secede. They chose the latter. They went out—a feeble band, while the "slow moving finger of scorn was pointed" at them by all around. With much effort and amidst prophecies of failure, they succeeded in building a little meeting-house, and settling a minister. While their more powerful neighbor was waiting to behold their sudden downfall, they were praying to, and laboring for, God. God was blessing them and they were increasing. At length their little meeting-house became too straight for them. They talked of building another, but were met by strong assertions of inability from the opposite party. However they went steadily on—laboring, and praying, and giving for the cause of God both at home and abroad, and they increased in temporal as well as spiritual prosperity. Such was the liberality of that society in religious matters, that at length it became a common saying among the opposite party, "We can't see where the Orthodox get their money." The secret was—they labored for the means of glorifying God, and God blessed the work of their hands. As he says, "If ye will walk in my statutes and keep my commandments and do them, I will give you rain in due season, and the land shall yield her increase and the trees of the field shall yield their fruit."

STATE OF RELIGION IN COLLEGES.

Extracts from Letters.

"SINCE my return to college this term, the indications of Providence were so favorable for a revival, that but little else has been thought of or done but to pray and make efforts for it. And the past two weeks show us how willing God is to hear the prayers of his children and to bless their efforts. Dead sinners have been made alive, and those whom we least expected have been the first to fall at the Saviour's feet."

"I know you will wish to hear of the religious state of things in college. There are many things *encouraging*, and we have been hoping to witness an outpouring of God's Spirit since the commencement of the present term. We began this term to have services in college chapel on the Sabbath, and the preaching has appeared to produce some good effect. Perhaps there has not been a time during the *four past years*, when prospects appeared so favorable. One member of the last graduating class who is here as a resident graduate, has lately become pious. He is possessed of fine talents, and exerts a good influence—will probably devote himself to the ministry. A member of my class, perhaps the first in the class in point of talent, has obtained a hope in Christ. There has been considerable tenderness on the subject, and some deep conviction. May God in his great mercy

appear for us, call these precious souls into his kingdom, and sanctify the talent here collected, for his own service."

"Our college prospers and was blessed with a precious revival in the spring, which commenced shortly after the concert for colleges. All the members of our four college classes are hope-fully pious. The most promising are benefi-ciaries of Education Societies."

"Our meetings during the year have been usually well attended, and during some parts of it, very interesting. I refer particularly to the *last or spring term*. We were then favored with more than usual interest in religious matters, although not what we are accustomed to call a *revival*, the conversion of sinners being usually thought a necessary appendage. I do not think that I have ever seen a better state of feeling among professors of religion;—more humility, more brotherly love and tenderness, and desire to promote each other's spiritual interest, than was manifest in college at that time."

FUNDS.

Receipts of the American Education Society, from April 11, to the Quarterly Meeting, July 11, 1838.

LEGACIES.

New Ipswich, N. H., Bequest of Miss Sophia Taylor, by Rev. Samuel Lee 50 00
Chester, Vt., Mrs. Rachel Williams, by Joseph R. Williams, Esq. Ex. bequest in part 100 00—150 00

INCOME FROM FUNDS 645 75

LOANS REFUNDED, by several individs. 957 20
Also, from the estate of the late Rev. Wm. Lewis, by his special direc-tion, thro' his father, principal and interest 121 00—1,078 20

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Harley Ropee, Esq. Boston, Tr.]

Boston, Bowdoin Street Society, bal. 1837 65 00
" " " 1838 21 50
" Sabbath School 2 60
Green Street Society, Mrs. Fisher, by Rev. Dr. Jenks 15 00
Old South Society Corporation, by Ch. Stockland, Esq. Tr. 200 00
Old South Ch. bal. sub. 19 00
Park Street Soc-ty, bal. 2 00
Pine Street " " 58 00
Free Church 28 00—401 10

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Brewster, by Rev. C. S. Adams 11 34
Chatham, " " 46 37
East Falmouth, Capt Harding, by Rev. Joseph Emerson, Agent 2 75
Truro, (Dea. Benj.) Blackley, by Mr. Samuel Rider 2 00—62 46

BERKSHIRE COUNTY.

[John C. Furber, Esq. Lenox, Tr.]

Dalton, bal. of sub. 1 66
Great Barrington, Soc. of Rev. Mr. Turner 58 00
Hinsdale, bal. of sub. 3 00
Lenox 15 00
Lee 33 69
Peru, in part 6 17
Sandisfield 10 00
Stockbridge, 1st Soc. in part 39 62
" Curtisville Parish 11 36—228 40

(The above by Rev. Ansel Nash, Gen. Agent.)

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Marblehead, 1st Cong. Soc. Lads. 65, of wh. 40 is to const. their pastor, Rev. Mark A. H. Niles an H. M. Gentlemen, 48, of which,

15 is from Capt. Nicholson Broughton to const. himself a L. M. of the Co. Soc. 113 00
Manchester, Cong. Soc., 15 of wh. from Mrs. Abby H. Trunk, to const. herself a L. M. of the Co. Soc. 33 50
(The above by Rev. Joseph Emerson, Agent.) 8 50—155 00
By the Treasurer

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Haverhill, E. P. coll. 10 00
Newburyport, Lads. Miss. and Ed. Soc. by Miss Harriet Clark, Tr. 4 50
West Amesbury, Lads. Sew. Circ. bal. to const. Rev. Peter Sidney Eaton an H. M. 20 00
West Boxford, Fem. Benev. Soc. 13 31
Coll. 40 00—53 31
A friend 25—78 15

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Williamsburgh, by Rev. Ansel Nash, Gen. Agent 32 36

MIDDLESEX COUNTY.

Charlestown, Winthrop Ch. and Soc. by Dea. Amos Tutis 93 40
Reading, S. P., Lads. Char. Soc. by Miss Sarah Weston, Tr. 10 50
Do. N. P., Soc. of Rev. Jno. Orcutt 10 25
South Reading, a friend, by Rev. H. Emerson 5 00
A friend 6 00
(The following by Rev. A. Nash, G. Ag.) 8 75
Lincoln 41 39
Newton, E. P. 15 64
" W. P. 10 50
Saxonville, in part 84 50
Sudbury 8 75
Waltham, in part
Ashby, bal. of sub. Ed. Soc. by Rev. J. Emerson, Ag't 14 50—309 63

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Young Men's Ed. Soc., 40 of wh. is to const. Rev. Ebenezer W. Bullard an H. M. 46 50
Part of a coll. at the meeting of the Soc. by Rev. J. Emerson, Ag't 11 74—58 24

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Holliston, Maternal Asso., by Mrs. P. D. Bullard, Sec. and Tr. 8 25
Lads. and Gents. Asso. 31 25
Gold boards sold for 3 62—93 22
Natick, by Rev. A. Nash, Gen. Ag't 17 05
Wayland, by do. 30 00
Received from the Treas. 77 69—217 96—335 38

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, S. P., by Rev. Mr. Matthews 9 50
Dedham, Rev. Dr. Burgess's Soc. 71 05
Dorchester, 2d Par. cont. 75 00
Lads. sub. by Mrs. Tolman 10 75
Cent Soc., by Miss M. P. Withington 2 00—97 75
Village Ch. cont. 24 75
East Randolph 35 24
East Medway, by Rev. Dr. Ide, Lads. Ed. Soc. in Rev. Mr. Harding's Cong. 23 16
Franklin, by Rev. Mr. Smalley, Lads. Benev. Soc. 17 00
Mrs. Irene Fisher 10 00
Sub. and cont. 46 34—73 38
Fosboro', Cong. Soc. by Rev. Mr. Peirce 34 90
Milton, by Rev. Mr. Cozens 21 75
Needham, Mrs. Cushman 1, Mrs. Smith 1 2 00
Randolph, E. P., by Dea. Hulbrook 21 00
Roxbury, Spring St., Soc. of Rev. Mr. Marsh, by Mr. M. 23 40
Stoughton, by Rev. Dr. Park 60
Wrentham, Ed. Soc., by L. W. Sher-man, Tr. 36 00
Lads. Ed. Soc. of wh. 15 is to const. Miss Roxa Day a L. M. of Co. Soc. 63 70
Gents. Ed. Soc. 31 25
Mr. and Mrs. Everett 5 00—135 95
West Medway, by Rev. Dr. Ide, Gents. Ed. Soc. 21 25
Lads. do. 28 10—49 35

Walpole, by Rev. Mr. Bigelow, Lads.	
Ed. Soc.	12 00
Weymouth, Miss Nancy Blanchard, by Rev.	
Mr. Perkins	1 00
(The following by Rev. Jos. Emerson, Ag't.)	
Braintree, S. P., of wh. 15 fr. Capt. Isaac Dyer	
to const. himself a L. M. of Co. Soc.	15 Mrs.
Deborah Wild for do., the residue towards	
const. Mrs. Rachel Matthews do	40 80
Do. 1st Par. Fem. Ed. Soc. 45 50,	
with 92 80, 100 of wh. 15 const.	
Mrs. Ann Storrs an H. M.	138 80
Wilton Sarah French, to const.	
herself a L. M. of Co. Soc.	15 00
Ann French, Esq. for do.	15 00
Mr. Amos H. Hunt for do.	15 00
Mr. Samuel Capen for do.	15 00-188 80
North Weymouth, Cong. Ch. in part	71 78
Randolph, West	71 98
Shaughnessy, 15 of wh. to const. Mrs. Polly W.	
Hodges a L. M. of the Co. Soc.	27 07
Weymouth and Braintree (Union Ch.) 40 88,	
gold ring, value 1 25	41 61
(The following by Rev. A. Nash, Gen Ag't.)	
Dorham, South Ch. and Soc., Rev. Mr.	
Durfee	52 00
Sharon, Rev. Justus R. Eastman's Ch. and	
Soc., 40 of wh. to const. him an H. M.	73 00
Walpole, Rev. Mr. Bigelow's Ch. and Soc.	
cont.	15 64-1,228 04

PLYMOUTH COUNTY.

[Dea. Morton Edly, Bridgewater, Tr.]

Middleboro', Soc. of Rev. I. W. Putnam, bal.	5 08
Marshfield, Mr. Abel Ames	10 00
N. Bridgewater, Soc. Rev. Paul Conch	13 82
(The following by Rev. J. Emerson, Ag't.)	
Abington, 1st Cong. Soc., Mrs. Mehitable Hunt	
to const. herself a L. M. Co. Soc.	15 00
Mrs. Hannah Shaw, for do.	15 00
Mr. Josh. Whi marsh in p't for do.	5 00
Dea. Edward Cobb, do. do.	4 00
Mrs. Hetty L. Ward, bal. to const.	
herself an H. M.	24 25
Individa., a part of wh. is towards	
const. Mr. Joseph Caverly an	
H. M.	62 81
Gold beads, sold for	4 87-130 43
Plymouth, 4th Cong. Soc.	8 25
2d Cong. Soc., 40 to const. Rev.	
Robert B. Hall H. M.	65 77
By Rev. Mr. Hall	24 00-257 80

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Southbridge, a Lady, by Rev. E. Carpenter	2 00
(The following by Rev. A. Nash, Gen. Ag't.)	
Andover	26 16
Chertton, in part	19 75
Northbridge, Cong. Soc.	7 25
North Brookfield, coll. 75, an individ. 10	83 00
Paxton	10 00
Marbridge	87 50
Spencer	88 79
Worcester, 1st Soc.	105 50
Centre Ch. and Soc.	131 83
Union do.	73 18
Insurance Hospital	25 00-335 01
Warren	3 75
West Brookfield	6 00
(The following by Rev. J. Emerson, Ag't.)	
Grafton	13 27
Millbury, 1st Cong. Soc.	34 00
Upton, do.	8 83
Uxbridge	18 25-685 58

The \$15 acknowledged in Aug. 1838, from Mr. Caleb M. Morse was to const. himself a L. M. of the Co. Soc. instead of Rev. Mr. Packard.

WORCESTER COUNTY NORTH.

[Dea. Justus Fillingwood, Hubbardston, Tr.]

Boylston, Rev. W. H. Sanford's Soc.	26 15
Barns, Evang. Cong. Soc.	72 58
Hardwick, coll. by Rev. S. A. Fay	26 00
Hubbardston, Rev. Mr. Gay's Soc.	30 00
Gardner, Rev. Mr. Lincoln's Soc.	4 00
New Braintree, Rev. Mr. Fiske's Soc.	42 75
Orlboro, coll. by Rev. S. A. Fay	25 22
Phillipston, Rev. Mr. Lovell's Soc.	62 97
Princeton, coll. 17, gold beads, value 4	21 00
Princeton, Rev. Mr. Demond's Soc.	23 75
Rind, Rev. Mr. Clark's Soc.	22 84
Tipton, Rev. Mr. Sabia's Soc. 18 06, Lads.	
Rev. (Tr. 10	28 00
Vinton, Rev. Mr. Mann's Soc.	15 00-410 73

RHODE ISLAND (STATE.)

[Mr. Isaac Wilcox, Providence, Tr.]

Barrington, Lads. Benev. Asso. by Miss Mary	
Tiffany, Tr.	8 00
Little Compton, by Mr. Palmer	2 00-6 00
	\$5,933 23

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, bal. cont. 11 50, a mariner 5, by Rev. Dr Pond	16 60
Corvallis, I. Hill I, Mrs. Hill I	2 00
Eastport, Central Cong. Ch.	15 00
Freeport, bal. contrih.	5 00
Harpwell, Cong. Ch. and Soc.	2 00
Industry, Cornelius Norton	1 00
Limerick, bal. of subs.	84
North Yarmouth, 2d Cong. Ch. and Soc.	9 00
North Edgcomb, Cong. Ch. and Soc.	9 00
New Castle, do do. bal. of cont.	20 32
Prospect, contrih.	27 50
Somerset Co. Ed. Soc. cont. at Ann. Meeting	8 00
Waldoboro', Cong. Ch. and Soc.	16 45
Winthrop, do. do.	21 25
Cont. at the Ann. Meeting of the Br.	77 80
	\$281 75

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Merrill, Concord, Tr.]

Cheshire County.

[Samuel A. Gerould, Esq. Keene, Tr.]

Fittsfield, Lads. Ed. Soc. 54 80, Coll. Cong.	
Soc. 31 04	86 84
Jaffrey, cont.	35 20
New Alstead	20 00
Nelson, Cong. Soc.	12 40
Swanzey, do.	20 50
Surry, 1st do.	6 50
Troy, do.	9 25
Winchester, Rev. Mr. Danforth's Soc.	14 78
Manual Lab. Soc. and Lads.	
Sew. Circ.	2 00-16 78
Westmoreland, Ch. and Soc.	34 00
Walpole, Cong. Soc. 44 05, Lads. Miss.	
Soc. 9 00, of wh. 40 is to const. Rev.	
Abram Jackson an H. M.	53 05-235 20

Hillsboro' County.

[Amos Lawrence, Esq. Amherst, Tr.]

Amherst, Lads. and Gent. bal. of 5th pan't of	
Alken Temp. Schul.	65 00
Bedford, additional coll.	5 00
Dunbarton, by Rev. J. Emerson, Ag't	25 23
Francesstown, Rev. Mr. Folsom's Ch. and Soc.	48 00
Greenfield, Evang. Ch. and Soc.	29 75
New Boston, Ch. and Soc.	16 53
New Ipswich, Rev. Mr. Lee's Ch. and Soc.	23 62
Mrs. Dolly Evelett	5 00
Pelham, Rev. Mr. Keep's Ch. and Soc.	25 00
Fem. Chr. Soc.	10 00-35 00
Wilton, Lads. Ed. Soc. by Mrs. Richard-	
son, Tr.	10 25-330 43

Merrimack County.

[Dea. James Moulton, Concord, Tr.]

Canterbury, Mrs. Patrick Clough 5, Henry	
H. Clough 5, individa. 2 75	12 75
West Socamen, Ed. Soc.	8 25-21 00

Sullivan County.

[Alexander Boyd, M. D., Newport, Tr.]

Acworth, a string of gold beads, and cash	24 21
Clarendon	41 58
Cornish	31 80
Lempster	14 71
Newport 51 85, T. W. Gilmore 10 towards	
const. himself a L. M. of Co. Soc.	41 85
Plainfield, M. Parish	20 41-138 06

Strafford County.

[Mr. E. J. Lane, Dover, Tr.]

Dover, coll. 27 91, Fem. Benev. Asso. 24	51 91
Durham	10 00
Gilmanton Centre	10 25
New Hampton	4 00
Randornton	12 26
Tamworth, to const. Rev. Wm. L. Buffett a	
L. M. of Co. Soc.	15 00-108 42

Rockingham County.

Derry, Lads. Benev. Asso. 1st Cong. Soc. by	
Mrs. E. N. Pinkerton to const. Rev. Plin	
B. Day an H. M.	40 00
Windham, Pres. Soc. bal. of subs.	4 00-44 00
	\$978 25

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brookfield	8 25
Fem. Ed. Soc.	4 75—18 00
Elen, a Lady, by Mr. Benj. Kingsbury, Boston	8 00
Milton, Soc. of Rev. Mr. Dougherty	8 00
Perkinsville, by Albert Union, Mr. Kidder 1 00,	
E. A. Welch 1 00, J. Dean 1 00, O. Green-	
would 25, H. Henry 50, S. W. Stowe, 12	8 87
Vergennes, by Rev. Mr. Leavitt	56 03
West Randolph, by Mr. Wilder	11 00
	<u>\$59 90</u>

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Berlin, Worthington Soc. cont.	18 85
Canton, coll. 1st Soc.	41 00
Colbrook	26 56
Ellington	18 61
East Windsor, North Soc.	13 72
Glastford, 20 of wh. is to const. Catherine Hart a L. M.	
of N. H. Co. Soc.	41 50
Miss Esther Bushnell, bal. to const. herself	
a L. M. of the Branch	15 00
Greenwich, Rev. Dr. Lewis, by Z. Lewis, Esq. New	
York	10 00
Had yme, Deborah Comstock	1 00
Hartford, B. Huxton, in part 6th paym't Evert's	
Temp. Schol.	25 00
Coll.	54 50—79 50
Hebron	6 65
Ledyard	6 00
Lelanon, Goshen Soc.	7 50
New Britain, Cong. Soc. by Dea. Whittlesey	23 43
New Milford, individs. in first Ch. by H. White,	
Esq. Tr. N. H. Co. Soc.	23 20
1st Cong. Soc. by S. Wadsworth	43 00—70 80
Norwich, Lads. Soc. 1st Ch. 47 76, individs.	
in 1st Ch. 14 00	61 74
Norfolk, coll. 50, Joseph Battell, Esq. 50	100 00
Preston, Ch. and Soc. by Charles Colt, Tr.	5 46
South Coventry, 1st Soc.	44 33
Coventry, coll.	41 40
South Glastenbury	8 00
Southington	63 16
Suffield	22 36
Vernon, a Lady 3, cont. 40 97	43 97
Winchester	13 00
West Hartford, Sab. School, by R. Colton	4 90
Westminster, Rev. Mr. King's Cong. by Rev. E. J.	
Tillotson	25 05
	<u>\$813 52</u>

(Most of the above by Rev. S. H. Riddell, Sec'y of the Br.)

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Albany, Mrs. Edwin Jessup	2 00
Canada, a friend, by A. C. Ball, Esq. Tr.	60 00
Cambridge, Washington Co. N. Y. 1st United Presby-	
terian Cong.	6 50
Catskill, (Trin Day, Esq.	100 00
Dutch Village Del. Co. N. Y. Presb. Ch. coll. at	
Monthly Concert	11 00
Ossonge, Young People's Soc.	6 00
Parsippany, N. J. Presb. Ch. by Rev. John Ford 16 00	
Lads. Benev. Soc. by Mrs. Tumpkins 9 62—25 62	
New York City, Bloeker St. Ch. John McComb 20 00	
C. N. Talbot 25, D. W. C. Oli-	
phant 25	50 00
Fem. Ed. Soc. by Mrs. DeForest,	
Tr.	103 00—236 00
Brick Church, Mrs. Hannah Eachus, by Rev.	
Dr. Patton	1 00
Cent. Presb. Ch. Wm. Williams 3, Miss Hard-	
castle 2	5 00
George Betts	5 00—10 00
Fourth Free Presb. Ch. coll.	16 54
Laight St. Presb. Ch. A. R. Wetmore	25 00
Mercer St. Ch. Rev. Tho. H. Skinner, D. D.	50 00
Mrs. B. M. Cutler	5 00—55 00
Madison St. Presb. Ch. coll.	46 00
Pearl St. and Bowery Chs. coll. 55 91, Leon-	
ard Corning 37 60	93 41
Lads. Asso. of Pearl St. Ch.	11 00—104 41
Second Avenue Ch. Ebenezer Fisk 14 50, Wm.	
E. Dodge 25 00	37 50
West Ch. avails of a breast-pin, (previously	
acknowledged)	37
Donation, by a friend	1 00
Rensselaerville, Albany Co. Presb. Ch. coll.	29 26
Troy, Hon. Eliphalet White, two Schol.	150 00
West Hampton, L. I. Female Cent Soc. by Maria	
Forster, Tr.	8 31
Proceeds, in part, of furniture, &c. of Bloomfield	
Academy, sold	91 50
	<u>\$1,012 10</u>

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Received from the Treasurer 875 00

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Springfield, Lads. by A. Thomas	3 75
Rutland Cong. Soc. by R. Robinson	3 00—6 75
(By Rev. D. Clark, Sec. and Ag't.)	
Cooperstown	50
Cannastota, 9 10, Fort Plain, 41 52	50 62
Hartwick Sem. 2 50, Kingsboro' 116 40	118 90
Lenox 21 60, Maryville 6	28 60
Mayfield, 1st Presb. Cong.	18 52
2d do do.	40 00—53 82
Peterboro', 39 51, Peterb. Fem.	
Ed. Soc. 12 70	52 24
Warren, 25 13, Whitesboro', 23 86	48 99
Wampsville	16 53—369 85—376 70

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Avon, coll.	13 80
Auburn, 1st. Ch. coll. 72 61, 2d Ch. bal.	52 53—125 44
Aurora, coll. 10 50, Bath, coll. 13	23 50
Bigflats, Mr. Noyes	3 00
Bethel, W. S. Griffiths, bal. of Schol.	80 00
A member, to const. Mrs. Cynthia Jarvis	
L. M.	30 00
A balance	10 00—96 00
Canandaigua, coll. 105, Elbridge, coll. 8	113 00
East Bloomfield, Silas Eggleston 20, Anson Manson 20	40 00
Elmira, coll. 44 23, Fairport, coll. 10 60	54 83
Geneva, coll. 37, Geneva, a bal. 6	43 00
Ithaca, coll. 75 50, Jordan, coll. 11	86 50
Litt'ville, coll. 10, Ludlowville, coll. 30	40 00
Moscow, coll. 14 75, Marcellus, No. 1. coll. 12	26 75
Morristown, N. J. Mrs. Aiden	28 00
Newark, N. Y. coll. 12 25, Mrs. Bernert 5	17 25
Oswego, coll. 62, Ogden, coll. 27	89 00
Penyan, bal. of last year 50, Penfield bal. last year 8	58 00
Rochester, 1 Ch. a bal. 75 50, J. K. Livingston 50	125 50
Brick Ch. B. Campiell	25 00—180 50
Southport, coll. 21 06, Skaneateles, coll. 43 42	64 48
Victor, a bal. 6 50, Wadepport, coll. 7 25	13 75
Rev. Isaac Oakes	46 00
Batavia	12 06
Clarence	5 00—63 06
	<u>\$1,149 56</u>

MICHIGAN BRANCH.

[Horace Hallock, Esq. Detroit, Tr.]

Bloomfield 7, Flint 7 17, Farmington 8	22 17
Gull Prairie 30 75, Homer 3 24, Jacksonburgh and	
Albion 21 43	80 42
Lima 10, Lodi Ch. 35, Marshall 36 44, Mt. Morris 7 35	86 79
Oleago 2 25, Pontiac 4, Mr. Voorhees, avails of a stack	
of hay 12	18 25
Palmyra 11 75, Rochester 2, St. Clair and Utica 1 50	15 25
Springfield 1, Three Rivers 1 62, Troy 13 55, Tucum-	
seh 28	44 20
White Pigeon 25 25, W. Bloomfield 65, Webster 1	66 25
	<u>\$323 83</u>

Two village Lots in Webster, valued at 400.

(The above by G. F. McEwen, Ag't.)

Whole amount received \$11,853 45.

Clothing received during the quarter ending
July 11, 1838.

Bath, N. H. Mrs. Wm. B. Hutchins, 2 shirts, 2 collars, and	
1 silk hkf.	
Dover, N. H. Lads. Benev. Soc. Miss Elizabeth Wheeler, Sec.	
and Treas. a bundle valued at 10.	
Franklin, N. H. Lads. Ed. Soc. a bundle, valued at 10.	
Ipswich, Me. Lads. Sew. Cir. bundle valued at 13 73.	
Keene, N. H. from a friend, valued at 6 50.	
New Ipswich, N. H. Lads. Read. and Char. Soc. a box valued	
at 27 43.	
Rowley, Me. a bundle, valued at 17 00.	
Springfield, N. Y. Lads. a bundle, valued at 4 50.	
Winchendon, Me. Young Lads. a box, valued at 25 00.	
West Boscawen, N. H. by Miss Lucy Price, Sec. a bundle con-	
taining 3 shirts, 10 dickeys, 6 bosoms, 6 pr. socks, 1 pr. pil-	
low cases.	

WILLIAM H. BENTLEY
President of Hampden Sydney College
Published by the American Quarterly Register

A M E R I C A N

Q U A R T E R L Y R E G I S T E R .

VOL. XI.

NOVEMBER, 1838.

No. 2.

SKETCH OF THE LIFE AND CHARACTER OF JONATHAN P. CUSHING, M. A.

PRESIDENT OF HAMPDEN SYDNEY COLLEGE.

[Prepared by George W. Dame, M. D., Lynchburgh, Va.]

WHEN a man from the humble walks of life is enabled to overcome the barriers which poverty and want of funds throw around him, and finally holds a situation of such extensive influence as the Presidency of an American College; the history, step by step, of his progress, is of great value. It is calculated to stimulate others, similarly situated, to bold and vigorous exertion, and places before them an example from which they may learn how to fill important situations in society, with honor and usefulness to their country.

The Life and Character of President Cushing, if delineated by a hand capable of doing justice to the subject, would afford just such an example as we should desire; that of a man overcoming the obstacles arising from an early neglected education, and, by a course of regular, persevering diligence and virtue, attaining to a character and influence in society, far beyond the promise of his early youth.

JONATHAN P. CUSHING, President of Hampden Sydney College, was born in Rochester, New Hampshire, March 12th, 1793. His father, Peter Cushing, was a respectable merchant in moderate circumstances, who, although too much engaged in business to devote much of his time to the care of his children, sincerely desired that they should receive such an education as would make them useful members of society. Upon the mother, therefore, Hannah Cushing, devolved the delightful duty of implanting those seeds in the mind of Jonathan, which should in after years, bud and blossom into usefulness; and she was fully prepared for this duty. Reared in a Christian family, and herself a Christian, she earnestly desired that the seeds of truth and righteousness should be implanted at that early age, at which alone, she rightly believed, the impression would most probably be permanent. And although about the time that Jonathan reached his seventh year, she was removed from him "for a season," she contributed in no small degree to the formation of that full and upright character, to which he afterwards attained.

In 1804, when Jonathan was in his eleventh year, the death of his father placed him under the care of a guardian, who, it seems, was unfaithful to the pecuniary, and also neglectful of the moral and intellectual interests of his ward. This gentleman removed Jonathan to his farm in

New Durham, where, for about twelve months, he was constantly employed in the drudgery of the farming and milling business. Believing that his guardian acted improperly towards him in not sending him to school, Jonathan refused to engage any longer in that business, and therefore spent the next year in visiting the various mechanic shops in his vicinity, and learning in detail the minutiae of the different trades. In 1806, as his guardian manifested no interest in his improvement, he bound himself, as an apprentice to the saddler's trade, with Mr. Odiorne, an uncle of his residing in Rochester. This change in his condition, although apparently but a slight improvement, was of great advantage, in giving him constant employment, and enabling him to reflect upon his situation, and the best means of improving it.

There was nothing in Jonathan's childhood to distinguish him from the thousands that are born, live, and die, without ever rising above that station in society, in which their birth may have placed them. There was no uncommon thirst for knowledge; he was not fond of reading, but much given to meditation; he was very ingenious, and fond of making models of instruments which he had seen; he was an affectionate and dutiful child, and while at the saddler's trade, his conduct commanded the confidence of his superiors, and the affection of his equals. He perhaps exhibited more firmness of moral principle, than is usual for a boy in his situation, by avoiding those gross immoralities and vices, to which neglected youth are so much exposed. He retained a strong recollection of the counsel and advice of his mother; and desiring to walk thereby, he spent much of his leisure time alone, avoiding the society of his fellow-apprentices, and seldom joined in their sports. While serving his apprenticeship, Jonathan received the "six months' schooling" to which, by the laws of New Hampshire, he was entitled, in the town school of Rochester. This, although little, was sufficient, in connection with what he received during the life of his father, to awaken his curiosity, and excite an ardent desire to drink deep from the fountains of knowledge. He now began to look forward to a literary occupation, as a profession for life. The small stock of knowledge which he then possessed, he knew must be greatly augmented, but the means by which that object could be effected were not as evident; his guardian would render no assistance, and there was no one of whom he was willing to ask it. This was evidently a subject of constant meditation, and rendered him unusually thoughtful and reserved. Unable, however, to see his way clearly, but determined to effect his object, one day whilst engaged at his work, he suddenly rose from his bench and observed to his companion, "I am determined to have a college education if it costs me forty years of my life to obtain it." From that time his resolution never forsook him; although the way was dark before him, his energy and perseverance were equal to the difficulties to be surmounted. By extra work he purchased the remaining portion of his time, and went immediately to Phillips Exeter Academy, at that time the best and most flourishing academy in New Hampshire. Mr. Cushing entered the academy in September, 1811, at the age of eighteen, and remained there eighteen months; when, from ill health and the want of relaxation, he retired to his native village and taught school for about the same length of time. He then returned to the academy and completed the regular course of studies. He supported himself, and paid the greater part, if not all, of the expenses of his education by the profits of his trade, at which he worked a portion of every day during the time he stayed at Exeter. Mr. Cushing was more distinguished at the academy as a popular commander of a military company than

for the ardor with which he pursued his studies or the accuracy of his acquirements. His military talents brought him to the notice of Gov. J. T. Gilman and his brother, residents of Exeter, who rendered him a good deal of assistance by their advice and direction. His health failed him while here, from sleeping one night in damp sheets, and it was supposed by his physicians that he was threatened with pulmonary consumption. Whether his lungs had actually taken an inflammation was not so evident; but a prescribed course, he was told, if followed, would settle the point; if the disease had already seated itself, this course of medicine would rapidly hasten his end, if the reverse, he would soon be relieved. He observed that he was willing to make the experiment, for, said he, "I am determined to have a liberal education, or die in the attempt."

In September, 1815, Mr. Cushing entered Dartmouth College, and joined the junior class, but was found deficient in some of the preparatory studies. Having these to bring up in connection with his regular class exercises, he failed to attain a high standing in his class. "He wanted confidence in his preparation for class exercises," says a class-mate, "which very much injured his appearance at recitation, although his standing was above mediocrity in a class of forty-five." He graduated in August, 1817, but did not receive a class appointment for commencement, although that honor was conferred upon about half of the class. His want of confidence, retiring manners, the short time he was at college, and the time consumed by an attendance upon the Medical Lectures, in connection with his deficiencies on joining college, and his ill health, were perhaps the causes of the loss of this distinction. A class-mate, and afterwards a colleague of Mr. Cushing in Virginia, says of him while at college, "He was highly esteemed in the class as a man of sound judgment, manly and dignified in his deportment, beyond the customary standard of young men in college. He maintained a high degree of self-respect without display, and in regard to the public relations of the college, which during our last two years were particularly trying both to the faculty and students, I recollect his observations were much thought of, and his judgment appreciated by those better able to appreciate them than his fellow-students. His knowledge of men, and ready insight into character, which distinguished him in Virginia, was an early characteristic; and I remember to have heard that this trait was noticed by his Preceptor at Exeter Academy, and led to his being charged with duties which tended still more to cultivate it. His character as a scholar in college, was distinguished rather by sound judgment, and clear, practical views, than by brilliancy and the more showy qualities of genius. Manliness, maturity, and comprehensiveness, marked his understanding and judgment, gave him firmness and consistency, where more discursive minds were often fluctuating, and imparted to his opinions on all subjects, upon which he was called to act, a high value even in his early years."

Sedentary habits and neglect of exercise had so enfeebled Mr. Cushing's health while in college, that as soon as he graduated, he was advised to proceed to the South, as the only means of restoring it. Among other letters of introduction which his friends proffered him, was one to the Rev. Dr. John Holt Rice, then Pastor of the 1st Presbyterian church in Richmond, Virginia. Being much pleased with Dr. R.'s family, he was spending a few days there when he learned that there was a young man in town from the North, confined to his bed by sickness. It was enough for Mr. Cushing to know that the young man was sick, and without friends, (although entirely unacquainted with him,) to insure any attention which

it was in his power to render; but after a visit, and finding that they were both strangers in a strange land, natives of the same State, and alumni of the same institution, they became warm friends. This young man had a short time previously been appointed a Tutor in Hampden Sydney College, but from ill health had been unable to proceed to the field of his labors. Being very anxious to retain his situation, he solicited Mr. Cushing to occupy it for a few weeks, until he himself should be restored to health. His solicitations, seconded by the influence of Dr. Rice, (which in that short time had become great,) prevailed over Mr. Cushing's objections. He accepted the situation, and arrived in Prince Edward on the 1st of November, 1817. Alas! how often and how suddenly too, are the expectations of man blasted! Scarcely had this brief time elapsed, when the young man was removed from the uncertainties of time, to the realities of eternity. Having no longer a claim upon the Institution, Mr. Cushing was desirous of breaking the connection which then existed. Before the end of that session, he had several times determined on that step, and on one occasion, had taken a seat in the stage coach for Charleston, South Carolina, but was prevailed upon by the solicitations of the Rev. Dr. Moses Hoge, the President of Hampden Sydney, in whom he placed the greatest confidence, to remain. His reasons for wishing to leave his present field of labor were certainly deserving of consideration. He felt unwilling to spend his time and talents teaching in Virginia, when he had reason to believe a residence in a more southern clime would contribute more to the restoration of his health, and also allow him more time to devote to the prosecution of the studies of the legal profession which he had chosen as his occupation for life. And more than this, he felt assured that the assiduity and energy with which he had engaged in the pursuit of knowledge could not be recompensed by the small sphere of usefulness which he supposed was then open before him. Hampden Sydney, at that time, was but little known, and had but little reputation as a college. Attached to it was a theological school, to which the time of the President was in part devoted. In fact the college was considered by many more as an appendage to, or preparatory school for the students of theology, than as an institution to which young men could resort, and learn the arts and sciences, which should fit them for practical life. There was but a small number of students, the college buildings were cold and uncomfortable dwellings, and there was but the name of a library and apparatus. Moreover, there had been no graduates from the institution for a number of years, and the degrees, when conferred, were not respected at other institutions. Such was Hampden Sydney when Mr. Cushing found himself, almost without his consent, a member of its faculty. So unlike the literary institutions with which he was acquainted, that it was with considerable reluctance he accepted the pressing invitations of the trustees to continue in their employ. "It had, however, one recommendation which, with Mr. Cushing, outweighed many defects. It was a seminary of learning, where he could gratify the strong passion of his soul for acquiring and communicating instruction, more delightful to him, as he often said, than food to a hungry man." Feeling that he was now permanently connected with the college, his course was speedily marked out. He prevailed on the trustees to adopt a plan for the reorganization of the institution; having regular classes and fixed studies to each class; at the same time the course was greatly enlarged. A new and more rigid system of discipline was introduced, and the interference of the trustees with the decisions of the faculty, except upon extraordinary occasions, and at the regular meetings

of the board, was dispensed with. At his instance also, the theological department was severed from the college, and an understanding effected, that the officers of one institution should have no connection with the instruction of the other.

It must not be supposed, however, that he was opposed to the seminary; he was very favorable to it, as was evident from what he did for its success. He thought that it would be much to the interest of both institutions, if they could be separate and distinct, and even situated a short distance from each other; their history thus far proves conclusively that he was right; and one great obstacle to the prosperity of these institutions, has arisen from their contiguity.

Mr. Cushing's health, from his residence in Virginia, rapidly improved, and in a very short time (so great was the change effected by the climate) that he was able to perform as much literary labor as any one, and with but little fatigue. With the exception of the month of August, 1818, when he underwent the acclimating fever, his health did not compel him to omit his regular duties until a short time before he died. The first year of his connection with college, he had to perform all the duties of the classical and mathematical departments. In January, 1819, when a professorship of chemistry and natural philosophy was established, he was unanimously elected to fill that chair. This flattering testimonial on the part of the trustees, of his qualifications, and of the confidence they placed in him, was adapted to deepen his interest in the welfare of the college, had any thing been wanting; but those who knew him know well, that the zeal and energy, with which he undertook and prosecuted any plan for the accomplishment of good, required no stimulus.

The philosophical apparatus was so small and imperfect, that it was impossible to illustrate even the elements of the sciences, and the college funds would not enable the trustees to devote any thing to its increase. It was, however, absolutely necessary that it should be much augmented, and Mr. Cushing determined to devote all the proceeds of his office, over and above his necessary expenses, to the accomplishment of this object, and await the ability of the trustees to reimburse him. This plan was pursued until a few years before his death, when the circumstances of the college were changed. To effect in part the wishes of the faculty, it was proposed to raise \$15,000 by subscription. This plan which, I understand, he suggested to the trustees, he was the principal means of accomplishing, and by it was enabled to raise a centre and one wing of a large college edifice, and a commons hall. In the summer of 1820, upon the death of Dr. Hoge, the President of Hampden Sydney College, Mr. Cushing was appointed president pro tempore, and in the fall of 1821 he was almost unanimously elected to fill the vacancy. He did not desire that office, and used his exertions to secure the services of another, of whose qualifications for the situation he felt well assured; in his acceptance of it he was actuated by a sense of duty, as his own communications show. In a letter to a friend shortly after his election, he says, "The election of president was, as you anticipated, although wholly against my wishes and frequent remonstrances. It would have been more gratifying to my feelings, (for I had not the least desire to be promoted,) and perhaps it would be better for the institution, if I had been permitted to remain simply as professor of chemistry and natural philosophy. But such were the public feelings, and the peculiar situation of the college, and the unanimity of the trustees, and solicitations of the students, as induced me to believe that it was my duty to accept the appointment, and look to Divine Providence for assistance and

direction in an undertaking of such great responsibility." He thought too, that he had reason to fear his physical ability was not sufficient to bear him up under the duties which would devolve upon him; for in the letter informing him of his appointment, he was requested "besides the general superintendence of the institution, to take charge of the departments of metaphysics, ethics, government, rhetoric, and the physical sciences." "From the election of Mr. C. to the presidency until his death, the events of his life were little more than a series of efforts the most judicious, untiring, and self-sacrificing, to foster the interests of the institution over which he presided." Happy in the possession of a wife worthy of his affection, he endeavored to diffuse peace and happiness to all around him, and had his lot been cast in a more humble sphere of life, we should have found in him the same incentives to useful exertion. But feeling that his influence was extensive, and his sphere of usefulness greatly enlarged, Mr. Cushing determined to employ it in the cause of literature and the college. Under the efficient system of organization which he introduced, the character and standing of the college rose rapidly. There were annually graduated a respectable number of students, and large numbers of young men resorted thither to gain that knowledge which they would otherwise have sought in our Northern colleges. He speedily obtained a standing *ad eundem gradum* for the graduates of Hampden Sydney at other colleges without examination, and by the introduction of public exercises at the examinations, and commencement, a good deal of information was diffused among all classes of the surrounding community. As yet there had been but one professorship established, and that, in connection with the president's chair, was occupied by Mr. Cushing. It was necessary to establish other professorships, to increase the number of officers, and to present such inducements as would command the services of men of acknowledged talents; houses for officers were wanted, and another wing was to be added to the college building. These objects were effected, but the means of defraying the expenses incurred were to be obtained. The legislature of the State was annually appealed to, to relieve the necessities of a highly valuable, but suffering institution; but those petitions were vain! That body was unfriendly to it. Mr. C. proposed to try once more the liberality and munificence of the adjacent country, and it was determined to raise \$30,000 or nothing. If the trustees considered his previous project as a visionary scheme of youth, they now believed, from this proposition, that his imagination had usurped the place of his reason, and that he talked of pounds, when he should have thought only of pence. President Cushing again undertook to get the money subscribed by his personal application. This he effected in 1830. In begging he would not permit any one, however friendly he might be to the college, to give, if there was any probability that, by so doing, his circumstances might be straitened, or if he was in debt; for he truly considered that justice comes before generosity. The result of President Cushing's exertions for Hampden Sydney was such, that in a short time its faculty, and course of studies, its privileges and accommodations, were equal to any in the Southern country. The opening of the halls of the University of Virginia to students of almost every degree of preparation, prevented Hampden Sydney from enjoying that patronage which it so well merited, and which it would otherwise have received. Notwithstanding this, the number of students during his presidency averaged over a hundred.

President Cushing's operations were not confined solely to the college; his object was to do the greatest amount of good during the short space of

time which he believed was allotted to his pilgrimage on earth. When an opportunity presented itself, he was always ready to give a helping hand, and if none was presented, he would endeavor to make one. A number of young men were induced to remain at college as resident graduates, and others resorted to the neighborhood to study the professions; these together with those gentlemen already established in business, and the officers connected with the theological seminary and the college, if brought together, he thought would be mutually improved. For this purpose, in connection with his friend Dr. Rice, he succeeded in forming a literary and philosophical society, where by the collision of mind with mind, information might be elicited, and facts communicated, which should excite in the younger members and visitors a desire for greater advancement in literature.

The system of common school instruction in Virginia, was a subject in which President Cushing took a deep interest. He became intimately acquainted with it as conducted in a large portion of the State, and saw that it was extremely defective. Little or no attention was paid to the qualifications of the teachers, and the parents of the children seldom took sufficient interest in the subject to visit the schools, and become acquainted with their internal organization. The occupation of teaching was in low repute, and very few young men of Virginia, who were qualified, would engage in that occupation; hence their teachers were generally procured from other States. President Cushing was very desirous to see a change in the minds of the people upon this subject, and exerted himself on all occasions to watch its pernicious effects, and endeavor to reorganize the whole system. As a valuable instrument for effecting this grand object, he succeeded in establishing a society, or "Institute of Education," which should, through its orators and essayists at the college commencements, endeavor to arouse the people from their lethargy upon the subject of common schools, point out its importance, and its defects; lay bare the root of the evil, and show how it might be removed. Mr. Cushing was the president of the society during his life, and there can be no doubt but that much good was done by it.

Although President Cushing was a native of another State, Virginia was the land of his adoption, and he was very anxious to see it hold that stand in every respect to which he thought it entitled. Its histories were extremely imperfect; in fact all of them combined do not contain a complete compilation of those facts, or a correct delineation of those characters, for which that State is so justly celebrated. It was well known that many of the public documents were lost in the confusion incident to the invasion of Richmond during the war, and that those which remain were in a chaotic mass. It was equally well known that there were a number of old manuscripts scattered throughout the country, bearing upon this subject, and many old persons who could give a great deal of valuable information; both of these sources of history were rapidly disappearing, and there was no means of securing the information which they possessed, but by an association formed for that purpose. President Cushing therefore suggested a plan which, in connection with others deeply interested in this subject, was matured in 1831 into the "Historical and Philosophical Society of Virginia." He was elected second vice president, and was appointed to deliver the first anniversary address, which was published in the first volume of the society's collections, and is the only published composition of his, of any importance.

In the prosperity of Hampden Sydney, President Cushing continued to feel the deepest interest. Although repeatedly solicited to accept the pre-

sidency and offices of other institutions, better endowed, and where his labors would have been much lighter, he refused them all, believing that it was his duty to remain where he was. In 1832, thinking that the trustees were dissatisfied with the course of his administration, he resigned his situation into their hands; but they immediately re-elected him, and told him that, should he leave the college, it would receive a shock from which it could hardly recover. He consented to remain, but his labors were so arduous that his constitution could not stand under them. In a letter to a beloved sister, he says, "I fear old Hampden Sydney has quite too large a share of my affections; it has too long, yes, my dear M., too long been an idol with me, and I cannot tell why, unless it is that it has caused me so many anxieties and troubles—almost cost me my life. But I have the satisfaction of believing that my labors have not been wholly in vain."

Although President Cushing's health from the time he came to Hampden Sydney had never been robust, yet it was sufficiently strong to enable him to discharge the onerous and arduous duties of his station with success. Sometimes near the close of the session, the labors of the laboratory would be too heavy for him, but the relaxation of the vacation would soon relieve him. In October, 1834, from an excursion to the mountains of Virginia he returned with such an appearance of established health, that his friends believed that his constitution had entirely recovered from the shock which it had received in his early life, and anticipated for him years of health and happiness. Late in November, however, he contracted a slight cold, attended with a hacking cough. It was so slight that it caused no uneasiness to himself or his friends, and did not prevent his regular attendance upon his classes; although the corrosive nature of the vapors in the laboratory evidently increased his indisposition, he was unwilling to discontinue his duties upon that account. By the time of the Christmas recess, his indisposition seemed to increase more rapidly, and to enable his system the more easily to rally, he spent the recess in visiting his friends who resided near the college. On his return, however, an unexpected exposure to the inclement weather, (for which the winter of 1834 was very remarkable,) so aggravated the symptoms of his indisposition, that he was unable to resume his duties, and was compelled to remain closely housed. He was unable, on account of the unusual severity of the season, to enjoy horseback exercise, which had formerly been of the greatest benefit to him; and his disease, notwithstanding all the aid which medicine could afford, pursued an almost uninterrupted course. About the last of March, his situation and symptoms were such as rendered, in the opinion of his physicians, a trip to the West Indies necessary. President Cushing was unwilling to resort to that step, for, notwithstanding the sanguine expectations of his medical friends as to the result of such a voyage, he himself believed that, as the liver and stomach were as much the seat of disease as the lungs, change of air would be of but little advantage. He submitted, however, and on the 2d of April, accompanied by his wife, left home in his carriage, intending to proceed as far as Charleston, South Carolina, by land, whence he would complete his journey by water. His parting advice and directions to his class, who had assembled at his room to take leave of him, his remarks to his friends who called to see him, his farewell to his children and servants, were such as to convince them that he had no expectation of meeting them again on earth, or of beholding that institution which had grown up under his fostering hand. Leaving all those objects which were so dear to him, at first affected his spirits, but quickly recovering himself, he said, "I am done with all these things for ever, but I can

and do freely commit them to the care of that kind Providence which has heretofore blessed and prospered them." As they passed from their home, in view of the college where he had labored so devotedly, he observed Mrs. Cushing weeping on his account, and remarked to her, "You ought not to be distressed but to be very thankful to God that he has supported me so wonderfully through this trying scene." From the time of his departure, he surely, but almost imperceptibly, declined, yet his usual cheerfulness and composure never forsook him. He was too weak to read, or even to converse for more than a few moments together, and as they proceeded on their way, his wife would read to him from the Bible. She was about to commence one of the Epistles, when he observed that "he much preferred to hear the Saviour's own words," (referring to the Gospels.) He sensibly felt that he was travelling to his grave, and seemed surprised at his composure, in anticipation of an event so solemn. He observed, in conversation upon this subject, that he did not know whether his calm state of mind arose from the nature of his disease, or from resignation to the Divine Will, and was sometimes a good deal distressed, lest the former should be the case. He spent much of his time in reviewing his past life, and reflecting upon the loving kindness and tender mercies of his dear Redeemer; and upon such occasions would frequently remark, "Oh! what an unfaithful servant I have been—how undeserving the rich blessings which a dear Saviour has conferred upon me!" His great physical debility would not permit him to travel more than ten or fifteen miles a day, and he was thus compelled to stop at any house which should be near where his strength began to fail. Although among strangers upon whom he had no claims, he received every attention which sympathy or the strongest affection could dictate. How pleasant must it have been to him to reflect that his hospitality to strangers, and to the sick, should be so fully rewarded while here, and at a time too, when he stood so much in need of it. Whenever he left those kind strangers, who "when sick took him in," believing that he should never see them again on earth, he would give them the parting advice of a dying Christian. While in health, President Cushing was particularly fond of the society and conversation of Christians, and in sickness this characteristic of the renewed heart was greatly increased. The attentions of the clergy, which were cheerfully paid him wherever he stopped, were particularly gratifying. The education and improvement of youth were subjects of undiminished interest to him, even to the close of his life. So strongly did he manifest this, his ruling passion, that weak and low as he was, in one instance he requested an interview with the little boys of the house where he stayed, that he might give them such advice as was suitable to their years and situation. While at Oxford, North Carolina, an instructor called on him to converse with him upon those subjects. After talking until he was exhausted, Mr. Cushing concluded by saying, "My strength will permit me to say no more now, but if it be the will of God that I return here, we will exchange views, for whenever I see youth I remember that they are the youth of my country, the youth of my God." While at a public house twenty or thirty miles distant from Raleigh, he was so low that it was not expected he would leave the place alive. The kind family with whom he was staying, having assembled at his request for family worship, and among them some irreligious persons; although exceedingly weak and feeble, he talked to them for ten or fifteen minutes. A minister, writing, says, "It was indeed a most solemn time; every eye dropped tears, and every heart was filled almost to overflowing." During these remarks Mr. Cushing observed,

"I suppose I have valued human learning as much as any one ever did, but 'I count it all loss, in comparison of the knowledge of Christ Jesus my Saviour,' and if I die to-night, I commit myself into his arms." To a pious lady he observed, "I feel both ready and willing to go at whatever time my God may see fit to remove me hence." Again he continued, "I disclaim all merit in myself, my trust is alone in my Redeemer." He spent much time in prayer, and when alone prayed audibly. One of his last petitions to the throne of grace which was overheard, was in behalf of his dear children, and the officers and students of Hampden Sydney College. On Wednesday the 22d of April, the weather being mild, and he appearing to be somewhat better, he determined to proceed still further south; and on Thursday evening he arrived in Raleigh, North Carolina. That night there was an evident change for the worse in him; the next day a physician was called in, and Mr. Cushing requested him to state candidly what he thought of his situation—and was answered "that he might be taken away that night, or he might survive until morning." He then addressed himself to his wife, told her what the doctor had said, and even *in that hour, thinking more upon her affliction than his own*, he said, "Do not be too much distressed, my dear! for your sake I could wish to live a little longer;" but he did not seem to desire life from any other consideration; as was evident when his wife observing to him that she hoped he could still commit himself to his Saviour, he immediately replied, "Oh yes!" The change which had taken place in his breathing, evidently showed that death had already commenced its work, but he lingered until the next day, in the severest pain and suffering. Although his trials were great, he neither murmured nor complained, but bore them all with Christian fortitude and resignation, like one who had learned "that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Shortly before his death, his prayer was, "Lord, have mercy upon my soul! for without thy mercy I know I shall be for ever lost!" All pain suddenly left him, and about 3 o'clock A. M., April 25th, 1835, having just completed his 42d year, his spirit took its flight to the God who gave it, leaving the body so calm and peaceful, that he appeared as if going to sleep. So dies the Christian, and so may we die!

His work on earth was accomplished; the heavenly mansion was made ready for him, and he was prepared for it by Him who has gone not only to prepare a place for all who truly love him, but has promised to come again and receive them unto himself. In humble reliance upon Him "who keepeth all the bones of his saints," President Cushing was interred in the burying ground at Raleigh. Far from the place of his nativity, the home of his adoption, the scene of his devoted labors!

Yes! that form and countenance, so commanding in dignity and manly beauty, as to strike and win strangers, which did proportionably interest friends who knew well that the noble exterior presented a faithful but faint index of the mind and heart within; now rests among strangers! That eye, so brightly evincing the heaven-implanted principles of the soul which animated it, is now closed; that voice which so naturally conveyed accents of kindness and benevolence to all, and which in the social circle swayed every heart, will be heard by us no more, until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality!" "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Here would we rest our hope, for it is here alone that consolation is to be found, or submission to the

will of God, "who doth not willingly afflict nor grieve the children of men."

As president of a literary institution, Mr. Cushing occupied a station for which he was admirably qualified. The duties which devolve upon such an officer, and the qualifications necessary to the proper discharge of those duties, can be fully known by those only who have occupied that responsible station. The offices which he sustains to the young men placed under his care, to be faithfully discharged, must be deeply felt. As a father and guardian, as a friend, director, and governor, he must have a well balanced mind, a thorough acquaintance with practical metaphysics, and caution and discretion in the exercise of authority; together with a deep and lasting impression of the responsibility of his office. Such, I believe, was the view President Cushing took of his situation, and by conducting the college upon such principles, he secured the respect and confidence of all concerned. In directing the studies, both public and private, of the students, he would always adapt his remarks to those stimulated by a restless ambition, as well as to those who were insensible to any stimulus. It was always his object to conciliate the affection and esteem of the students, and persuade them to proper principles of action rather than by the exercise of authority to force them to the same. When disorder or difficulties occurred among the students, he would endeavor to convince them of their error, and persuade them to an opposite course of conduct; if it became necessary to exert his authority, it was done with firmness, yet with mildness and discretion. If the guilty did not see the justice of his decisions, he listened to their remonstrances, and if he still remained firm, it was because he had founded his opinion upon mature deliberation. When called to inflict college censures, there was an air of dignity and solemnity in his manner, at the same time there was so much feeling exhibited that the guilty would not unfrequently shed tears of penitence and remorse.

As a disciplinarian, President Cushing had few superiors. He possessed that great secret of good government, knowing when, and in what manner to exert authority, to produce the greatest effect. He had accurately studied human nature, and knew well how it was modified in an assemblage of young men. Hence it was by considering the students as gentlemen, and treating them as such, and by an affectionate and conciliating manner towards them, that he was enabled to preserve order and harmony among them. So successfully did he govern, that I have understood, during the first year of his administration, it was not found necessary to call one student before the faculty on account of disorder. A similar case had not occurred for years before. Although by nature President Cushing was a man of quick and very excitable passions, by constant watchfulness he was enabled to subdue them and keep them under almost perfect control. No one from the time he came to Virginia ever saw his temper get the better of him. On several occasions during his presidency he came into collision with some members of the board of trustees, whose ideas upon college matters were rather antiquated, and when those opposed to him would, in the heat of debate, become violent and quite insulting in their language towards him, he would remain so perfectly calm that a spectator could perceive not even a change of countenance. And I have often heard members of the board who were present, observe that they could not see how any one, possessing the affections common to man, could remain so much without resentment, for in his reply to those who had treated him thus, he was remarkably courteous and polite.

President Cushing's influence was not however confined to the college; he exerted himself to diffuse information among the great mass of the people. Being ardently attached to our civil and political institutions, and believing that our form of government could not be supported without an enlightened community, he endeavored to awaken the attention of the intelligent part of society to the importance of the subject, and to encourage the prosecution of such measures as were calculated to diffuse the principles of knowledge and religion. At his own expense, he educated a goodly number of young men, whose parents were unable to afford their children that privilege, and some of them are already occupying honorable and useful stations in society. He eagerly engaged in all the benevolent societies of the day. He was particularly attached to the temperance reformation, and was one of the vice presidents of the first Virginia temperance convention.

As a professor and scholar, President Cushing deservedly ranked high. His early education was very defective, and when he came into public life, he exerted himself to the utmost to obviate this deficiency. From the time he commenced a regular education until his death, he was a laborious student. He extended his acquaintance into almost every department of literature and science. Whatever knowledge he obtained he thoroughly digested; facts gleaned from observation and experience were regularly classified; order and system pervaded his mind, and he thus had a perfect command over all his acquisitions. He considered time as a talent too precious to be suffered to pass unimproved, and having a capacity for high attainments, he proved faithful to the sacred trust. He did not exclusively devote himself to the studies of his chair, although they were many and laborious, but believing that a president was incapable of judging of the qualifications of the professors, (and therefore wanting in one of the requisites of his station,) unless acquainted with their departments, he kept up with the improvements in every department of a liberal education. His lectures on the subjects of his departments, showed that he was extensively read, and had accurately studied them; every thing which could be brought to bear upon them, and which would contribute to their elucidation was promptly used. They were annually subjected to a rigid examination, and modified and changed according to the latest discoveries and improvements. His manipulations in the laboratory were neat and perspicuous, and all his class experiments were particularly selected and very appropriate. He possessed the talent of imparting instruction and varying his manner to suit the mind and preparation of the pupil in a remarkable degree. By watching the countenances of his class during lecture, or at an examination, he could very generally tell who understood the subject and who did not. Hence when students passed from him with his recommendation, they very seldom disappointed any expectations formed from his statements of their scholarship. He had in contemplation a work on ethics, and had commenced the arrangement of the materials just before his death. It is to be regretted that his papers were left in such a state that no use can be made of them. In addition to his other duties, President Cushing was accustomed to deliver weekly lectures to the students, on the Bible, and subjects intimately connected with it. This was his usual practice during the greater part of his presidency, and they exhibited a knowledge of that sacred Book, which very few persons except the clergy ever attain.

To a stranger, President Cushing might appear to have a mind rather slow in its operations; but a more intimate acquaintance would prove him

to be of quick conception ; although believing the mind to be of limited capacity, and therefore liable to err, he was slow in expressing an opinion. He was a man of great observation and quick discernment. He studied human nature so thoroughly, and understood the workings of the mind so well, that, as I have heard students remark who have been called before him for misdemeanors, he could tell a man's thoughts before he himself was aware that they were in his mind.

But it was in the mild and mellow light of the domestic circle, that President Cushing shone with the greatest brilliancy. In 1827, he married Miss Lucy Jane Page, daughter of Carter Page, Esq. of Cumberland county. Three children crowned the joy of their union, two of whom with their bereaved mother now live to mourn their irreparable loss ; and also to adore the goodness of that God who made it their happy lot and high privilege, to participate and enjoy for a season, alas ! too brief, the devoted love, and by them, the never to be forgotten example of such a friend, such a parent ! As a husband, President Cushing was uniformly amiable and affectionate. During the eight years of their union nothing ever occurred to mar their happiness, or to cause any other emotion than that of joy, that their lots had been united.

He was a Christian father to his children, and earnestly desired to conform their infant minds to the model given us in the Bible. Every way in which religious instruction could be imparted was readily adopted. He was particularly anxious to teach them to be benevolent, and for this purpose whenever an object was presented for aid, he always gave his children a small sum to contribute. His attachment to friends was warm and ardent. He was a friend in need ; perfectly candid and sincere, and when consulted as a friend, no one could ever say that he deceived them by false appearances. If he professed regard he felt it, if he made overtures of friendship they were sincere. There was no dissimulation or artifice about him. He was open and frank in his manners, and very hospitable in his mansion. His house was always open for the accommodation of all. It was enough that a person was a stranger, or in distress, to secure his attention and services. He desired to benefit and befriend all, and no matter what might be the person's station in society, if he could assist him, it was readily and cheerfully done. He was truly the widow's friend ; it was indeed a pleasure to him to wipe the tear from the widow's eye, and console her in her bereavement.

But we must now pass to the character of President Cushing as modified by the Spirit of grace. Although young when his mother died, he well remembered much of the good advice she gave him, and the solicitude which she manifested for his spiritual welfare. He was regarded as a very moral boy, and seems to have been early impressed with serious ideas of religion. At Exeter Academy he became acquainted with a very interesting and intelligent young lady, and was strongly attached to her. Their affection was mutual, and her death, which occurred before he left the place, we have reason to believe had no little effect in impressing more deeply his religious sentiments. "While at Exeter," says a class-mate, "I recollect asking respecting his choice of a profession, and alluded to his martial habits and inclinations. He remarked that he should have nothing more to do with war, and added with great appearance of sincerity, if I was prepared for it I would study theology, but I am unworthy, and know not what I shall do." Shortly after he was connected with Hampden Sydney College, he expressed a desire to leave the place and enter upon the study of theology, and at a late period of his presidency he said, "If I

had that abiding sense of God's presence, and could see clearly that I could be more useful in the ministry than in my present situation, I would immediately change my profession." From his repeatedly expressed desire to enter the ministry, it would seem there must have been some change of heart even in his early days, although he did not become a member of the visible church of Christ. The Bible from his youth was his constant study, and in college, in his family, and in conversation, he would make such remarks and give such advice, that all who *knew* him believed him to be under the influence of the gospel.

When Mr. Cushing was elected to the presidency, as his early history was not known, and not being in the ministry, which was believed by some to be indispensable to fill the office, his elevation created him many enemies in the surrounding community. Hence slander and envy were employed by those who found that he thought for himself, and would be ruled by no party, and by those who saw his greatness and were unwilling to acknowledge it, to destroy his character and sully his reputation abroad. Not being a professor of religion, innumerable reports were circulated, accusing him of deistical and socinian principles, and of every other heresy which the tongue of the slanderer could invent. Although full credence was given to these reports by those who did not know President Cushing, and by some who did, but who were unwilling to see a man of his age, (he was elected president of Hampden Sydney College at the age of 27,) enjoy so honorable a station, he remained perfectly indifferent and unmoved by them, and would take no steps to contradict them. Even in his confidential letters to his friends and relations, he never says one word about them, but begs of them (to use his own words to a sister in 1822) "to humble themselves before the living God, to embrace the religion of the Lord Jesus Christ, and secure an interest in his atonement." In a letter to an intimate friend preparing for the ministry, (dated 1820,) he says, "To see a young man preparing himself exclusively for the service of his Creator, is one of the noblest objects of which the mind of man can conceive. I wish I could say that I feel myself prepared for the same pursuit. It becomes us as sons of Rochester to use our greatest efforts to supplant error and promote true piety there." In a letter to a sister who was just recovering from a severe illness in 1819, he says, "We ought to act as becomes beings who will have to render an account to the Author of our existence for every thought and action; Oh! my dear M., have you not during your illness, thought frequently on death, and what your state is likely to be beyond the grave? Are we prepared to meet our God? is a question in which our dearest interests are involved. Should we compare the fleeting moments of time spent in self-gratification, with the endless ages of eternity in dark despair? Could we rightly see our depravity of heart, our alienation from God, and our need of a Saviour, I am persuaded we should not rest, until we had embraced the great truths of the gospel, and accepted salvation through Christ our Redeemer. It is extremely hazardous, it is impious, to slight the mercy of God. Let us reflect upon these things, and endeavor to accomplish the great object for which we were sent into this world, and prepare ourselves to enjoy the happiness of heaven. Let us make the Bible our daily companion, and esteem the opportunity of religious worship an unspeakable blessing."

I have made these extracts, and they might be multiplied, that a portion of the community whom he labored to benefit, may see, that although justice was not given him during life, it will be given to his memory, to the confusion of the slanderous. With the exception of his absence from the

Lord's table, he exhibited every evidence of the renewed heart, although he made no profession of religion, until May, 1829, while attending the Episcopal Convention at Charlottesville, Va. We can better show his feelings and sentiments, at that time, by an extract from a letter to a dear sister. "Your letter brought to my mind, very forcibly, that *act of my life*, which, when all other transactions of my unprofitable existence shall have ceased to please, or be forgotten, I hope I shall be permitted to contemplate with holy gratitude. I am unable to express, but I know you can easily conceive the joy and thankfulness which I feel in having been at last able to unite myself with the visible church of our dear Redeemer, (although in great weakness) to dedicate myself to him. This subject has occupied my thoughts for the last twelve years; but I did not give that importance to our Saviour's dying command, — 'do this in remembrance of me' — which I ought to have done. I have reasoned erroneously on that subject, and it has been very much to my disadvantage; it has been a righteous judgment upon me. The very circumstance of not having openly declared myself upon the Lord's side, has caused me to yield to improper feelings, to give undue weight to unimportant reasons in self-justification, and has prevented me from enjoying that free religious conversation and communication, which are so important and so highly prized by the Christian, as a means of increasing in holiness. If it were possible for me to give you a history of my religious warfare for many years past, and the leadings of a kind Providence in my case, you would see a powerful conflict between the pride of opinion, of *imaginary talents*, of the acquisition of human learning, and a firm and deep-rooted conviction of the inexpressible importance of religion. But during this time, *I have felt*, deeply felt; and have been again and again almost constrained to give myself up to the Saviour; but I have resisted, hoping to be better prepared at a future day — Oh! how has my heavenly Father borne with me, and followed me with his blessings. What gratitude ought I to feel! Oh precious Redeemer! may my life's brief remnant all be thine."

If the tree is to be judged of by the fruit, President Cushing was a Bible Christian. He received the interpretation from no sect or party, but studied it thoroughly, and had a cordial attachment to all its doctrines; he was a member of the Episcopal church, and next to his Bible, the Liturgy of that denomination stood highest in his esteem. Although he was a member of that Christian body, and loved it more than any other, yet he loved the members of all Christian churches — it was enough that a man professed to love the Lord Jesus Christ, to secure his friendship and esteem. Patience, forbearance, and submission to the Divine will were striking traits in his Christian character. No matter what trials or sufferings he was called to bear, he neither murmured nor repined. In the summer preceding his death, his youngest daughter, a lovely little babe of fourteen months, was taken away by death; and although the stroke was keenly felt by him, he looked upon it as a wise chastening from on High. I have frequently been struck with a remark which he made while conversing on that subject a short time afterwards. "It is delightful to me," he observed, "to reflect that I have a child in heaven." So easily does the Christian derive consolation from every affliction.

In the character of President Cushing, we see that singleness of aim, and perseverance, which enables a man to do the greatest amount of good with the smallest means; and to do whatever good he finds to do, with all his might. Whenever he undertook any thing which he believed advisable or necessary to perform, no matter what obstacles were to be encountered,

he never wavered, but was firm and decided. This trait in his character strongly marked his whole life.

In conclusion, I may say, his integrity of character, his benevolence, the deep-toned spirit of his devotion, his zeal in the diffusion of the gospel, his love to Christians, his hospitality to strangers, his unyielding desire to "do good and communicate," all marked the Christian life; while his patience under affliction, his willingness and readiness to depart and be with Christ, and finally the calmness, composure, and resignation which he manifested in the hour of death, all exhibit, as far as it is permitted to mortals to judge, the death of the Christian. Long may his associates of the faculty, and students, whom he so loved, and in whose happiness and welfare he took so deep an interest as to offer one of his last prayers in their behalf, remember the example which he set them, love their Saviour as he did, and meet that glorious reward which is laid up for those who truly love and serve him.

A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. ROBERT BAIRD, Paris.]

(Concluded from p. 31.)

Third Period—from the peace of Westphalia, to the French Revolution.

1. DUISBURG.—Frederick William the Great, elector of Brandenburg, organized this university, in the year 1655; William the Rich, duke of Cleves, having already begun the same work; and obtained the confirmation of pope Pius IV. in the year 1562; when he received the privileges of the foundation, from the emperor Maximilian II.

The wars however, which were carried on towards the latter mentioned period, hindered its inauguration, at that time. The project was however realized, by the grand elector, in the year 1609, when the duchy of Cleves devolved to Brandenburg.

The faculty of theology was conducted by Reformed lecturers only; which restriction was not, however, extended to the other faculties.

The edifice of the university was a secularized cloister for nuns, and contained the great auditory, the library of the university, &c.

This foundation never enjoyed any celebrity, and served only for the education of the Reformed clergymen of the vicinity.

This university was suppressed, when the French took possession of the town in the year 1804, and has not since been reëdified.

2. HALLE.—The celebrated Albert of Brandenburg, archbishop and elector of Mayence and Magdeburg, had, so early as in the first half of the sixteenth century, conceived the project of founding a university at Halle, for the express purpose of putting it in opposition to the Reformation, which was beginning to spread afar, and was more particularly fostered in the university of Wittenberg.

All was ready for the foundation, the imperial sanction was also granted, when the patron was obliged to give up his project, in consequence of the perseverance of the citizens of Halle, who, having adopted the Reformed communion, in the year 1531, could not be prevailed upon to retract.

It is well known that the archbishoprick of Magdeburg devolved to Brandenburg, in consequence of the articles of the peace of Westphalia, after the thirty years' war, at the death of the last administrator, Augustus, duke of Saxony,

in the year 1630; therefore, the elector of Brandenburg took possession of the town.

The plan of founding a university was now again debated. An academy had previously been founded, by a certain La Fleur, who had been in the service of Augustus; and a celebrated gymnasium had long since existed in the town.

The academy of La Fleur, was now better organized, and erected into a free academy, by the successor of the grand elector, Frederic III. It remained in this situation, till the arrival of Christian Thomasius, who had been expelled from Leipzig, gave occasion to the foundation of the university.

This man, a young doctor of the law, at Leipzig, liberal, learned, laborious, but very satirical, had drawn upon himself the hatred of all the learned men of that university, in consequence of which, he removed to Berlin in the year 1690.

As Brandenburg had acquired a very great extension, and as Koenigsberg was the only Lutheran university extant in the whole country, (the university of Frankfort on the Oder, and that founded at Duisburg, by the grand elector, being Reformed,) the foundation of a university, in the western part of the electorate, became almost indispensable; the more so, as numbers of the national students had till that period, been obliged to study in foreign parts; more particularly at Jena, Wittenberg, Leipzig and Helmstadt. Thomasius therefore, went to Halle, in the year 1690, and began to lecture, in the academy. His lectures were soon attended by a numerous concourse.

The son of the celebrated Spener, Joh. Jacob Spener, who taught more especially the natural sciences, and mathematics, was installed soon after Thomasius; but died in the year 1691.

The zeal and perseverance of Phil. Jacob Spener, at last elicited the orders for the foundation of a university.

The choice of professors was naturally intrusted to this eminent man, more especially that of the divines. Thus he distinguished Jacob Breithaupt, at that time senior in Erfurt, who shared his opinions in regard to the promotion of a practical and sincere Christianity; also, Augustus Hermann Francke, also belonging to Erfurt, and a disciple of Spener's. This Francke had previously resided at Leipzig, whence he was expelled by the severe orthodox dogmatists, in consequence of his collegia pietatis.

The two eminent legists; Veis Ludwig von Seckendorf, the historian; and Samuel Stryck, were also chosen in the year 1692; the former as chancellor, and the latter as director. The first however died in 1692.

Strytz, previously professor at Frankfort on the Oder, and next in Wittenberg, after 1690, came to Halle, in the year 1692.

Christopher Cellarius, the celebrated rector of the gymnasium at Merseburg, was invited to Halle, in the year 1693, where, as professor of history and of eloquence, he soon became the chief ornament of the university.

John Francis Buddeus, previously a professor at the academic gymnasium of Coburg, also removed hither in the year 1693, as professor of ethics. He became later, a graduate in divinity. Halle, however, unfortunately lost him, at a later period, and he reached the zenith of his reputation in the university of Jena.

The faculty of the law, by the creation of a third professor, became fully competent to give judicial decisions, and legal opinions.

The medical faculty, conducted at first by two professors only, had, by the accession of the following eminent men, received the first physicians of their time, as lecturers, viz:

Fr. Hoffmann, of Halle, previously in Minden, and afterwards in Halberstadt.
George Ernest Stahl, previously private physician to the duke of Weimar.

These two physicians were besides the founders of two schools; the former of the (Hoffmann) school of mechanics; the latter of the (Stahl) organic school.

As Breithaupt had, till then, been the only professor in the faculty of theology (for Francke, as professor of the oriental languages, belonged to the faculty of philosophy) John Wil. Baier, of Jena, was invited, as professor primarius, in

order to place along side of the two theologians of the pietistical school, a severe orthodox dogmatic.

So early as the year 1693, the number of students inscribed in the registers of the university, amounted to 449, and 316 were registered, during the second half of the year 1694.

The emperor Leopold, after long hesitation, at length granted the privileges of the university, on the 19th of October, in the year 1693; and the statutes of the foundation were at the same time drawn up, by Strytz, and other members; as also those of the single faculties. The inauguration, in consequence, took place on the 1st of July, 1694, in the cathedral church, in the presence of the founder and of his whole court. The elector himself, having assumed the title of rector, the pro-rectorship was bestowed on the theologian Baier.

The theologian Breithaupt; the jurist Strytz; the physician Hoffmann, and Cellarius, the philosopher, were elected as deans.

The professors were as follows, viz :

Baier, } Professors of Theology.
Breithaupt, }

Strytz, } Professors of Law.
Thomasius, }
Simon, }
Bodinus, }

Strytz, the junior, as professor extraordinarius.

Stahl, } Physicians.
Hoffmann, }

Cellarius, } Philologists.
Francke, }
Buddeus, }

Von Ostrow, as professor extraordinarius.

This university, so early as the year 1697, was exempted from the jurisdiction of the government of Magdeburg, and was exclusively placed under the jurisdiction of the elector's privy council.

The university library was founded at this period, with the subscriptions of the electoral university, and other monies, but especially with the accession of the library of the deceased jurist Simon. It was placed in an edifice named the Wage, where it remained till the year 1780.

Baier, who, from his theological opinions, differing widely from those of Breithaupt, was no favorite with this latter, died in the year 1695; and was succeeded by Paul Anton, the court chaplain at Eisenach, who had previously been a private dean with Francke, at Halle.

Francke was also created professor of divinity, in the year 1698; and all three now lived together, in the most brotherly union.

Francke founded, in the same year, the celebrated orphan institute, which, from very limited beginnings, very soon acquired a considerable extension.

By these means, the university acquired a great celebrity, throughout Germany, and many other countries; and this celebrity was so well grounded, that the English and Danish missionary societies requested missionaries to be sent them from this university; and those missionaries have multiplied themselves and clung to their first principles.

John Henry Michaelis, the previously eminent professor of the oriental languages; and the former rector Joachim Lange, of Berlin, were created professors of divinity, in the year 1709; and Michaelis devoted himself mostly to the history of the church. Their theological opinions were, besides, the same.

Cellarius died in the year 1707; and was succeeded by Nich. Hieron. Grundling, as professor of history.

Christian Wolf began already to acquire some celebrity among the philosophers, towards the close of the reign of Frederic I.; although little notice had been taken (in the beginning) either of the judicial, or the philosophical

faculties, or of that of humanities; because of the predominating theological organization and direction.

As Buddeus found it impossible to keep any professors of divinity at Halle, although he himself was not averse to the pietistical Christian doctrine, he in the year 1705, withdrew to Jena.

The celebrated Von Ludewig, known, at a later period, as chancellor, was the one who some time after, endeavored to revive the study of the history of nations, and of philosophy.

Christ. Wolff, who had been a student at Jena, and a graduate in Leipzig, distinguished himself after the year 1707, more especially, as professor of philosophy, mathematics, and the natural sciences. After having long remained in an embarrassed situation, he at last received invitations, from Giessen and Halle, at the same time. He accepted the latter, as the celebrated Leibnitz had recommended him to that university.

There was also, at that time, in this foundation, a young professor at law, who later became very celebrated; this was Ludewig (chancellor Von Ludewig.)

Justus Henning, the eminent professor of the canon law, was also an ornament to the university; as well as Boehmer; Joh. Fri. Ludowig, who, however, went to Giessen, in the year 1731, as chancellor of that university, was equally distinguished. The like may be said of Grundling, professor of history.

Leipzig, soon seeing how much it had lost by the absence of Thomasius, sought to entice him back again. Thomasius however refused, and was, after the death of Stryck, which happened in the year 1710, named to succeed him, enjoying therewith all his rights and revenues.

The loss which the university had suffered by the death of Stryck, was compensated by his disciples Boehmer, Grundling and Heineccius.

A theological seminary, endowed with considerable stipends, in favor of poor students, was founded immediately after the inauguration of the university; and placed under the direction of Breithaupt.

An extensive royal refectory was also founded, and was supported mostly by general collections, made several times in the year in the different churches.

The duchy of Magdeburg, and Halberstadt, also founded several refectories.

As the faculty of divinity was Lutheran, the Reformed school was in consequence changed into a gymnasium, and two professors of the Reformed (or Calvinistic) theology were named to it; who, although they were not connected with the university, contributed nevertheless to complete the foundation.

An eminent professor of this institute, was the orientalist John Simons, the editor of the Hebrew Bible.

The pietistical doctrine long reigned uninterruptedly at the university of Halle.

Wolff, whom we have already mentioned, succeeded, however, at last, in giving the students a taste for the more rigid mathematical and philosophical doctrines; and although he remained for some time in foreign parts, when occupied with the installation of the divines, in the university, he and his doctrine however, ultimately triumphed, and paved the way for Semler, who published a learned historical, philological and critical treatise on the different theological doctrines.

The university of Halle reached the meridian of its splendor, in the beginning of the nineteenth century, partly by the patronage of the king, and partly from its having possessed an uninterrupted succession of eminent lecturers.

This university was suddenly suppressed by Napoleon, after the battle of Jena, and one of its members, the upper consistorial counsellor, Niemeyer, was even transported to France as a hostage. It was however reorganized by the Westphalian government, after the peace of Tilsit; enriched with estimable members, after the suppression of the universities of Helmstadt and Rinteln, and lastly, zealously supported and patronized by the then director general of the public instruction, the state counsellor Von List. This foundation, however, could not recover from the blow it had received, and the number of students never rose above from 300 to 400.

It was disorganized a second time by Napoleon in the year 1813; and the professors' salaries were reduced one half. After the battle of Leipzig, how-

ever, this foundation was not only reëdified, but the university of Wittenberg, which had fallen very low, was added to it, by an order of the Prussian cabinet, of the 12th of April, 1815. The six most eminent Wittenberg professors were introduced into the senate, under the name of "Professors of the Wittenberg foundation." A more considerable income, enabled the university to multiply refectories and stipends: and the foundation finally received the name of the Frederick university of Halle-Wittenberg, as the founder of Wittenberg was also named Frederick.

From this period, the university rose fast into consideration, and the number of students was about 1,300, in the year 1829. Of these 944 were theologians. The number has varied, however, between 8 and 900, since the rivalry of Berlin. The public state examination which its students have had to submit to, in that town, has been an obstacle to their frequenting freely the university.

The faculty of theology, is the most important in this university, as in all the others.

The most eminent professors are the following, viz :

Wegscheider, Gesenius, Tholuck, Fritsche, Thilo, Ullmann, Wagnitz,	}	Professors of Divinity.
Salchow, Pfortenhauer, Dieck, Wilda, Pernice, Laspeyres,	}	Professors of the Law.
Friedlaender, Schweiger-Seidel, Kruckenberg, Blasius, Niemeier,	}	Professors of Medicine.
Grubler, Gerlach, Blank, Voigtel, Leo, Kamtz, Bernhardy, Meier, Rabe,	}	Professors of Philosophy.

The library, immediately after its foundation received considerable donations; from the founder himself; from the senate of Dantzic; from prince Lewis of Würtemberg; and from several professors. The precious collections of Simon and Dankelmann were also added to it, at a later period.

By this means, and by yearly purchases, this library, towards the close of the last century, contained 18,000 volumes; in consequence of which considerable increase, a particular building was assigned to it. This edifice has recently been enlarged by government, and contains about 50,000 volumes.

There exists besides in Halle, a pedagogical-theological seminary; a theological society, under the presidency of Wegscheider; a society for illustration of the oriental languages, under Gesenius; one for conferences under Marks; a philosophical society, under Gerlach; one medical and two surgical, under Kruckenberg, Blasius and Dorizi; and lastly, an institute for lying-in, under Niemeier. All these institutes were, very naturally, connected with the university.

3. BRESLAW.—This university owed its existence to the emperor Leopold I., who founded it, in the year 1712; and although he did not endow it, this foundation was named after him. It originated from the college of Jesuits, and was at first known not as a university, but as a seminary, with only one faculty of catholic divinity, and one of philosophy; both in the hands of the Jesuits.

This institution remained in the same situation till the conquest of Silesia, by Frederick II. (the Great) who changed nothing in its statutes. In the years 1774, and 1776, however, this foundation, as well as all the other Catholic schools, in Silesia, were submitted to an unimportant reform. It was only in the year 1811 that a thorough reform of the university took place; when the Protestant foundation of Frankfort was annexed to that of Breslaw. In consequence of this union, five other faculties became necessary, as each confession received a faculty of theology, which, equal in rank, alternately enjoyed a yearly precedence.

A Catholic lecturer was always placed by the side of a Protestant one, in the faculty of philosophy.

The prosperity of this university was at first much retarded by many years of warfare. At last however, in the year 1816, it received its statutes, modelled on those of the Berlin university, and signed by the king.

Although this university has suffered much from the frequent removing of excellent professors, yet still it is much frequented.

The Silesian society for the encouragement of national learning, has very essentially contributed to attract professors, and to promote the development of the sciences, its tendency embracing a very wide field of inquiry.

4. ERLANGEN.—The Brandenburg margrave Christian Von Bayreuth Culmbach, had determined to found a university at Culmbach, so early as towards the end of the thirty years' war; this project was, however, not put into execution, in consequence of unfavorable times.

Margrave Frederic, the husband of Friederica Sophia Wilhelmina, sister to Frederic II. of Prussia, determined to found a university in the town of Bayreuth, having been instigated thereto, by his counsellor and private physician, Daniel von Superville. This foundation was named, *Academia Friedericiana*, and Superville was created director thereof.

The founding act was issued on the 14th of March, 1742, and was soon followed by the election of two professors of divinity; two of the law; one of medicine; and seven of philosophy and philology.

The establishment was, in the beginning, very inconsiderable. The university was therefore destined for the students of the margravate, exclusively. The imperial privileges were, however, wanting, in consequence of the opposition of many who disapproved of the foundation. Thus it was more like a *gymnasium academicum*.

The margrave presented this institute with a library; and it also obtained, in the end, the imperial privileges. The petty prince, its patron, however, possessed not means sufficient for its support; and the states of the country hesitated in giving theirs. The city (or capital) being but small, and very populous; the plan was soon conceived of removing the establishment to Erlangen, a small, and somewhat dilapidated town, of eight or nine thousand inhabitants, situated on the Rednitz.

The inauguration of the university now took place at Erlangen, on the 4th of November 1743; several professors having previously been invited from Halle, Jena, and Heidelberg.

Three professors were elected in the faculty of theology; five for the faculty of law; five for that of jurists; and eight in the faculty of philosophy and philology. The library of the university, was also removed to Erlangen, where a cabinet of natural history, and of the arts and sciences was founded. The university however, had many difficulties to encounter, especially as its income was low and uncertain. Notwithstanding all this, the foundation reckoned, towards the close of the first century of its existence, 300 students, not only from every part of Germany, but also from foreign countries.

Simon Gabriel Succow, and John Paul Reinhard, who were supernumerary

professors of philosophy, from the year 1745, contributed particularly to the welfare and reputation of the university.

The university library received a considerable accession of old and rare works, as well as of manuscripts, from the gift of a part of the celebrated library of the cloister of Heilsbrunn, and of that of the director Superville, who made it over to the university during his lifetime.

The university suffered much, after the fall of its director, or curator, Superville, as the elector's counsellors prosecuted it, on his account. The directorship was, in consequence, abolished, and the university placed under the direction of the privy council.

The university was severely distressed, during the time of the seven years' war, in consequence of the decease of the margrave, in the year 1758, and of the death of several of its best professors, who died within a short time of each other; whilst on the other hand, it experienced a considerable accession of students, owing to its being situated at a distance from the theatre of the war.

The margrave Frederic himself, died in the year 1763, at the time when the university was most depressed. He was succeeded by the margrave Frederic Christian, who upon his accession, immediately reëdified the university; by increasing its library; by the foundation of a refectory for ten students; and by many other favors.

The states of the country having withdrawn the aid they had previously granted, several professorships were retrenched; the finances besides, were in the greatest disorder, and the fall of the university seemed unavoidable. The margrave Christian Frederick Charles Alexander, however, saved the foundation. He ordered, that the national students, should spend at least two years at this university; he extirpated the disorders and irregularities of the students, and did away with the corporations among them, besides which, he named a commission, to examine the situation of the university. He, moreover, increased the income of the university, by a donation of 30,000 florins, and established a fixed directorship in the foundation, which then assumed the name of Frederick Alexander's university. The library was next increased, by the addition of the rest of the Heilsbrunn library at Anspach; the cabinet of natural history was transferred from Baireuth to Erlangen; and a new consistorium was founded. Several suppressed professorships were reëstablished, and others founded.

George Frederic Seiler, previously a minister in Coburg, was invited to this university, as professor of divinity. The celebrated Harles, (Gottlieb Christopher Harles,) born in the year 1738, at Culmbach, was an adjunct to the faculty of philosophy at Erlangen, in the year 1764. He became a supernumerary professor in the year 1765, and afterwards a professor of the gymnasium at Coburg, in the year 1770. He was recalled to Erlangen, as professor of eloquence and of poetry, and died in that town, in the year 1815. He was author of the following works, viz:

Introductio in hist. linguæ Græcæ. 2 vols. 1778. 2d edition, 1792-95.

Introd. in notitiam litteraturæ Romanæ. Nürnberg. 1781.

J. A. Fabricii bibliotheca Græca. 9 vols. Hamburg. 1790-1808.

Besides the above, he published many Latin and Greek classic authors, during his first short residence at Erlangen.

Seiler, in the year 1773, founded the theological seminary, and the institute of ethics, and of the fine arts; and in the same year, John George Rosenmüller, a minister at Hildburgshausen was invited to Erlangen, as professor of divinity.

Hales founded a philological seminary; Wendt founded a clinical institute, and the well-known Hufnagel, was invited to the foundation as supernumerary professor of theology.

Charles Fred. Haeberlin, who later became so celebrated at Helmstadt, was born in that town in the year 1756; he there studied the law; became afterwards assessor to the chancellor at law, and was next invited to Erlangen, where he published some important works, one of which treats of feudal law, published in 1786. He returned to Helmstadt, where he acquired celebrity, by his state

commentaries, and by conducting important state processes. He went to Erlangen, in the year 1781, as professor of the law, but remained there only till the year 1786.

The morality of the students, being at this epoch very loose, the margrave was under the necessity of issuing severe orders on that head.

The university suffered severe losses, in the years 1786 and 1787, in the departure of Haeberlin, and the death of Succow.

Christoph Fried. Ammon, entered the university in the quality of private dean to the faculty of theology, in the year 1787.

This university was, upon the whole, in a sinking condition, until it devolved to Prussia, after the death of the last margrave.

Frederick Wilhelm II. king of Prussia, at this time confirmed the university, and placed it particularly under the superintendence of his minister, Von Hardnberg.

Several professors were invited to the foundation, among whom were the following, elected to the faculty of theology :

Ammon,

Henry Charles Alex. Haenlein ; born at Ansbach, in the year 1762. He was at first professor at Erlangen ; afterwards, consistorial counsellor in Ansbach, in the year 1805 ; soon after he was chosen as high church counsellor at Munich, and lastly as upper consistorial director. He was the author of -"The Introduction to the writings of the New Testament." 2 vols. Erlangen, 1794-1800.

The university of Erlangen remained thus under the Prussian government till the year 1806, at which time it had attained to a flourishing condition. It next devolved to Bavaria, in the year 1814 ; and was submitted to a new reform, by king Maximilian, in the year 1818. He increased its fund, and added a collection of books to the library ; besides which, he endowed it with many objects of natural history taken mostly from the university of Altdorf, suppressed in the year 1809. Several learned men were, however, enticed away, by Prussia and Saxony, and the establishment suffered besides by the foundation of Munich, to which place several of its distinguished professors withdrew. At present this university is in a flourishing state, possesses a number of professors who are sound in the faith.

5. GOETTINGEN.—The Georgia Augusta university founded at Goettingen, by king George II. of England, was opened in the year 1735, and inaugurated on the 17th of September, 1737.

The general university for the dominions of Brunswick and Hanover, previous to the foundation of Goettingen, was Helmstadt, which was also supported at the common expense. Goettingen, however, has become the general university for Brunswick and Nassau, as well as Hanover, since the suppression of Helmstadt.

Having been endowed with a considerable fund, this university soon threw all the other foundations of Germany into the shade, and preserved its ascendancy almost during the whole of the eighteenth century. Berlin and Munich stand however, before it, at present.

The celebrated library of this university, especially in works of modern literature, is the richest in all Germany, and contains 300,000 volumes, and above 5,000 manuscripts.

The Royal Society of Sciences, founded in the year 1751, and more completely organized in the year 1770, consists in a class of mathematics, of the natural sciences, and of history, and has ordinary and extraordinary, foreign as well as national members, and a monthly sitting.

The museum, founded in the year 1773, contains a splendid collection of medals ; zoölogical, botanic, and mineralogical curiosities, besides a collection of models, paintings, and copper-plates.

The university of Goettingen attracted the most eminent and learned men, in consequence of the high salary it bestowed on its professors ; the number of them was particularly considerable, in the course of the last century.

The following were the most eminent professors of this foundation, in that period, viz :

John Dav. Michaelis, the celebrated orientalist, Divinity Professor.

Mosheim, } celebrated sacred and dogmatic } Professors of Divinity.
Spittler, } historians,
Planck, }

Gesner, } Professors of Philology.
Heyne, }

George Christoph Lichtenberg, Professor of the Natural Sciences.

Among the living professors of the university of Goettingen, the following learned men are most worthy of notice, viz :

Gieseler, Professor of Divinity, author of the church history.

Luecke, do. do. a sacred historian.

Pott, do. do. a commentator, and old professor, who removed to Goettingen when the university of Helmstadt was suppressed.

Rettberg, Professor of Practical Theology, a young sacred historian.

Ottfried,

Mueller,

Mitscherlich,

Jacob Grimm,

Wilh. G. Grimm, } brothers,

} Philologists.

Herbart, recalled from Königsberg two years since,

Ritter, celebrated by his extensive work, } Professors of Philosophy.
The History of Philosophy—lately invited
from Kiel to Goettingen,

Blumenbach, the Naturalist.

Gauss, Astronomer.

Heeren, Professor of History.

Hugo,

Goeschen,

Muehlenbruch, }

} Professors of the Law.

Laugenbeck, an anatomist, medical professor.

Ewald, an orientalist, eminent as a grammarian.

Ever since the year 1784, each of the four faculties gives yearly a subject of composition, and the student who carries the prize, receives a medal, of the weight of 25 ducats.

With the university are connected a seminary for ecclesiastics; a theological repetent collegium; an institute for pastors; a philological institute, one for surgery; a lying-in establishment; a clinical hall; a botanic garden, and an olitory; an anatomical hall; a chemical laboratory; an observatory; and a collection of mathematical instruments, and apparatus of the natural sciences.

Goettingen, from the very beginning of its existence, was much frequented by students from foreign countries, besides Germany, but more especially by the natives of England. The causes of this preference, were the elegant moral ~~ton~~ that is supposed to predominate at this university, and the very extensive field of knowledge which the sciences there embraced. All the historical studies were here treated with the utmost zeal and talent, as the celebrated minister of Münchausen, who organized the university, made that a particular condition, at the foundation of the university.

Goettingen has ceased to be the first university of Germany, since the foundation of Berlin. The number of students has also considerably decreased, since the latest political events, when in the year 1831, in the month of January, the town of Goettingen, and the students of the university, made an insurrection; in consequence of which several governments, but more especially Prussia, withdrew their favor from the foundation.

In the course of the summer of the year 1834, the university numbered 860 students. Several of the professors have recently resigned in consequence of the proceedings of Ernest, king of Hanover.

A somewhat relaxed spirit, at present pervades almost all the branches of the sciences, at Goettingen, joined to a large share of pedantry. The science of history however, still preserves a marked ascendancy.

In the faculty of theology, there reigns a system, bordering very much on rationalism, more especially under Gieseler, Pott, Trefurt; whilst Luecke, on the other hand, inclines more to a supernatural biblical theology.

There is but very little of a zealous and religious spirit, among the students of this university.

Fourth Period—from the French Revolution, till the present time.

1. **BERLIN.**—When Halle, the then principal university of Prussia, was suppressed, in the year 1806, and when the town was taken from Prussia, the learned men of Halle sent a deputation to the king, who had fled to Memel, to entreat him to found a university in Berlin. The king granted this petition, on the 16th of August, of the year 1809. Several learned professors were immediately invited, and the lecturers began in the month of October of the year 1810, although the definitive organization was put off for a time.

The plan of the university was formed by the celebrated William von Humboldt, with the profound conviction, that the edifice ought to be erected on a historical basis, although the organization should be conformed to the new spirit of the period. Thus Berlin has become in some measure the universal mart of all the scientific acquirements which the human mind is capable of compassing.

The numerous institutes, accessory to the university, (both learned and scientific,) very naturally tended to support it, in every way; and the liberality, and the zeal, with which the government strove to multiply its means of prosperity, contributed very much to bring about such a result.

The university of Berlin, therefore, notwithstanding its short existence, already forms an epoch in science, and numbers among its professors, some of the most learned and deserving men. Fichte, Solger, and particularly Hegel, have distinguished themselves in the faculty of philosophy; the distinguished Steffens, besides several disciples of Hegel's, at present teach in that faculty.

The first professors of theology were,

Schleiermacher, (died Feb. 1834,)	}	Professors of Divinity.
Neander,		
Marheinecke,		
Strauss,		
Hengstenberg,		
Twisten, late of Kiel, has taken the place of Schleiermacher,		

These professors lecture on all the different doctrines of theology, which need not be described.

The professors of the faculty of law, are :

Savigny,	}	Professors of the Law.
Eichhorn,		
Homeyer,		
Lancizalle,		

Next to these, we may also mention Edward Gaus, who, with his philosophic principles, has set himself in opposition to the historical school of the jurists.

The oriental studies are particularly conducted by

Bopp,	}	Professors of the Eastern Languages.
Benary,		
Petermann,		

and others.

The first named professor is particularly renowned for his knowledge of the Sanscrit tongue.

The professors of history are :

Friedrich von Raumer, Wilken, an eminent orientalist, and also upper librarian,	}	Professors of History.
Ranke, Stuhr,		
Ohm, Dirksen, Dirichelet,		
Mitscherlich, Rose, Schubarth, Dove, &c. &c.	}	Professors of Mathematics.
	}	Professors of Medicine and Chemistry.

The faculty of medicine possesses most extensive halls in the university, and all the accessory establishments of medical apparatus, are dependent on this faculty ; the most distinguished professors of which are :

Horn, Graefe, Hecker, Rust, Bartels, Tuengken, and others,	}	Professors of Medicine.

Besides the above-mentioned accessory establishments to the university, we may also mention those of the botanic garden out of the town ; the anatomical theatre ; the anatomical and zoölogical museum ; the cabinet of mineralogy ; the clinical hall ; and the lying-in establishment, which is directed by the celebrated professor Busch.

There exists a department divided into four sections, for the education of young theologians, viz : a canon and dogma-historical section, conducted by Neander ; a section for the elucidation of the New Testament, conducted by Twisten ; one for that of the Old Testament, conducted by Hengstenberg ; and another practical section, under the direction of Strauss.*

A philological seminary or department and several historical departments, are organized in the like manner.

The whole university reckons about 1,800 students.

The library, under the superintendence of the celebrated historian Wilken, contains above 250,000 volumes, besides many manuscripts.

There are in Berlin seven gymnasia, which are preparatory schools to the university of that town, and are all of them in a flourishing condition, some of them being very old, and richly endowed.

The celebrated academy of arts and sciences, founded by Frederic I., although it is not immediately connected with the university, exercises however a great influence, on the increasing of the professors' salary.

Although a great variety of doctrines are introduced into the faculty of theology, the principal lecturers, however, adhere mostly to the supranatural or orthodox system.

2. **Bonn**—Obtained a university, so early as the year 1786, which was however suppressed in the year 1801, at the time of the domination of the French, and succeeded by a lyceum. When this town devolved to Prussia, after the years 1814 and 1815, a university became necessary for Westphalia and the Rhenish Provinces, and, after some hesitation in a choice, between the towns of Düsseldorf, Cologne, Coblenz, Trier and Aix-la-Chapelle, the town of Bonn was at last fixed upon.

The organic regulations of the Rhenish university of Bonn, were given by the king of Prussia at Aix-la-Chapelle, on the 18th of October, 1818.

* Dr. Strauss, an evangelical man and not the author of the late "Life of Christ."—Eps.

This university receives an annual income of 88,522 Prussian dollars, from the state treasury, and 2,781 dollars of its own revenues. The professors' salaries amount to 49,499 dollars yearly, and the library absorbs yearly 4,150 dollars.

The extensive castle, in which the university is established, and which was formerly the residence of the elector, is the largest and finest university edifice in all Europe. It contains also the library, of about 60,000 volumes, which was organized under the direction of the librarian Welcker; the university contains besides, the academic museum of antiquities; the collection of statues in plaster; a cabinet for objects belonging to the natural sciences; and a clinical institute. There exists also an anatomical theatre, in the university, and in the Chateau of Tust at Poppelsdorf, a quarter of a league from Bonn, may be seen the zoölogical and mineralogical collections; besides the botanic garden, and the œconomical institute.

An observatory, although determined on, is as yet not erected.

Stipends, refectories, prizes for emulation, and all kinds of the like advantages, are by no means wanting, at the university of Bonn. The university is divided into five faculties. That of theology is divided into a Catholic and a Protestant section, each of which has the precedence yearly, in turn.

There are upwards of fifty professors and deans attached to this university. The number of students, in the year 1832, was 910; at present it hardly exceeds 700.

The canonical and historical doctrine-institution belonging to the Protestant theological faculty, is conducted by Augusti; the exegetical by Bleek, and the practical by Nitzsch and Sack.

A particular *convictorium* exists in the Catholic theological faculty, formerly under the direction of the celebrated dogmatist Hermes, and afterwards under that of Gratz.

From among the former principal professors, we select the following, viz:

Augusti,	}	Protestant Theologians.
Nitzsch,		
Bleek,		
Sack,		
Rheinwald,		
Scholz,	}	Catholic Theologians.
Klee, &c.		
Windischmann,	}	Professors of Philosophy.
Braudies, (junior,)		
Fichte,		
Telbrueck,		
Welcker,	}	Philologists.
Naeke,		
Heinrich,		
Niebuhr, died within a few years,	}	Professors of History.
Loebell,		
Huellmann,		
Aug. von Schlegel, (an eminent man,)	}	Orientalists.
Freytag,		
Bethmann Hollweg,		Jurist.
Nasse,	}	Physicians.
Harless,		
Mayer,		
Von Muenchow, (dead,)	}	Professors of Medicine, Chemistry and the other natural sciences.
Bischoff,		
Goldfuss, &c.		

The reigning spirit of this university is very active and energetic.

Sound doctrine is said to pervade the Protestant theological faculty, particularly owing to the excellent Nitzsch.

3. **MUNICH.**—The youngest of all the universities is that of Munich, which although it has been not founded, but only transferred to this place, has however undergone a thorough reorganization.

The university of Ingolstadt, founded in that town at the end of July, in the year 1472; thence transferred to Landshut, in the year 1800; was afterwards removed to Munich, in the year 1826, under the name of the Lewis-Maximilian university.

It is composed of five faculties, viz: a theological Catholic faculty; one of the law; one of medicine; another of philosophy; and lastly one of political economy.

This university possesses a good library, besides other excellent collections.

This foundation reckoned, in the year 1835, 58 regular and 10 supernumerary professors, and 1,351 students, of whom 174 were foreigners.

This university will profit much by the suppression of the university of Erlangen, (the principal university for Bavaria,) which has long been spoken of; and it will also thereby gain a Protestant theological faculty.

RETROSPECT.

	<i>Names.</i>	<i>Foundation year.</i>	<i>Situation.</i>	<i>Country.</i>	<i>Religion.</i>
1st PERIOD,	1 Prague,	1348,	exists,	Bohemia,	Catholic.
	2 Vienna,	1365,	do.	Austria,	do.
	3 Heidelberg,	1386,	do.	Baden,	Reform'd or Calvinistic.
	4 Cologne,	1388,	suppressed,	Prussia, (form'y electorate of Cologne,)	Catholic.
	5 Erfurt,	1392,	do.	Prussia, (form'y electorate of Mayence,)	do.
	6 Leipzig,	1409,	exists,	Saxony,	Lutheran.
	7 Rostock,	1439,	do.	Mecklenburg,	do.
	8 Freiburg,	1456,	do.	Baden,	Catholic.
	9 Griefswalde,	1456,	do.	Prussia, (Pomerania,)	Lutheran.
	10 Ingolstadt,	1472,	transferred,	Bavaria,	Catholic.
	11 Tübingen,	1476,	exists,	Württemberg,	Lutheran and Catholic.
	12 Mayence,	1477,	suppressed,	Frontier fortress,	Catholic.
	13 Wittenberg,	1502,	transferred,	Prussia, (Saxony,)	Lutheran.
	14 Frankfort,	1506,	do.	Prussia,	Reformed.
2d PERIOD,	1 Marburg,	1527,	exists,	Hesse,	Reform. and Lutheran.
	2 Koenigsberg,	1543,	do.	Prussia,	Lutheran.
	3 Dillingen,	1552,	suppressed,	Bavaria,	Catholic.
	4 Jena,	1558,	exists,	Saxe-Weimar,	Lutheran.
	5 Helmstadt,	1573,	suppressed,	Brunswick,	do.
	6 Würzburg,	1582,	exists,	Bavaria,	Catholic.
	7 Herborn,	1584,	suppressed,	Nassau,	Reformed.
	8 Giessen,	1607,	exists,	Hesse-Darmstadt,	Catholic and Protestant.
	9 Paderborn,	1615,	suppressed,	Prussia,	Catholic.
	10 Rinteln,	1619,	do.	Hesse-Cassel,	Lutheran.
	11 Altdorf,	1623,	do.	Bavaria,	Catholic.
	12 Lemberg,	1648,	do.	do.	do.
3d PERIOD,	1 Duisburg,	1655,	do.	Rhenish Prussia,	Reformed.
	2 Halle,	1691,	exists,	Prussia,	Lutheran.
	3 Breslau,	1702,	do.	Prussia, (Silesia,)	Luth. & Ref. & Cath.
	4 Goettingen,	1735,	do.	Hanover,	Lutheran.
	5 Erlangen,	1742,	do.	Bavaria,	Protestant.
4th PERIOD,	1 Berlin,	1809,	do.	Prussia,	do.
	2 Bonn,	1818,	do.	Rhenish Prussia,	Catholic and Protestant.
	3 Munich,	1826,	do.	Bavaria,	Catholic.

It will be seen from the preceding statement that as many as *thirty-four* universities have, from time to time, been established in Germany, including three which were transferred. Of these thirty-four universities, twenty exist at the present time. Of these twenty, five are Catholic, eleven are Protestant, and four are of a mixed character, that is, are both Catholic and Protestant.

These twenty universities are the chief universities of the German language ; nations comprising more than forty millions of people. No other equal portion of the human race is so well supplied with literary institutions of the highest class.

I will only add, that for several years the number of students in the German universities has been decreasing. This is the result of a reaction. For some years after the general peace of 1815, the number of students was greater than the wants of the country demanded.

The manner in which the languages and sciences are taught in the German gymnasia must be acknowledged to be very thorough. This is especially true of the Latin and Greek, as well as of the mathematics, chemistry and some other branches. In the best gymnasia, such as the orphan house of Francke at Halle, and many others, the scholars are drilled in the principles of the Latin and Greek to a degree that would be wholly incredible to most of American scholars. In many cases, there are so many teachers, that each one, instead of giving instruction in all the authors studied, (as is often the case in our grammar schools and colleges,) confines himself to a very few—sometimes to but one or two. In most cases, the teachers attain to a most profound knowledge of their authors, and are capable of instructing their pupils in the most thorough manner.

As a general thing the Latin and Greek languages are taught incomparably more thoroughly and extensively in the German gymnasia than in our academies and colleges. In consequence of this, the students go to the universities prepared to enter upon the more elevated course of reading and of criticism in the classics, which is there presented in the lectures upon the chief authors given by the professors. In attending these lectures, as well as those upon other branches of study, the student generally does nothing more than listen to, and reduce to writing, the remarks of the professor.

Almost universally in Germany those who learn the Latin language, (and in some cases those who learn Greek also,) learn to speak it with great fluency, as well as to write it correctly. This is the case throughout all the countries on the continent. That there are some considerable advantages in this, there cannot be a doubt.

It is an interesting thing to enter the lecture room or hall of a German professor, and see the young men come in and take their places. Almost every one, as soon as he takes his seat, pulls out of his pocket his note book, and his inkstand, which is almost universally of some four or five inches in length, and tapers to sharp point in the lower extremity. As the point is of iron, he can, by striking a moderate blow, drive into the back of the bench before him. There it stands, whilst the lecture lasts. Next, he pulls out of his pocket a loose *sleeve*, of black silk or some other dark material, which he draws over his right arm, in order to protect the sleeve of his coat and keep it clean. Thus accoutered, he is prepared to go to work—and whilst the professor reads or talks, he writes. When the lecture is ended, he pulls off his superfluous sleeve and puts it in his pocket ; pulls up his inkstand, puts the stopper in it, and puts it, with his note book, into the other pocket ; and then sallies forth, either to go to another lecture room to hear another professor, or to return to his lodgings, or to join his companions in some of their strolls about the town.

Scarcely any thing is more unique, and even picturesque, than the appearance of a student of a German university, whether he be seen in the streets of Berlin, or Heidelberg, or Vienna. He marches about, either alone, or in a company of some half a dozen of his fellows, having a stick or cane in hand, independent looking, pale, slender, his clothes seldom fitting him neatly, a long pipe suspended from his neck, or sticking out of his pocket, and with his hair, which is seldom cut as short as it ought to be, flowing out from under his hat. His *tout ensemble* indicates to everybody that he can be nothing else than a German student.

As there is little or no discipline in the universities of Germany, the students are left to do pretty much as they please, when they are out of the lecture room, having nobody to fear unless it be the police men of the town. As in most cases they lodge in boarding-houses, which are scattered throughout the city or town, they have as many opportunities as they could wish to meet together.

Nor are such opportunities often neglected by them. The favorite *rendezvous* is that most oft-to-be-met-with establishment in a German town, called a beer house. There they assemble, in the evenings especially, in companies of from half a dozen to twenty or thirty, and seated around a long table, each with an immense pipe in his mouth, smoke and talk, and drink beer. Soon the cloud of smoke gathers densely over their heads, and so fills the room, that they can scarcely discern one another. Meanwhile, the loud jest, the roar of laughter, are only interrupted by some one of the company crying out, in a stentorian voice, *Trinket, immer trinket, mit dem rauch.** When they have taken down as much beer as they desire, they separate, to return to their lodgings, or to go in quest of some mischief. That quarrels and fights of all sorts should sometimes take place among them is only what might be expected. And yet the greater number may generally be said to be studious, and many profoundly so.

It is greatly to be lamented that so little decidedly religious influence is exerted upon the students by the professors in the German universities. Indeed, it is to be feared that by far the greater part of the professors themselves care but little about religion. They have got beyond Christianity, which many of them class with the religious systems of antiquity, which time has abolished. In one of the most distinguished universities of all Germany, out of some sixty professors, regular and irregular, not more than fifteen or twenty are at all in the habit of going to any church whatever. Very few of even the professors in the theological departments ever pray with their classes. Many of them are only laymen. I was utterly astonished when attending the lectures of some of the professors of theology who are reputed to be orthodox, to find that they commenced and ended their lectures without a word of prayer. There are, however, such men as professor Tholuck, who take the deepest interest in promoting real piety among their pupils. *O si sic omnes!* In this most important respect, our American colleges, theological schools, and academies have infinitely the advantage over the German universities and gymnasia.

In respect to libraries, the German universities have great advantages. There is scarcely one of them which has not a larger library than that of our Harvard university, though that is, confessedly, by far the best college library in the United States. Some of the universities of Germany have libraries of 100,000 volumes; whilst those of Munich and Berlin contain between 3 and 400,000 volumes.† Large sums of money are appropriated annually, in most of the German universities, to the increase of their libraries by the purchase of the most valuable works in literature and science in every language.

In most cases the salaries of the professors in the universities of Germany are very moderate. Generally speaking, they find it necessary to make additions to their salaries by extra courses of lectures. There are cases, however, as at Berlin for instance, where they are well paid.

It would be a subject of no little interest, to depict the spirit which exists among the German professors in regard to each other. This would require, however, a far more intimate knowledge of them than that which I possess. But from what I have been able to learn I am led to believe that there is a spirit of rivalry, of even fierce jealousy subsisting among them; which, happily, is wholly unknown among us. A severe review of a work often excites the bitterest animosities.

Tantaene animis coelestibus irae!

The true reason of this is the great want of religion in the heart. This is the only antidote for all heart burnings.

In order to illustrate the extent of the feeling just spoken of, I will take the liberty of mentioning an anecdote of indubitable truth. It is this: A distinguished professor in one of the German universities—a man of great piety—some time ago reviewed, rather severely, a work written by a distinguished professor in one of our theological seminaries. Of course he felt some solicitude to know how it was received by the author of the work reviewed. And when

* Drink, ever drink, and smoke.

† I speak of the royal libraries of those cities which are open to the students of the universities in them, and were established greatly for their use.

he was assured, through an American gentleman, that his strictures, though severe, had been kindly received, he burst into a flood of tears, and exclaimed, "How rejoiced I am! It would have been far otherwise had it been almost any professor in this land."

I cannot close this article, without acknowledging the kind assistance which I have received in preparing it, from several distinguished professors in Germany, especially Dra. Tholuck and Neander, as well as the Rev. Mr. Knoch, to whom I am greatly indebted for much of the information here given.

LIST OF MEDICAL SCHOOLS IN THE UNITED STATES, WITH THE TIME OF THEIR FOUNDATION.

1. University of Pennsylvania, at Philadelphia, 1765
2. College of Physicians and Surgeons of New York, 1767
3. Medical School of Harvard College, at Boston, 1782
4. New Hampshire Medical Institution, at Dartmouth College, 1797
5. College of Medicine of Maryland, at Baltimore, 1807
6. Medical Institution of Yale College, 1810
7. College of Physicians and Surgeons of the Western District of the
State of New York, 1812
8. Medical College of Ohio, at Cincinnati, 1818
9. Vermont Academy of Medicine, at Castleton, 1818
10. Medical School of Transylvania University, at Lexington, Ky., . . . 1818
11. Medical School of Maine, at Bowdoin College, 1820
12. Medical School of Brown University, 1821
13. Medical School of the University of Vermont, at Burlington, 1822
14. Berkshire Medical Institution, at Pittsfield, Ms., 1822
15. Medical College of South Carolina, at Charleston, 1824
16. Medical School of Jefferson College, at Philadelphia, 1824
17. Medical School of Columbia College, at Washington, D. C., 1824
18. Rutgers Medical School, city of New York, 1826
19. Washington College, at Baltimore, 1827
20. Geneva Medical College, at Geneva, N. Y.
21. Medical Department University of Maryland, at Baltimore.
22. Medical Department University of Virginia, at Charlottesville.
23. Medical College of the State of South Carolina, at Charleston.
24. Southern School of Practical Medicine, at Charleston, S. C.
25. Medical College of Georgia, at Augusta.
26. Louisville Medical College, at Louisville, Ky.
27. Reformed Medical College of Ohio, at Worthington.
28. Medical College of Louisiana, at New Orleans.
29. Willoughby Medical College, at Willoughby, O.

It is not known to us when the last ten institutions were established.

BRIEF SKETCH OF THE OHIO UNIVERSITY.

ATHENS, where this university is established, is situated on the river Hockhocking, near the centre of the county of Athens, Ohio, forty miles south-west from Marietta, seventy-three miles south-east from Columbus, and about thirty miles north of the Ohio river. The position of the college buildings is elevated and healthful, commanding a picturesque and beautiful scenery. The population, which has been drawn together mainly by the university, consisting of about 1,000 persons, is intelligent and moral. The institution being at some distance from the great thoroughfares of travel, is not exposed to undue bustle and excitement, and is withdrawn from scenes of dissipation.

The university was founded in consequence of a grant of two townships of land by Congress, within the Ohio Company's purchase, and set apart by the contract with that company, for the endowment of a university. The legislature of Ohio, then a territory, appointed three individuals, one of whom was the late general Rufus Putnam, surveyor general of the United States, to select a suitable position, and lay off a town as the seat of the proposed university; and in accordance with this arrangement, the village of Athens was selected. In 1810, the incipient measures were taken to furnish the means of public instruction, by the organization of an academy, in which various elementary branches of learning were taught. The institution was conducted under this organization about ten years, with usefulness to the surrounding country, at that time new and in a great degree destitute of the means of extensive education. A considerable number of young men here received that training which prepared them for public and professional life, some of whom have attained eminent distinction. The first individual who received the degree of bachelor of arts, was the Hon. Thomas Ewing, late senator of the United States from Ohio. This was in the year 1815, and it was the first literary degree conferred in the territory north-west of the Ohio river. In the year 1820, the plan of instruction was enlarged, and the usual college classes were organized. The first regular college class, consisting of three individuals, graduated in the year 1822. The whole number of graduates is about one hundred. Of these, thirty-four are ministers of the gospel, three are foreign missionaries, four are professors in colleges, and thirty-two are lawyers. But a still larger number, even since the regular college organization, from want of means, from haste to enter professional life, and from other causes, omitted some part of the course necessary in order to receive the degree of bachelor of arts. Some of these have attained distinction in public life.

The course of studies is, in most particulars, similar to that of Yale College, after which it was originally modelled. The number of volumes in the library is between two and three thousand. The philosophical and chemical apparatus, procured in Europe in 1824, is highly valuable. There is also a small cabinet of minerals. From the origin of the institution, instruction in the Holy Scriptures has been systematically attended to. The two college terms open on the 12th of May, and on the first Wednesday of November. The annual commencement is on the third Wednesday of September. The number of students the past year, was ninety-nine. The Board have recently erected two additional college edifices.

The following gentlemen compose the faculty of the university :

Rev. ROBERT G. WILSON, D. D., President and Professor of intellectual and moral philosophy.

DANIEL READ, M. A., Professor of languages.

ALFRED RYORS, Professor of mathematics.

Rev. FREDERICK MERRICK, Professor of natural science.

Rev. ELISHA BALLENTINE, M. A., Associate Professor of languages.

Rev. RANDOLPH STONE, M. A., Professor of history and English literature.

Rev. W. ANDREWS, M. A., Principal of the preparatory school.

Rev. J. MARVIN, Teacher of the English model school.

**A LIST OF THE GRADUATES,
AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES
IN THE
STATES OF NEW YORK* AND NEW JERSEY,
FROM THE FOUNDATION OF EACH TO 1834.**

**EXHIBITING
A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.**

By John Farmer, Esq. †
Late Cor. Sec'y New Hampshire Historical Society.

P R E S I D E N T S
**of New Jersey, Columbia, Rutgers, Union and Hamilton Colleges,
FROM THEIR FOUNDATION.**

<i>Inducted into office.</i>	<i>Colleges.</i>	<i>Names.</i>	<i>Resigned.</i>	<i>Died.</i>	<i>Age.</i>
1746	New Jersey,	Rev. JONATHAN DICKINSON, M. A.		1747	60
1748	New Jersey,	Rev. AARON BURR, M. A.		1757	42
1754	Columbia,	Rev. SAMUEL JOHNSON, D. D.	1763	1772	50
1757	New Jersey,	Rev. JONATHAN EDWARDS, M. A.		1758	54
1759	New Jersey,	Rev. SAMUEL DAVIES, M. A.		1761	36
1761	New Jersey,	Rev. SAMUEL FINLEY, D. D.		1766	50
1763	Columbia,	Rev. MYLES COOPER, LL. D.	1775	1785	50
1768	New Jersey,	Rev. JOHN WITHERSPOON, D. D., LL. D.		1794	72
1775	Columbia,	Rev. BENJAMIN MOORE, M. A., <i>pro tem.</i>	1776		
1786	Rutgers	Rev. JACOB R. HARDENBERGH, D. D.		1790	
1787	Columbia,	Hon. WILLIAM SAMUEL JOHNSON, LL. D.	1800	1819	92
1795	New Jersey,	Rev. SAM. STANHOPE SMITH, D. D., LL. D.	1812	1819	69
1795	Union,	Rev. JOHN B. SMITH, D. D.	1799		
1799	Union,	Rev. JONATHAN EDWARDS, D. D.		1801	56
1801	Union,	Rev. JONATHAN MAXCY, D. D.	1804	1820	52
1801	Columbia,	Rev. CHARLES WHARTON, D. D.	1801		
1801	Columbia,	Rt. Rev. BENJAMIN MOORE, D. D.	1811	1816	67
1804	Union,	Rev. ELIPHALET NOTT, D. D., LL. D.			
1810	Rutgers,	Rev. JOHN H. LIVINGSTON, D. D.		1825	78
1811	Columbia,	Rev. WILLIAM HARRIS, D. D.		1829	64
1812	New Jersey,	Rev. ASHBEL GREEN, D. D., LL. D.	1822		
1812	Hamilton,	Rev. AZEL BACKUS, D. D.		1816	51
1817	Hamilton,	Rev. HENRY DAVIS, D. D.	1833		
1823	New Jersey,	Rev. JAMES CARNAHAN, D. D.			
1825	Rutgers,	Rev. PHILIP MILLEDOLER, D. D.			
1829	Columbia,	Hon. WILLIAM A. DUER, LL. D.			
1833	Hamilton,	Rev. SERENO EDWARDS DWIGHT, D. D.	1835		
1835	Hamilton,	Rev. JOSEPH PENNEY, D. D.			

* Hamilton Literary and Theological Institution, located at Hamilton, and founded in 1819; Geneva College, located at Geneva, and established in 1823; and the University of New York, located in the city of New York, founded 1831, not having previously to 1834, published a triennial Catalogue, from which the names of their graduates could be obtained, are of necessity omitted in this list.

An alphabetical list of graduates at the other colleges in the Middle, Southern and Western States may be expected in this work at some future time.

† Since preparing this article, Mr. Farmer has deceased. A biographical notice of him, by Jacob B. Moore, Esq., may be expected in the February number of the Register.

ADVERTISEMENT AND EXPLANATIONS.

THE following List of Graduates at the Colleges in the States of New York and New Jersey has been compiled from the catalogues of New Jersey College, at Princeton, published in 1836, of Columbia College, in the city of New York, published in 1836, of Rutgers College, in Brunswick, New Jersey, published in 1835, of Union College, at Schenectady, published in 1834, and of Hamilton College, Clinton, published in 1837. Those of Columbia and Rutgers are printed in English and the others are in Latin. The following List of names has been put into English. Ordained ministers are printed in italics, so far as they could be designated. Where a dash — precedes a name, it shows the person was not a graduate at the college named, but received, or was admitted at that college, to the degree designated. The former name of Columbia was King's College, and of Rutgers, Queen's College. The most important college titles are given and some of the highest civil titles. When the different colleges are mentioned, the usual abridgements are made. The names of presidents of the United States are printed in capitals, of senators in congress, and judges of the supreme court of the United States, in small capitals. Those who have been governors of States, territories, or provinces, have a * prefixed to their names; those who have been judges of the highest courts in a State, have a † prefixed, and those who have been representatives in congress are marked with a ‖.

In preparing this List of Graduates, much assistance, especially in manual labor, has been rendered by Mr. Moses Chamberlain, Jr., of Concord, N. H.

List of Graduates, &c.

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|---|--|
| Abbot | 1797 N. J. Martin |
| 1823 N. J. William R., Mr. | 1810 Col. John |
| 1827 Un. Joseph | Aiken |
| Abeel | 1812 Un. Martin I. |
| 1787 N. J. John N., Mr., Tut., D. D. Harv. | 1821 Ham. —Edward, Mr., at Middlebury |
| 1794 Col. —David G., M. D. | Aikman |
| 1812 Un. Charles C. | 1821 N. J. Alexander, Mr., Tutor |
| 1822 Col. George | Akerly |
| 1823 Un. Gustarus, Mr. | 1804 Col. Samuel, Mr. |
| 1828 Rut. —David, Mr. | 1808 N. J. Benjamin A., M. D. at N. Y. |
| 1829 Rut. Theodore | Alden |
| 1829 Rut. —Gustarus, Mr. | 1789 Col. —Roger, Mr., Yale, 1773 |
| Abercrombie | 1823 Un. Hiram O. [Prof. at Williams |
| 1804 N. J. —James, D. D. | 1829 Un. Joseph, Mr., & N. J. 1832 Tut., |
| Abernethy | Alexander |
| 1827 Un. Samuel | 1760 N. J. Joseph, Mr. |
| Abrahams | 1772 N. J. Isaac |
| 1774 Col. Isaac | 1776 N. J. Nathaniel, Mr. |
| Adam | 1787 N. J. Evan, Mr. |
| 1772 N. J. —John, D. D. | 1792 N. J. Joseph M., Mr. [Sem. at Princ. |
| Adams | 1810 N. J. —Archibald, D. D., Prof. Theol. |
| 1792 Rut. —Jonas S., M. D. | 1820 N. J. James W., Mr., Tut. and Prof. |
| 1806 N. J. —JOHN Q., LL. D., Harvard, | 1821 N. J. —Charles A. |
| 1787, M. A., LL. D., Prof.— | 1823 N. J. Abram F., M. D., Univ. Pa. |
| Sen. and Rep. in Cong.—Sec. | 1824 N. J. William C., Mr. |
| of State of the U. S., and Pres. | 1824 Un. Stephen, Mr. at N. Jersey |
| of the United States. | 1825 Un. Alexander S. [Theol. Sem. Princ. |
| 1809 Un. —John, Mr. | 1826 N. J. Joseph Addison, Mr., Prof. at |
| 1813 Un. Peter | Alison |
| 1816 Un. William M. | 1756 N. J. —Francis, Mr. and Yale, and |
| 1819 Un. Leonard, Mr. | D. D. Glasgow and Col. Phil. |
| 1822 Ham. John Watson, Mr. | 1762 N. J. Hugh |
| 1824 N. J. James, Mr. | Alkin |
| 1825 Ham. Isaac Foote | 1764 N. J. Thomas |
| 1827 Col. —Jasper, D. D., Pres. of Gen. Coll. | Allaire |
| and Charleston Coll. | 1805 Col. Peter |
| 1833 Ham. —Erastus W., Mr. | Allen |
| 1834 Ham. Grosvenor S. | 1762 N. J. Isaac, Mr. |
| 1834 Ham. Melvill M. | 1772 N. J. Moses |
| Adamson | 1802 N. J. David |
| 1819 N. J. John | 1814 Un. Samuel |
| Adger | 1815 N. J. Edward, Mr. |
| 1828 Un. John B. | 1818 N. J. Cornelius L. |
| Adrain | 1819 N. J. Beverley |
| 1810 Rut. —Robert, Mr., LL. D. | 1821 Un. Theodore |
| 1818 Col. —Robert, Prof., LL. D. | 1823 Un. David O., Mr., at Amherst |
| 1827 Rut. Robert, Mr. | 1823 Col. Christopher |
| 1833 Rut. Garnet B. | 1823 Col. Horatio |
| Agnew | 1826 Un. William F. |
| 1795 N. J. James, Mr., and M. D. Phil. | 1829 Un. Nathaniel O. |
| 1797 N. J. William | 1829 Un. Aaron P. |

- 1829 Col. George F.
 1850 Un. Walter W.
 1831 Un. Solomon P.
 1832 Un. Thomas
 1833 Col. Stephen D.
 1834 Col. William M.
 1834 Un. Edward D.
 Alling
 1817 N. J. John
 Allison
 1822 Un. John
 Alricks
 1825 N. J. William P., Mr., Prof. in Wash. Col., Pa.
 Alston
 1799 N. J. John, Mr.
 1799 N. J. William A., Mr.
 1825 N. J. William
 Ambler
 1823 Un. Isaac
 Ames
 1796 N. J. — Fisher, LL. D., — Harv. 1774
 1816 Un. Julius R., Mr.
 Amis
 1828 Un. William D.
 Ammerman
 1812 Col. Albert
 Amory
 1775 Col. William
 Anderson
 1759 N. J. James
 1789 N. J. William
 1791 Col. Peter, Mr., M. D. 1795
 1796 Col. — Alexander, M. D.
 1796 N. J. William T., Mr.
 1804 N. J. Charles M. C., Mr.
 1809 N. J. Franklin
 1810 Col. Andrew
 1816 Col. Abel S., Mr.
 1817 Ham. James
 1818 Col. Henry J., Mr., Prof.
 1825 Un. John W.
 1826 Col. Charles E.
 Andrews
 1762 Col. — Samuel, Mr., — Yale, 1759
 1820 Rut. — Solomon, M. D.
 1821 Un. Sherlock I.
 1828 Un. William W.
 1828 N. J. John G.
 1831 N. J. Silas M., Mr. and at N. C.
 1834 Un. Emerson
 Andruss
 1820 N. J. Caleb H., Mr.
 Annan
 1782 Rut. — David, Mr.
 1788 Col. — Robert, Mr.
 Anthon
 1801 Col. John
 1813 Col. Henry, Mr.
 1815 Col. Charles, Mr., LL. D., 1831, Prof.
 1823 Col. Edward
 Anthony
 1819 Un. Theodore V. W.
 1832 Col. Henry T.
 Antill
 1762 Col. Edward, Mr.
 Applegate
 1810 N. J. Henry
 Archer
 1760 N. J. John, Mr.
 1796 N. J. Edward
 1805 N. J. Stevenson, Mr., LL. D., 1836
 1820 Un. Cadmus
 1830 Un. Henry
 1831 Un. Henry W.
 1831 Un. Robert H.
 Archibald
 1772 N. J. — Robert, Mr.
 Arms
 1824 Un. Clifford
 Armstrong
 1773 N. J. James F., Mr.
 1802 N. J. Robert L., Mr.
 1805 N. J. — Amzi, Mr., D. D. 1821
 1816 N. J. William J., Mr.
 1822 N. J. — Robert G., Mr.
 1823 N. J. Amzi, Mr.
 1832 N. J. George D.
 Arndt
 1832 Rut. Charles C. P.
 Arnell
 1812 Rut. — David R., M. D.
 Arnold
 1826 N. J. Richard, Mr., M. D.
 Ashe
 1814 Un. John S., Mr.
 Ashley
 1824 N. J. William, Mr.
 Ashton
 1830 N. J. — William E., Mr.
 Aspinwall
 1809 Col. Thomas
 1825 Ham. Augustus
 Atkinson
 1803 Col. George
 1808 Col. William
 1814 N. J. William M.
 Attwater
 1814 Un. Frederick W., Mr.
 Atwater
 1834 Un. Elnathan R.
 Auchmuty
 1767 Col. — Samuel, D. D., and at Oxford, Harv. 1742 and Mr. 1746.
 1774 Col. Robert
 1775 Col. Richard
 1775 Col. Samuel
 Austin
 1785 N. J. — Samuel, Mr. and at Yale, D. D. at Williams—Pres. of Univ. Vt.
 1827 Un. David R.
 1831 Un. Henry S.
 1832 Un. William
 Averill
 1816 Un. William H.
 1820 Un. Horace
 1828 Un. Chester, Mr., Prof.
 1832 Un. Roger
 Avery
 1766 N. J. Waightstill, Mr.
 1767 Col. — Ephraim, Mr., B. A. at Yale, 1781
 1820 Ham. Charles, Mr., Prof.
 1822 Un. Benjamin F.
 1832 Col. Walter
 1834 Un. John H.
 Axtell
 1796 N. J. Henry, Mr., D. D. elsewhere
 1821 Ham. Daniel Cook, Mr.
 1823 Ham. Henry, Mr., Tutor
 Aycrigg
 1824 Col. Benjamin

- Ayres**
 1748 N. J. Enos
 1834 N. J. Samuel B.
- Babbitt**
 1816 N. J. Amzi, M. A.
 1832 N. J. Noah M.
- Babcock**
 1774 Col. —Luke, Mr., Yale, 1755 and Mr.
 1828 Un. —Deodate, Mr.
 1830 Un. Leander
- Bache**
 1819 N. J. Benjamin Franklin, M. D., Univ. Pa., LL. D., Pres. Gir. Col.
- Backus**
 1810 N. J. —Azul, D. D., Pres. Hamilton Col.
 1811 Un. Samuel, Mr.
 1827 Col. John Trumbull, Mr.
- Bacon**
 1765 N. J. John, Mr., and at Harv. 1771
 1816 Un. William, Mr., and Hamilton, 1819
 1817 N. J. —Samuel, Mr.
 1822 Ham. William Johnson, Mr.
 1826 Ham. Joel Smith, Mr., Prof. at Ham. Lit. and Theo. Inst.
 1831 Un. David R.
- Badger**
 1751 N. J. Jonathan, Mr. and Tutor
- Bailey**
 1809 Un. Benjamin
 1813 Col. William
 1829 Col. Theodore
 1831 Ham. Clark B.
 1833 Un. Abraham
- Bainbridge**
 1762 N. J. Absalom, Mr.
 1789 Col. John
 1798 Col. Joseph
 1826 N. J. William, Mr.
 1830 N. J. —William, Mr.
- Baird**
 1822 N. J. —Robert, Tut., Mr.
- Baker**
 1815 N. J. Daniel
 1816 Ham. David Jewett, Mr.
 1820 N. J. —John C., Mr.
 1824 N. J. George W.
 1824 Col. Robert
 1825 N. J. William C., Mr.
 1827 Col. Isaac S.
 1827 Col. William S.
 1833 N. J. Philemon M.
 1834 Rut. David F.
- Balch**
 1766 N. J. Hezekiah James, Mr.
 1766 N. J. Hezekiah, Mr. [1818
 1774 N. J. Stephen Blewmer, Mr., and D. D.
 1805 N. J. Alfred, Mr.
 1806 N. J. Lewis P. W.
 1813 N. J. Thomas H., Mr.
- Baldwin**
 1755 N. J. Jonathan, Mr.
 1757 N. J. Moses, Mr. and at Dart.
 1770 N. J. Samuel, Mr.
 1784 N. J. John, Mr.
 1789 Rut. Methusaleh
 1810 N. J. James C.
 1815 Ham. —Amos Glover, Mr.
 1815 Ham. Norman
 1817 N. J. Jacob L., Mr.
 1823 N. J. John T.
 1823 Ham. Curtis Chittenden
 1828 Rut. —Eli, Mr.,—D. D. at Col. 1831
 1829 Un. Henry
- Balfour**
 1802 N. J. —Robert, D. D.
- Ball**
 1782 N. J. Spencer
 1814 Col. John H.
 1816 Un. —Heman, D. D. Dart. 1791
 1828 Un. Mason
 1828 Un. Dyer
 1834 Un. Eleazer T.
- Banker**
 1786 N. J. —Abraham
 1799 Un. George W.
 1801 Un. Everius A.
- Banks**
 1808 Un. —John, D. D., Prof. in Phil.
 1829 Un. Hugh
- Bankson**
 1771 N. J. —James, Mr. and Phil.
- Banning**
 1810 N. J. John
- Bannister**
 1801 N. J. John M.
- Barber**
 1767 N. J. Francis, Mr.
 1774 N. J. —Thomas, Mr., Yale, 1762
 1796 N. J. George C., Mr.
- Barclay**
 1766 Col. James, Mr.
 1772 Col. Thomas
 1791 N. J. David, Mr.
 1796 Col. David
 1803 Un. Frederic J.
 1805 Un. J. B. V.
 1808 N. J. Robert
 1833 N. J. John M.
- Barculoo**
 1795 Col. George
- Bard**
 1768 Col. —Samuel, M. D., and at Edin. Prof.
 1773 N. J. David, Mr.
 1797 Col. William
 1808 N. J. Robert
 1815 N. J. —Samuel, LL. D., M. D., N. Y.
 1820 N. J. Richard
 1821 Un. Isaac O.
 1833 N. J. John M.
- Bardwell**
 1831 N. J. Horatio J.
- Barkalow**
 1826 N. J. Daniel
- Barker**
 1821 Un. Smith
 1824 Col. Robert
 1827 Un. George P.
 1827 Col. Thomas H.
- Barnard**
 1812 Un. Luther
 1831 Un. John
 1833 Un. William F.
- Barnes**
 1809 Un. Daniel H., Mr., D. D.
 1820 Ham. Albert
 1821 Col. William B.
 1823 Ham. Edwin
 1828 Un. Henry
- Barnet**
 1771 Col. Ichabod B., Mr.
- Barney**
 1830 Un. Hiram H.
 1831 Un. Elam E.
 1834 Un. Hiram

Barnitz
 1821 N. J. George A.
 Barnum
 1757 N. J. *Caleb*, Mr. and at Harv. 1768
 1804 Col. John W.
 Barret
 1754 N. J. *Moses*
 Barrett
 1824 Un. *Gerrish*, Mr.
 Barrow
 1804 Col. —William, M. D.
 1814 N. J. Robert H.
 1818 N. J. David
 1833 Col. James
 Barrows
 1817 N. J. —*Eleazer S.*, Mr., Mid. 1817 —
 Prof. at Hamilton
 1829 Un. *Liberty*
 Barry
 1804 Col. —*Edmund D.*, Mr.
 1828 Col. Edmund D.
 Bartholomew
 1832 Un. Orlo
 Bartles
 1821 Un. Charles
 Bartlett
 1825 Un. Charles
 1833 Col. John S.
 Barstow
 1817 Un. David M.
 Barton
 1770 Col. *Thomas*, Mr.
 1785 N. J. —William, Mr.
 1805 N. J. William P. C., Mr. and M. D.
 Prof. at Jeff. Coll.
 1817 N. J. *William B.*, Mr.
 1819 Ham. *John*
 1823 Ham. *Thomas*
 Bartow
 1806 Col. John V., Mr.
 Basler
 1830 Un. *Benjamin S.*, Mr. and Rut. 1833
 Bassett
 1786 Col. *John*, Mr.
 1834 Un. Calvin P.
 Bates
 1829 Un. Otis A.
 Battaile
 1815 N. J. Laurence
 Baxter
 1828 Un. William
 1830 Un. Charles
 Bay
 1750 N. J. Hugh
 1765 N. J. John
 1797 Col. —William, M. D.
 1798 Col. Thomas
 1803 Col. John
 Bayard
 1757 N. J. Nicholas
 1760 Col. Samuel, Mr.
 1776 Col. Samuel
 1777 N. J. James A.
 1779 N. J. Andrew, Mr.
 1784 N. J. James Ashton, Mr.
 1784 N. J. Samuel, Mr.
 1792 N. J. Nicholas, Mr., M. D. Phil.
 1809 N. J. *Lewis P.*, Mr.
 1814 N. J. Richard H.
 1820 N. J. James
 1820 N. J. Samuel J.

1821 N. J. William M., Mr.
 1825 Un. Edward
 1827 Un. Henry M.
 1827 Un. —*James A.*, Mr.
 Bayles
 1800 N. J. John
 Bayless
 1832 Rut. Samuel M.
 Bayley
 1802 Col. —Joseph, M. D.
 1828 Col. William
 Baylor
 1826 N. J. William, M. D., Univ. Pa.
 1827 N. J. Baynham, Mr., M. D., Univ. Pa.
 Bayly
 1792 N. J. James P.
 1794 N. J. Thomas M., Mr.
 1797 N. J. Thomas, Mr.
 1800 N. J. Richard D., Mr.
 Baynard
 1812 N. J. William G.
 Beach
 1783 N. J. Samuel, Mr. and Tutor
 1789 Col. —*Abraham*, D. D.
 1824 Un. *Edwards A.*
 1829 Rut. Abraham, Mr.
 1829 N. J. Amzi A., Mr.
 Beal
 1812 Un. George W., Mr.
 Beale
 1815 Un. Chester
 1833 N. J. Charles H.
 Beall
 1827 Un. Samuel
 Beaman
 1828 Un. *Gamaliel C.*
 Beard
 1750 N. J. James, Mr. at Yale
 Beardslee
 1821 Un. Augustus
 Beardsley
 1761 Col. *John*, Mr. 1768
 1821 Ham. —Samuel, Mr.
 1823 Ham. William
 1826 Un. *Obadiah C.*
 1827 Un. Charles E.
 Beasley
 1797 N. J. *Frederick*, Mr., Tut., D. D. at Co-
 lumbia, 1815, Provost Univ. Pa.
 Beattie
 1800 Un. William
 1822 Un. William D.
 1834 Un. James M.
 1834 Un. Robert H.
 Beatty
 1762 N. J. —*Charles*, Mr.
 1769 N. J. John, Mr.
 1775 N. J. Charles Clinton
 1797 N. J. Richard L., Mr.
 1806 Un. John, Mr.
 1818 N. J. *Charles C.*, Mr.
 1824 N. J. —Francis, M. D., Mr.
 Beaty
 1799 Un. Josiah
 Beaubien
 1796 N. J. Benjamin
 Beck
 1807 Un. Theodorick Romeyn, Mr., M. D.
 1813 Un. Nicholas F., Mr.
 1813 Col. John B., Mr. and Union, and
 M. D. at N. J.

- 1813 Un. Abraham
 1817 Un. Lewis C., Mr., M. D.
Beckett
 1823 N. J. Edward M., M. D., Univ. Pa.
Beckwith
 1827 Un. Josiah G., Mr., M. D.
 1816 Rut. —Elkanah M., M. D.
Bedell
 1811 Col. Gregory T., D. D.
Bedford
 1771 N. J. Gunning, Mr.
Beebee
 1802 Col. Alexander
 1814 Un. Dillion
Beeckman
 1822 Un. Jacob T. B., Mr. at Rut. 1827
Beekman
 1766 Col. Gerard, Mr.
 1773 N. J. William
 1792 Col. Gerard
 1827 Rut. —Jacob T. B., Mr.
 1829 Rut. William F.
 1834 Col. James V.
Beers
 1814 Un. William P.
 1830 Un. George D.
Belcher
 1748 N. J.—Jonathan, Mr.—Harv. 1699, Gov. of Ms., N. H., and N. J.
 1756 N. J. —Jonathan, Mr. — Harv. 1728 and Mr. at Harv., Dublin, and N. J.
Belden
 1811 N. J. Lewis, M. D.
 1812 N. J. Charles
 1827 Rut. —Lewis, M. D.
Belding
 1832 Un. Samuel
Belknap
 1805 N. J. Hezekiah, M. and Tutor
Bell
 1790 N. J. Daniel
 1819 Un. John, M. D. at Bowdoin 1823—
 Prof. Univ. Vt.
Bellach
 1788 N. J. Thomas A.
Bement
 1829 Un. Leonard
Bend
 1803 N. J. —Joseph G., D. D.
Benedict
 1757 N. J. Noah, Mr.
 1765 N. J. Joel, D. D. at Union, 1808
 1810 Un. William
 1822 Un. Russell [Ver.
 1823 Ham. Farrand Northrop, Prof. in Univ.
 1824 Ham. Isaac
Bennett
 1816 Ham. Philander
 1821 Ham. Edward, Mr.
Benoist
 1813 N. J. Robert, Mr.
Benson
 1765 Col. Egbert, Mr., — LL. D. at Union 1799
 1801 Col. Robert
 1807 Col. Egbert
Bently
 1824 Un. Charles, Mr.
- Benton**
 1819 Un. Lewis
Berdan
 1821 Un. David
Bergen
 1808 N. J. John, Mr. and Tutor
 1829 N. J. —Jacob T., Mr.
Berger
 1824 Un. James, Mr.
Berrian
 1808 Col. William, Mr., D. D. 1828
 1809 Col. Samuel
 1815 Col. James
Berrien
 1796 N. J. JOHN M., Mr., LL. D. 1829,—
 Attorney Gen. of U. States
 1819 N. J. —Richard M., Mr., M. D. Univ. Pa.
 1834 N. J. —Samuel U., Mr.
Berry
 1805 N. J. Benjamin
 1817 Ham. Morris Miller, Mr.
Bertzon
 1828 N. J. Samuel R., Mr.
Best
 1771 Rut. Michael, between 1771 and 1782
 1798 Col. —William, Mr.
Betts
 1820 Col. William, Mr.
 1826 Un. William R. S.
Beveridge
 1814 Un. Thomas
Bevier
 1812 N. J. Lewis D.
Bibb
 1792 N. J. George, Mr.
Bibby
 1805 Col. James
 1809 Col. Edward N.
Biddle
 1801 N. J. Nicholas, Mr., LL. D., 1836
 1827 N. J. Edward Mr., M.
Bierne
 1825 N. J. John
Bigelow
 1823 Un. Robert
Biggs
 1807 N. J. Augustus W.
 1815 N. J. Thomas J., Tutor, Mr., Prof. Lane Theol. Sem.
Bill
 1805 Un. James, Mr.
Billings
 1822 Un. Danforth
Billups
 1822 Un. John
Bingham
 1829 Un. Flavel W., Mr.
Bird
 1818 Un. John H.
Birney
 1810 N. J. James
Bisbee
 1831 Un. John H.
Bishop
 1810 N. J. David, Mr.
 1819 Un. Artemas, Mr.
 1823 Un. Isaac W. [Coll.
 1825 N. J. —Robert H., D. D., Pres. of Miami

- 1826 Ham. Samuel Perkins
 1834 Ham. — William H., B. A.
Bixby
 1817 Un. Alfred
 1828 Un. Lewis
Blachford
 1816 N. J. — Henry, Mr. and at Union
Black
 1771 N. J. John, Mr.
 1821 Ham. John H.
 1831 N. J. Samuel H. B.
Blackburn
 1805 N. J. — Gideon, Mr., D. D. at Gren.
 Coll.
Blackford
 1806 N. J. Isaac N., Mr.
Blackstone
 1819 Ham. John W., Mr.
Blackwell
 1768 N. J. Robert, and at Col. 1770, Mr.,
 D. D. at Col.
 1304 Col. William D. [Univ. Pa.
 1825 N. J. John Harrison, Mr., D. D.,
Blain
 1811 Un. William, Mr.
Blair
 1760 N. J. Samuel, Mr., and at Harv. Tut.
 and D. D. Phil.
 1760 N. J. — John, Mr., and Prof.
 1769 N. J. William Laurence, Mr.
 1775 N. J. John, Mr.
 1806 N. J. John Henry
 1833 Un. Tyrrell
Blakeman
 1814 Un. Rufus
Blanch
 1829 Col. Thomas E.
Blanchard
 1817 Un. John
 1818 Un. Anthony
Blake
 1830 Un. Benson
Blatchford
 1811 Un. Henry, Mr., and at New Jersey
 1815 Un. Richard M., Mr.
 1815 Un. Thomas W., Mr., M. D. at N. J.
 1820 Un. John
 1829 Un. Edgecomb N.
Blauvelt
 1782 Rut. Timothy
 1783 Rut. Isaac, Mr. 1788
 1789 Rut. Abraham, Mr.
 1801 Col. Abraham L.
 1810 Rut. Cornelius, Mr.
 1814 Rut. William W.
 1821 N. J. — William W., Mr.
 1828 Rut. Charles C., Mr.
 1828 Rut. Isaac A., Mr.
 1828 Rut. — John S., Mr.
 1833 Rut. Nicholas C.
Bleecker
 1791 Col. Anthony, Mr. 1797
 1791 Col. William
 1791 N. J. John, Mr.
 1792 N. J. Peter
 1805 Col. Leonard A.
 1820 Col. John B.
 1821 Ham. Rutgers
 1823 Ham. Stephen Van Rensselaer
 1823 Ham. — Herman, Mr.
Blight
 1820 N. J. George W., Mr.
- Blodgett**
 1834 Un. Gaius M.
Bloodgood
 1818 Un. Simeon De W., Mr.
 1829 Un. Abraham
 1832 Un. Abraham L.
Bloomer
 1758 Col. Joshua, Mr., D. D. 1790
Bloomfield
 1828 Rut. William Mr.
Blydenburgh
 1770 N. J. John, Mr.
Blythe
 1805 N. J. James, Mr., D. D., Prof. in Trans.
 Univ.—Pres. South Hanover
 Coll., Ia.
Beardman
 1784 N. J. — Daniel, Mr., Yale 1781, and Mr.
 1816 Un. George S., Mr.
 1818 Un. George S.
Bockee
 1803 Un. Abraham
Bodine
 1793 Rut. Frederick
Bogardus
 1810 Rut. — Cornelius
 1813 Un. William R.
 1815 Col. Archibald R.
Bogart
 1773 Col. Cornelius
 1782 Rut. — John, Mr.
 1790 Col. David S.
 1791 N. J. — David S., and at Columbia
 1824 N. J. Gilbert, Mr.
 1827 N. J. David N., Mr.
Bogert
 1801 Col. Samuel
 1810 Un. Henry H., Mr., M. D., N. Y.
 1832 Rut. Charles A.
 1832 Col. Horatio, Mr. 1836
Boggs
 1823 N. J. — John, Mr.
 1824 N. J. James L.
 1830 Col. John B.
Bogue
 1820 Ham. Horace Publius
Boice
 1824 Un. John P.
 1827 Rut. — Ira C., Mr.
Boies
 1830 Un. William C.
 1832 Un. Augustus A.
Boileau
 1789 N. J. Nathaniel B.
Bolling
 1825 N. J. Robert B.
 1826 N. J. George Washington
Bolton
 1801 Col. Thomas
 1831 Col. James, Mr., 1835
 1833 Col. Jackson
Bonaparte
 1825 N. J. — Charles Lucien, Mr.
Bond
 1822 Un. Lewis
Bonnell
 1829 Rut. Alexander V., Mr.
 1813 N. J. Joseph, Mr.
Bonnet
 1818 Col. Daniel

- Bonny**
 1793 N. J. Joseph
Borck
 1811 Rut. —Christian, D. D.
Borrowe
 1793 Col. —Samuel, M. D.
Booth
 1808 N. J. James, Mr.
 1813 Un. Lebbeus, Mr.
Borkuloe
 1758 N. J. John
Borland
 1811 Un. Charles, Mr.
Bostwick
 1756 N. J. —David, Mr.
Bosworth
 1823 Un. Benjamin F.
 1826 Un. Nathaniel S.
 1826 Ham. Joseph S.
 1829 Un. Eliphalet
Botsford
 1828 N. J. Amos
Boucher
 1771 Col. —Jonathan, Mr.
Bouck
 1829 Un. James M.
Boudinot
 1809 N. J. Elias, Mr.
Boulware
 1829 N. J. William, Mr., Prof. Columbia
Bourke
 1823 N. J. Edward G.
Bowden
 1772 Col. John, Mr.
 1813 Col. James J.
Bowdoin
 1813 Rut. Ezekiel
 1830 Col. James
Bowen
 1803 Un. William C.
 1809 N. J. Penrose W.
 1821 N. J. William S., M. D. Pa.
Bowie
 1783 N. J. Ralph, Mr.
 1795 N. J. George G., Mr.
 1819 N. J. John, Mr.
 1827 Un. Thomas F.
 1829 Un. John F.
Bowman
 1832 Un. George
Bowne
 1803 Col. John
Boyd
 1757 N. J. John, Mr.
 1763 N. J. James, Mr.
 1778 N. J. William, Mr.
 1787 Col. Samuel
 1795 N. J. John A., Mr.
 1797 Col. Robert
 1806 Col. George [Pa.
 1807 N. J. John T., Mr., and M. D. Univ.
 1807 Un. Thomas
 1810 N. J. James, Mr.
 1813 Col. William
 1813 Un. Hugh M., Mr.
 1814 Un. Joshua, Mr.
 1815 N. J. William, Mr and M. D., N. Y.
 1818 Col. John B., Mr. 1818
 1822 Un. James R., Mr.
 1823 Col. William H., Mr., M. D.
- 1832 Col. William L., Mr.
 1833 Un. David
Boyden
 1821 Un. Nathaniel
Boykin
 1811 N. J. John
Brace
 1815 Ham. Samuel Williams, Mr.
Brackenridge
 1771 N. J. Hugh H., Mr.
Bradford
 1772 N. J. William, Mr.
 1773 N. J. Ebenezer, Mr. and Dart.
 1774 N. J. William, Mr.
 1804 N. J. —John M., Mr., Tutor, N. J.,
 D. D. at Union, Br. Univ. 1800
 1812 Un. —John M., D. D.
 1814 Un. Merrit, Mr.
 1832 Un. Alexander W.
 1832 Un. John M.
 1833 Un. —Arthur B., A. B.
 1833 Ham. William Henry
 1834 Ham. Thomas T.
Bradley
 1814 Un. Samuel B., Mr., M. D.
 1829 Un. Philip
Bradner
 1755 N. J. Benoni, Mr.
Brady
 1309 Col. John, Mr.
Brainard
 1749 N. J. —John, Mr., Yale, 1746
 1824 Ham. Almon
Branch
 1832 Un. Daniel
Brattle
 1769 N. J. —Thomas, Mr., Harv. 1760, and
 Yale 1769
Brayton
 1833 Un. Isaac
Brearly
 1781 N. J. —DAVID, Mr., Chief Justice of
 New Jersey.
 1820 N. J. William, Mr.
Breck
 1774 N. J. Daniel, Mr.
Breckenridge
 1810 N. J. Joseph C.
 1818 N. J. John, Mr., Tutor, —D. D. at
 Union,—Prof. at Princ. Sem.
 1819 Un. Robert S.
 1832 N. J. —Robert J., Mr.
Breed
 1771 N. J. —John Macclaren, Mr., Yal. 1768
Breese
 1818 Un. Sidney A., Mr.
 1822 Ham. Samuel, Mr.
Brett
 1834 Rut. Philip M.
Brevard
 1768 N. J. Ephraim
 1769 N. J. Joel
Brewster
 1823 Un. David P.
 1832 Ham. Waite W., Mr.
 1834 N. J. Benjamin H.
Bridgen
 1813 Un. Thomas A.
Brien
 1828 N. J. Edward B.

Briggs
 1827 Ham. Jerome J.
 1834 Rut. John H.
Brigham
 1818 Un. David
 1829 Un. David T.
Brinckerhoff
 1798 Col. George, Mr.
 1832 Rut. Edward
Brinckle
 1809 N. J. Joshua G., Mr.
 1815 N. J. Samuel C., Mr.
Brinkle
 1816 N. J. William D., Mr., M. D. Univ. Pa.
Bristol
 1815 Ham. George
Brobston
 1825 Un. William
Brodhead
 1801 Un. James, Mr., D. D.
 1811 Rut. Jacob, Mr., D. D. 1815
 1816 Un. Luke
 1831 Rut. John R., Mr.
Brokaw
 1793 Rut. Abraham
Bronk
 1807 Col. John L.
 1810 N. J. Robert
 1820 Un. Leonard
Bronson
 1821 Ham. —Green Carrier, Mr.
 1828 Un. Edwin
 1832 Ham. Huett Hill, Mr., Tutor
Brooks
 1814 Col. James
 1815 Un. David
 1818 Un. James G.
 1826 Ham. Lorenzo H.
 1828 Un. Roswell, Mr.
 1828 Ham. John Flavel, Mr.
 1832 Un. Lovel
Broom
 1794 N. J. James M., Mr.
 1804 N. J. Jacob P.
Broome
 1780 N. J. —Samuel P., Mr., Yale, 1786
 1791 Col. William, Mr., 1797
Brosnahan
 1811 Un. John
Brower
 1792 Col. Cornelius
 1793 Col. John
 1793 Rut. —Abraham, M. D.
 1798 Col. Jacob, Mr.
 1802 Col. —Jacob V., M. D.
 1806 Un. Arminius
 1813 Rut. Isaac L., Mr.
Browere
 1807 Col. John H.
Brown
 1749 N. J. John
 1750 N. J. —James, Mr., —Yale, 1747 [1758
 1753 N. J. Daniel Isaac, Mr., and at Col.
 1786 N. J. William Maxwell, Mr.
 1795 N. J. Thomas
 1802 N. J. Isaac V., Mr., Tutor
 1803 N. J. Robert C., Mr.
 1805 N. J. —Richard, Mr.
 1806 N. J. Gustavus A.
 1807 N. J. George W.
 1808 Col. Lionel
 1809 N. J. Charles F.

1811 N. J. —John, D. D.
 1811 Col. John, Mr., 1815
 1812 Un. Chester
 1818 N. J. John R., Mr.
 1819 Ham. —Francis, D. D. and at Wma.,—
 B. A. at Dart., and Pres. Dart.
 1819 Un. Anson
 1820 N. J. Alexander
 1820 N. J. John T.
 1820 N. J. Orlando
 1823 N. J. —Matthew, D. D., Pres. Jeff. Coll.
 1824 N. J. Bowes Reed, Mr.
 1825 N. J. Abraham Rezeau, Mr., Tutor
 1826 Un. Silas C., Mr.
 1827 Un. Chauncy
 1827 Un. —John, D. D.,—B. A. at Dart.
 1828 N. J. George H., Mr.
 1829 Un. Thomas
 1830 N. J. William H.
 1830 Un. Levi F.
 1830 Un. George B.
 1830 Rut. John M.
 1831 Rut. George W., Mr.
 1831 Rut. John J.
 1832 Un. John W.
 1833 Un. F. Charles
 1834 Un. Edward A.
 1834 Un. John S.
 1834 Un. Lysander H.
Browne
 1758 Col. Daniel Isaac, Mr.,—N. J.
 1758 Col. —Isaac, Mr., Yale, 1729
 1758 Col. —Samuel, Mr., Yale, 1749
 1803 Col. John
Brownell
 1804 Un. Thomas C., Mr., D. D., LL. D.
 —and D. D. at Columb., 1819,
 Prof., Pres. of Wash. Coll.
 1814 Rut. —Pardon, M. D. [gen., 1816
 1812 Un. Richmond, Mr.—M. D. at Rut-
Brownfield
 1777 N. J. John, Mr.
Brownlee
 1820 N. J. —William C., Mr., and at Glas.
 D. D.
Bruce
 1797 Col. Archibald
Bruen
 1812 Col. Matthias, Mr.
 1813 Col. George W., Mr.
 1816 Un. Barnabus, Mr., Tutor
 1830 Rut. Alexander M., Mr.
Bruin
 1810 N. J. Andrew De Witt
Brush
 1757 N. J. Ahmer, Mr.
 1820 Ham. Edmund Askin
 1827 Col. Henry N.
 1830 Rut. William, Mr.
Bruyn
 1801 N. J. Edmund, Mr.
 1808 Un. John C.
 1803 N. J. Severuyn, Mr.
Bryan
 1772 N. J. Andrew
 1834 Un. David S.
Bryar
 1804 Col. George
 1834 Col. Edward
 1834 Col. David S.
Bryson
 1831 Un. Cornelius H.
 1832 N. J. Nathan G., Mr.

Buchanan
 1822 N. J. William S.
Buck
 1810 N. J. Richardson
Buckham
 1832 Rut. George
Buckminster
 1803 N. J. —Joseph, D. D.,—Yale, 1770
Budd
 1816 Rut. Bern W., M. D.
 1830 N. J. Samuel W., Mr., Prof. Marsh.
Bulkley
 1814 Un. William I.
 1832 Rut. Henry S.
Bull
 1820 Un. James D., Mr.
Bullus
 1828 Rut. Robert
Bunner
 1798 Col. Rudolph
Burder
 1820 N. J. —George, D. D.
Burdett
 1829 N. J. Charles
Burke
 1824 Ham. Albert Gallatin
Burnet
 1749 N. J. —William, Mr.
 1769 N. J. Matthias, Mr., and Yale, D. D.
 1775 N. J. Ichabod, Mr.
 1792 N. J. George W., Mr.
 1799 N. J. Eleizer, Mr.
 1814 Un. Samuel
 1825 Un. William
Burnett
 1791 N. J. †Jacob, Mr.
Burnham
 1830 Un. Alvah K.
 1831 Un. Dyer N.
Burr
 1755 N. J. Thaddeus, Mr., and Yale, 1759
 1772 N. J. AARON, Mr., Senator in Congress, Vice Pres. U. S.
 1809 Un. Charles
 1816 Un. Edwin
Burrell
 1807 Col. William E.
Burrill
 1824 Col. Alexander M.
Burroughs
 1828 Un. Benjamin
 1833 Col. —Charles, D. D., Harv. 1806, and Mr., and Mr. at Dart. 1811
Burrowes
 1832 N. J. George, Mr., and Tutor
Burrows
 1830 Rut. —William H., Mr.
Burt
 1766 N. J. Joseph
 1805 N. J. Enoch, Mr.
 1810 Un. Seth, Mr.
 1818 Un. William S., Mr., Tutor at Am-
 1822 Un. Joel W.
 1827 Un. James
Burtis
 1812 Col. John A.
 1827 Un. Arthur
Burton
 1785 N. J. —John, Mr.
 1816 Un. Samuel L.

Burwell
 1830 Un. Deodate
Bury
 1812 Un. Richard, Mr.
Bush
 1823 N. J. —George, Prof. N. Y. Univ.
 1833 Ham. Isaac
Bussard
 1822 N. J. William S.
Butler
 1817 N. J. Chester
 1819 Un. Orange
 1820 N. J. Zebulon, Mr.
 1824 Un. David B.
 1828 Col. Jonas
 1834 Rut. —Benjamin F., LL. D., Attorney General of United States
Butterworth
 1830 Un. Samuel
Butts
 1826 Ham. Daniel B.
 1834 Ham. William E.
Buxton
 1793 Rut. —Charles
Bynum
 1821 Un. ‖ Jesse A.
Cadle
 1809 Col. John, Mr.
 1813 Col. Richard F., Mr.
Cadwallader
 1815 N. J. Thomas
Cadwell
 1831 Ham. Benjamin H.
Cady
 1808 Un. John W., Mr.
 1826 Un. Eleazer L.
 1834 Ham. —Daniel, LL. D.
Caldwell
 1759 N. J. James, Mr.
 1761 N. J. David, Mr.,—D. D. elsewhere
 1791 N. J. Joseph, Mr., Tut., D. D., Prof. and Pres. Univ. N. C.
 1796 N. J. Elias B., Mr.
 1798 N. J. —Charles, Mr. and M. D. Phil.
Calhoun
 1774 N. J. John Ewing
 1804 N. J. Samuel, M. D.
 1814 Ham. George Alburn
 1821 Ham. —JOHN CALDWELL, LL. D., and at Yale, Senator in Congress and Vice Pres. of U. States
 1825 Un. Philo
Calkin
 1827 N. J. Edward P.
Callender
 1821 Un. Charles
Calloway
 1791 N. J. Henry
 1791 N. J. Robert
Cambreng
 1812 Un. Stephen
Cameron
 1832 Un. Robert
Cammann
 1825 Col. George P.
Camp
 1756 N. J. Stephen
 1804 Col. Elisha
 1811 Un. Phineas

Channing
1769 N. J. William, Mr., and at Yale, 1781
Chapin

1816 Un. Rosevelt
1816 Un. —Calvin, D. D., Yale, 1788
1818 Un. —Chester, Mr.

Chapman
1754 N. J. Benjamin, Mr., Yale, 1761
1765 N. J. —Jedediah, Mr., Yale, 1762
1789 N. J. Robert H., Mr., and at Rutgers
D. D. at Williams, Pres. of
University of N. C.

1805 N. J. Henry Lee
1813 N. J. Thomas, Mr.
1826 Ham. Charles
1828 Un. Robert H.

Chase
1766 N. J. Caleb
1819 Col. —Philander, D. D., — B. A. at
Dartmouth, Pres. Ken'y Coll.

Chassell
1834 Ham. David
Chavalier
1834 N. J. Nicolas W.

Chauncy
1831 Col. Peter S., Mr., 1836

Cheesman
1771 N. J. Edmund
1812 Rut. John C., M. D.

Cheetham
1811 N. J. Joseph

Cheever
1766 N. J. Jonathan
1827 Un. —Ebenezer, Mr.

Cheeves
1824 Col. —|| Langdon, LL. D.

Chesnut
1819 Un. John

Chester
1814 Un. Henry, Mr.
1815 Un. William, Mr.
1821 Un. —John, D. D.
1834 Un. Albert T.

Chestnut
1748 N. J. Benjamin, Mr.
1792 N. J. James, Mr.

Chetwood
1792 N. J. William, Mr.
1818 N. J. John J., Mr.
1833 Rut. John

Chew
1825 N. J. Samuel, Mr.
1829 Un. A. Sanford

Child
1810 Col. Francis
1828 Un. Elias

Chinn
1819 Un. Joseph W.

Chipp
1833 Un. Howard

Chittenden
1824 Un. Alanson B., Mr.

Choules
1825 N. J. —John C., Mr.

Christie
1799 Col. John
1806 Col. John
1823 Col. Thomas W.
1828 Rut. James R.

1829 Un. —James, Mr.

1832 Col. John
Chrystie

1831 Col. James

Church
1816 Un. Rodney S., Mr.

Churchill
1790 N. J. Armstead

Clagget
1764 N. J. Thomas John, D. D.
1820 Un. Albert L.

Clapp
1822 Un. Erastus
1827 Un. Joseph B.

Clark
1751 N. J. Samuel, Mr., and Yale, 1757
1759 N. J. John
1762 Col. Richard, Mr., 1766
1781 N. J. Joseph, Mr., D. D. Jeff. Coll.
1793 Rut. —John, M. D.
1807 Un. Thomas E.
1807 N. J. Peter I., Mr.
1807 N. J. John F., Mr., Tutor
1808 N. J. Daniel A., Mr.
1808 Un. Aaron, Mr.
1814 Rut. William Paterson, Mr., New
Jersey, and M. D. at N. York

1814 Rut. Abraham Schuyler
1817 Un. —Orin, Mr., D. D. 1827

1817 Un. Alvah
1818 Ham. —Edward, Mr., and Yale

1822 Un. Edward
1823 Un. Gardiner K.
1823 Un. John A., Mr.
1824 Un. —William A., Mr.

1825 Un. Thomas J.
1826 Col. William A.

1827 Un. Peter
1828 Un. Cyrus S.

1831 Un. Walter
1833 Un. Paris G.

1834 Col. —Orange, Mr., D. D. Gen.
1834 Ham. Thomas Allen

Clarke
1771 Col. Clement C., Mr.

1797 N. J. James, Mr.

1806 N. J. James I.

1815 N. J. Robert I., Mr., and M. D., Pa.

1817 Col. James P. F.

1823 Col. Edward M.

1824 N. J. Johnson

1827 N. J. Joseph C.

1831 Un. De Witt Clinton

Clarkson
1785 N. J. —Joseph, Mr., Pa.
1788 N. J. George
1810 Col. David

Clay
1784 N. J. Joseph, Mr., and at Rhod. 1806

Claypoole
1775 N. J. William

Clayton
1822 Un. Joshua A.

Clements
1783 N. J. William

Clemson
1822 N. J. John B.

Cleveland
1799 Un. John
1799 Un. James

1815 Un. Stephen

Clinton

1750 N. J. Alexander, Mr.
1786 Col. De Witt, Mr., LL. D., 1826,
and at Rutgers, 1812, Sena-
tor in Cong., Gov. of N. York

1793 Col. George
1797 Col. George W.
1818 Un. Charles A., Mr.
1825 Ham. George William

Clizbe

1815 Un. Ira, Mr.

Close

1763 N. J. John, Mr.
1811 Col. Ebenezer, Mr., 1815

Clossy

1768 Col. —Samuel, M. D., Dublin, Prof.

Clowes

1808 Col. Timothy, Mr., at Union,—LL. D.
at Alleghany Coll.

Clymer

1766 N. J. Daniel Cunningham, Mr.
1786 N. J. Henry
1787 N. J. Meredith
1821 N. J. William B.
1822 N. J. Thomas W.
1823 N. J. George, M. D., Pa.

Cobb

1783 N. J. —David, Mr., and Harv. 1766,—
Lieut. Gov. Mass.

1804 N. J. John I.
1823 Ham. Asahel

Cobbin

1827 Ham. Ingraham H.

Cochran

1788 Col. James, Mr. [Dublin
1788 Col. —William, Mr., Trinity Coll.,
1791 Col. Walter L.
1819 N. J. Henry K.
1831 Ham. John

Cock

1775 Col. William, Mr., 1790
1805 Col. William
1805 Col. Thomas, M. D.

Cockburn

1817 Un. William

Cockroft

1834 Col. James M.
1834 Col. William

Cocks

1794 Col. William

Codman

1816 Col. Richard [and at Yale and Brown
1822 N. J. —John, D. D., Harv. 1802, and Mr.,

Codwise

1799 Col. David
1810 Col. George
1822 Un. George W.

Coe

1789 Rut. Jonas M.
1792 N. J. —Jonas, Mr., and at Union,—D.D.
at Middlebury

1813 Rut. —Jesse, M. D.
1815 Un. Edward M., Mr.
1815 Rut. Ebenezer
1815 Rut. Isaac
1816 Un. John S.
1822 Un. Elias L.
1834 N. J. Philemon E.

Coffin

1795 Col. —John, Mr., and at Yale, 1798,
at N. J. 1795, B. A. at Dart.
1791, and Mr.

Coit

1820 Col. Joseph H.
1834 Col. —Thomas W., D. D.,—Yale, 1821
and Mr. 1831

Colden

1766 Col. Richard N.
1817 Un. David C., Mr.
1821 Un. Thomas

Cole

1788 Rut. Walter, Mr.
1796 N. J. —Nathan, Mr.

Coleman

1786 N. J. Henry Embry, Mr.

Coles

1805 Col. Benjamin U.
1818 Un. Henry S.

Collins

1789 N. J. John, Mr.
1818 N. J. Stephen, M. D., Pa.
1820 Un. Addison
1822 N. J. William H.
1827 Un. Augustus

Colston

1806 N. J. Edward, Mr.

Colt

1815 Un. James D.
1817 Un. Joseph S.

Colton

1827 Ham. Asa S., Mr.

Colvard

1822 Un. Robert, Mr.

Combs

1833 N. J. Joseph

Comfort

1795 N. J. David, Mr.
1808 N. J. Daniel, Mr.
1826 N. J. David, Mr.

Comly

1827 N. J. Joshua W.

Comstock

1819 Ham. Clark Marvin, Mr.
1827 Ham. Grover S., Mr.

Conant

1825 Un. Cyrus W.

Conde

1831 Un. Daniel T.

Condict

1784 N. J. Ira, Mr.
1788 N. J. Aaron, Mr.
1807 N. J. Daniel H.
1816 N. J. —|| Lewis, Mr., and M. D., Pa.
1822 N. J. Henry F.
1824 N. J. Silas L., M. D.
1828 N. J. Nathan W., Mr., M. D., N. Y.
1831 N. J. Lewis, Mr.

Condit

1795 N. J. || Silas, Mr.
1811 N. J. Jacob, Mr.
1814 N. J. Robert W., Mr., Tutor
1817 N. J. John S.
1823 N. J. Charles, M. D.
1826 N. J. Joseph D., Mr.
1827 N. J. Jonathan B., Mr., Tutor, and
Prof in Amherst Coll.
1831 N. J. John H., Mr.

Congar

1806 N. J. Lewis L. C.
1809 N. J. John S., Mr., M. D., N. York

Conger

1831 Col. Abraham B., Mr.
1834 Col. John

Conklin
1755 N. J. Benjamin, Mr.
1810 Un. Alfred
1816 Un. Thomas L.

Conkling
1818 N. J. Nathaniel, Mr.
1826 N. J. Henry

Connelly
1806 N. J. John

Conover
1806 N. J. John E.

Conrad
1793 N. J. Edward F.

Conrey
1809 Col. Gerard

Constable
1808 Un. William
1833 Col. James

Constant
1826 Un. Joseph A.

Converse
1816 Un. Alexander Backus
1819 Un. Augustus L.

Cook
1773 N. J. Stephen, Mr.
1789 Rut. Henry
1801 N. J. John E.
1809 N. J. George W.
1814 Un. Zebulon
1823 Ham. Abner
1828 Un. Benaiah

Cooke
1819 Un. Amicus
1828 N. J. Richard F.
1834 N. J. Philip P.

Cool
1806 N. J. Jonathan S.

Cooley
1806 N. J. Eli F., Mr.
1827 Un. Orin
1828 N. J. William S.
1831 Ham. —Timothy M., D. D., Yale, 1792

Cooper
1763 N. J. Robert, D. D., Dickinson Coll.
1768 Col. —Myles, LL. D., Oxford, Pres.
Columb. Coll., New York
1769 Col. Caleb, Mr., 1771, and at N. J.
1776

1784 N. J. Thomas
1805 Col. Joab G., Mr.
1818 Un. John T., Mr.
1820 Un. Benjamin F., Mr.
1824 Col. —James Fennimore, Mr.
1831 Rut. William H.

Copland
1807 Col. George R.
1809 Col. Edward

Copp
1771 Col. John, Mr.

Corban
1765 N. J. George

Corbin
1828 N. J. John S.
1828 N. J. William L.

Coriell
1824 Un. William W.

Cornelison
1793 Rut. —Abraham, M. D.
1812 Rut. John, Mr.
1822 Un. John M., Mr.

1825 Un. William H.
1827 Rut. —John, M. D.

Cornell
1810 N. J. —John, Mr.
1825 N. J. Frederic J., Mr.

Cory
1831 N. J. Benjamin, Mr.
1831 N. J. Joseph, Mr.

Cotton
1826 Ham. Henry G.

Coughtry
1826 Un. Henry

Courtney
1834 N. J. —Edward, Mr., Prof. in Pa.

Covert
1811 Col. John
1831 Un. John

Cowan
1806 N. J. James

Cowdrey
1821 Col. Peter, Mr.

Cowell
1763 N. J. David, Mr., and M. D., Phil.
1766 N. J. Ebenezer

Cowles
1816 Un. Henry B.
1823 Ham. Elisha
1828 Ham. Sylvester
1829 Un. Edward E.

Cox
1813 Un. John P.
1815 N. J. Christopher
1816 N. J. James
1816 N. J. Samuel
1818 N. J. —Samuel H., Mr., and D. D. at
Williams,—Prof. at Auburn

1820 N. J. Clement
1825 N. J. —Abraham L., Mr.
1830 Un. Philip L.
1833 Col. Richard, Mr.

Coxe
1807 N. J. William S., Mr.
1808 N. J. Richard S., Mr.
1818 N. J. Daniel Theodore, M. D. Pa.

Cozens
1814 N. J. Horatio

Crabb
1826 Un. Isaac

Craft
1821 Col. Isaac F.
1821 Col. William

Crafts
1832 Un. Erastus

Craig
1773 N. J. Archibald
1773 N. J. Hugh

1806 Un. Andrew
1820 Un. John C.

Craighead
1763 N. J. John, Mr.
1775 N. J. Thomas, Mr.

Cramer
1826 Un. John
1832 Un. Eliphalet

Crane
1789 N. J. Isaac W., Mr.
1797 N. J. Daniel
1805 N. J. John R., Mr.
1814 N. J. Elias W., Mr.
1818 N. J. John S.
1832 Un. Ethan B.

1832 Un. Jonathan B.
 1833 N. J. John R., Mr.
Crary
 1824 Col. Edward C.
 1826 Un. John
Craven
 1765 N. J. Gershom
 1815 N. J. Elijah R., Mr., and M. D., Phil.
Craver
 1829 Col. Alfred W.
Crawford
 1755 N. J. William, Mr., Harvard, 1761
 1775 N. J. Edward, Mr.
 1777 N. J. James, LL. D.
 1781 N. J. William, Mr.
 1804 N. J. Thomas H.
 1819 N. J. James
 1820 N. J. George W.
 1820 Un. John S.
 1823 N. J. William, Mr.
 1823 Un. James
 1824 N. J. David, Mr.
 1827 Rut. —Conyngham, M. D.
 1829 N. J. Richard R., Mr.
 1832 Un. Samuel M.
Creighton
 1770 Col. James, Mr.
 1812 Col. William, Mr., D. D., 1830
Cresap
 1794 N. J. James E.
Cressy
 1834 Un. E. H.
Crittenden
 1832 Ham. Cotton Mather
Crittenton
 1824 Un. Alphonso, Mr.
Croes
 1797 N. J. —John, Mr.,—D. D. at Columbia,
 1811
 1806 N. J. John, Mr.
 1809 Rut. William, Mr.
 1815 Rut. Robert B., Mr., at N. J., 1820
Crolius
 1803 Col. Thomas
Cromwell
 1827 Un. Charles, Mr.
Crooke
 1782 Rut. William, Mr., 1789
Crookshank
 1834 Un. John C.
Crookshanks
 1821 Un. William
Crommelin
 1801 N. J. James
Cross
 1823 N. J. Nathaniel, Mr., Prof. Nashville
 University
 1831 N. J. Andrew B.
Crosby
 1802 Col. John
 1814 Un. Stephen, Mr.
 1820 Un. Cyrenius
 1821 Un. Elias H.
 1822 Un. Alexander, Mr.

1827 Col. John P.
 1827 Col. William H.
Crow
 1787 N. J. George
Crowell
 1814 N. J. John P.
 1834 N. J. John, Tutor
Cruger
 1796 Col. Henry
 1819 Col. Henry N., Mr.
 1823 Col. Lewis
Crump
 1805 N. J. George W., Mr., M. D., at Pa.
Culbertson
 1768 N. J. Samuel
Cumings
 1832 Un. Abijah P.
Cumming
 1760 N. J. —Alexander, Mr., and at Harv.
 1761
 1774 N. J. John Noble, Mr.
 1787 N. J. —Francis, Mr.
 1805 N. J. Hooper, Mr., D. D., Alleg. Coll.
 1805 N. J. William Clay [Coll.
 1811 N. J. —Ebenezer H., Mr., and Franklin
 1825 Un. —Francis, Mr.
Cumpston
 1833 Un. E. H.
Cunningham
 1767 N. J. Samuel, Mr.
Currie
 1829 Rut. Robert O.
Curtenius
 1811 Un. Peter T.
Curtis
 1757 N. J. Caleb, Mr.
 1767 N. J. Francis
 1820 Un. George, Mr.
 1821 Un. Edward W. B., Mr.
 1824 Un. John W., Mr.
 1824 Col. William A.
 1829 Un. Erastus
Cushing
 1764 Col. —Matthew, Mr., Harv., 1739
Cushman
 1816 Un. —John P., Mr.
 1828 Ham. Noah, Mr.
 1834 Un. Benjamin T.
Cuthbert
 1795 N. J. George R., Mr.
 1803 N. J. ALFRED, Mr., Senator in Cong.
 1805 N. J. John A., Mr.
Cutler
 1821 N. J. Silas C.
 1823 Ham. Andrew, Mr.
Cutting
 1758 Col. —Leonard, B. A., at Cam., Eng.
 1793 Col. William
 1830 Col. Robert L.
Cuyler
 1762 Col. Henry, Mr.
 1763 Col. Barent, Mr.
 1806 Un. Cornelius C., Mr., D. D., 1828
 1813 N. J. William H., Mr.

[To be continued.]

HISTORY OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

[Prepared by the Rev. THOMAS SNELL, D. D., Secretary.]

THIS history of the General Association of Massachusetts might have been more complete in respect to its commencement and early progress, than it now will be, had not the records and papers in the keeping of the Secretary, the Rev. Enoch Hale, been destroyed by the burning of his house in October, 1816; still the principal facts worthy of preservation have been collected from various sources. The style of this body, until Maine became a separate State, was, *The General Association of Massachusetts Proper*. In a printed document on this subject, it is stated, "*The disconnected state of the Associations within the limits of this important section of New England, the little acquaintance which its ministers have with each other, and the hope that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of a General Association.*" A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were accordingly chosen by several District Associations in the western counties of the State, who met at Northampton, July, 1802. They were united in the opinion that it was expedient that a General Association should be formed. For the basis of their union and fellowship, they agreed to "admit as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism." On this ground they recommended to the several Associations which they represented to choose two delegates each, who should meet and organize the General Association, leaving open the door for other Associations to unite, if they should be disposed. The meeting further agreed, that the objects to be kept in view should be, to promote brotherly intercourse and harmony—their mutual assistance, animation and usefulness as ministers of Christ—to obtain religious information relative to the state of their respective churches, and of the Christian church through this country and throughout the world—and to co-operate with one another and with other similar institutions in the most eligible manner for building up the cause of truth and holiness. "Upon these principles and embracing these objects, the Association was formed and has proceeded." "*The General Association is founded on the pure principles of Congregationalism. One design of it is to cherish, strengthen and transmit those principles. It wholly disclaims ecclesiastical power over the churches, or the opinions of individuals.*"

In the convention of ministers at Northampton before mentioned, which recommended the organization of the General Association, there were represented eight District Associations;—Berkshire, Mountain (now extinct), Hampshire South (now Hampden), Hampshire North (now Hampshire Central, and then including what now is Franklin), Hampshire North East (now extinct), Brookfield, Westminster and Mendon.

The first meeting of the General Association was held June 29, 1803, at Northampton, and was attended by delegates from five of the District Associations, which proposed the organization of the body. Delegates from the same five Associations met June 27, 1804, in Hardwick. Rev. Joseph Lee, one of the delegates from Westminster Association, was chosen Moderator, and preached the public lecture from John xvii. 21. *That they may all be one, as thou, Father, art in me, and I in thee, &c.* At this meeting the office of Secretary was instituted, to which the Rev. Enoch Hale was appointed during the pleasure of the body.

The next meeting of the General Association was held in Washington, Berkshire county, June 26, 1805; when three Associations only were represented, viz. Berkshire, Mountain, and Hampshire North. The same Associations, and they only, were represented in the meeting in 1806, at Hatfield. Several rules were established at this meeting—That the Secretary be chosen for three years—that he be, *ex officio*, a member of the body—that the minister of the place of meeting also be a member—and that the Associations to which these individuals belong, retain the right to elect their number of delegates in

addition. And accordingly the Rev. Enoch Hale was chosen Secretary for three years ensuing ; which office he continued to fill to the entire satisfaction of the body, until he declined a re-election in 1824.

Hitherto the General Association seemed to excite but little interest even among Orthodox ministers. Some were afraid that if it were to prosper and embrace most of the Orthodox ministers in the State, it would become a body of great ecclesiastical power, which at a future day might interfere with the discipline and order of Congregational churches, destroy their independence, and lord it over the faith and consciences of men. Others thought such a body would lower the tone of Orthodoxy by bringing all evangelical ministers of the Congregational order, with their many shades of difference, to think more alike and settle down upon the middle ground between the two extremes. Others again, and a much more numerous class than either of the former, conceived that such an institution would be of no practical or important use. All the ministers embraced in these three classes just mentioned, though they manifested but little zeal in the matter, were so much opposed to the General Association, as either not to unite with it, or to throw obstacles in the way of its progress.*

The next meeting was held in Windsor, 1807, in which six Associations were represented, among which were Worcester South and Essex Middle.

The meeting in 1808, was on the last Wednesday in June, at Worcester ; where delegates met from eight District Associations, while several gentlemen belonging to other Associations attended as visiting clergymen to learn something more respecting the nature and objects of the meeting. Delegates were appointed at this meeting to attend the General Association of Connecticut, to learn their views and feelings respecting the formation of a union between the two bodies, and the terms on which such union might be established.

The next meeting, which was held June 28, 1809, at Newburyport, was attended by several ministers from the eastern part of the State to make inquiry into the principles and objects of the Association. The delegates sent to the General Association of Connecticut, produced a copy of votes from that body which prepared the way for a connection to be formed with the General Association of Massachusetts, and rules were established by which the connection should be regulated. The substance of these rules is, That each body shall appoint annually two delegates to the other, who shall be admitted to the same right of sitting, debating and voting with their own members respectively, with the understanding that these articles of agreement may be at any time varied by their mutual consent. At this meeting also a similar connection was formed with the General Association of New Hampshire, and regulated by the same general rules ; and for the first time delegates were admitted to seats from each of these bodies.

From this date, the General Association of Massachusetts began to occupy a larger space in the Christian community and excite no small interest in the churches and among Congregational ministers through the State. Some of the measures of this body had an importance attached to them, as it *now* appears, which had not been anticipated by its earliest projectors and warmest friends. The meeting in June, 1810, at Bradford, was somewhat signally marked in the history of this body. For in the first place, the Constitution was altered. It formerly read, "*That the above doctrines,*" (meaning the doctrines in the Assembly's Shorter Catechism,) "*be considered as the basis of the union of our*

* About this time the project, or rather the existence, of a General Association was laid before the Convention of Congregational ministers in Boston. The object of this was to unite the great body of the clergy in the State, and thus overcome all impediments in the way of having an Association as extensive as the Commonwealth. It will be remembered, that at this period and for a number of years after, there was no development of Unitarianism—no body of ministers that avowed the Unitarian doctrine, or assumed the name. Many styled themselves '*liberal preachers,*' though it is now believed that in fact they were then Unitarian. It will not therefore, be thought strange that some liberal minded ministers in the Western counties, while strictly Orthodox in sentiment, conceived it possible to unite nearly all the Congregational ministers of the State in one General Association upon Evangelical principles and for Christian purposes.

The question proposed to the Convention was of this sort,—Whether they would form themselves into a General Association for the purpose of promoting ministerial acquaintance and brotherly love, and learn more perfectly the state of the churches and promote their prosperity.

This application proved wholly unsuccessful. The treatment however, which this subject received from the Convention is thought to have contributed to the growth and usefulness of the General Association.

churches." It was so altered as to read, "*That the above doctrines, understood by us to be distinctly those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*"

2. A connection similar to that formed with the General Association of Connecticut, was this year formed at the instance of the General Association of Massachusetts, both with the General Assembly of the Presbyterian church in the United States and also with the General Convention of Congregational and Presbyterian ministers of Vermont.

3. A Board of Commissioners for Foreign Missions was instituted by the General Association of Massachusetts. On the day before the meeting of the General Association, several clergymen met in Andover to consult upon the expediency of attempting to send missionaries to the heathen. It was stated that four young gentlemen in a course of theological studies were ready to devote themselves to the work of preaching the gospel to heathen nations, and that they would present themselves before the Association in the course of their meeting at Bradford. And now what shall be done? Shall we send them to England to put themselves under the direction and patronage of the London Missionary Society, or shall a Missionary Society be formed here, and the churches be called upon to defray the expense? Some doubted whether the churches would be induced to meet the necessary expenses, though the annual amount would be but a few thousand dollars, besides the outfit. One gentleman remarked that the churches would sustain the missionaries, if a Society were organized for the purpose of sending them forth, and that the contributions of the churches both for Foreign and Domestic Missions would be as our Saviour said, "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom." These deliberations resulted in a determination to make an effort in the General Association which was soon to meet at Bradford, to form a Foreign Missionary Society. Amongst others the following gentlemen were present at this meeting for consultation, viz. Rev. Dr. Spring of Newburyport, Rev. Professors Griffin, Woods, and Stuart, of Andover, Rev. Dr. Worcester of Salem, Rev. Peter Sanborn of Reading, and Rev. Thomas Snell of North Brookfield. Several other gentlemen were present, but their names have escaped the recollection of the writer. At the meeting of the General Association at Bradford, Messrs. Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, and Samuel Newell were introduced, and they presented a paper with their names subscribed, on the subject of a mission to the heathen. The business was committed to Rev. Dr. Spring, and Messrs. Hale and Worcester, who reported resolutions for instituting a Board of Commissioners for Foreign Missions, to consist of nine members, all in the first instance to be chosen by this General Association, and afterwards annually, five of them by this body, and four by the General Association of Connecticut.

This Report was unanimously accepted, and a Board of Commissioners was instituted by choosing the following gentlemen as members.

His Excellency John Treadwell, Esq., Governor of Connecticut; Rev. Timothy Dwight, D. D., President of Yale College; General Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, D. D., and Samuel H. Walley, Esq., of Massachusetts. Measures were provided for calling the first meeting of the Board.

Here was laid the foundation for the first systematic efforts made by the American churches to christianize the heathen in distant lands. In the incipient stages of the General Association, no one thought of a Foreign Missionary Society as one of its results. If it had never done any thing more than to form this plan of operation, whereby Christians can devote their substance, or themselves, or both, to the benevolent object of converting the heathen to God, it would not have existed in vain. But this body was not satisfied with establishing a Board of Commissioners for Foreign Missions; but has been uniformly a firm supporter of this cause, by devising measures and encouraging efforts to increase the contributions of the churches for the spread of the gospel. In view of the inadequacy of receipts to defray the necessary

expenses of the Board of Commissioners in their enlarged and extending operations, the General Association has been forward to pass such resolutions as were thought to be best calculated to stir up their brethren and the Christian public to the practice of greater liberality.

To promote the great object in view, a vote was passed, 1832, to recommend the first Monday in the year to be observed as a day of prayer for the conversion of the world, to all the churches connected with the body. This vote in substance was repeated the following year in concurrence with a vote of the General Assembly of the Presbyterian church.

Some idea may be formed of the missionary spirit of the Orthodox ministers in this State by the following abstract of several resolutions passed at different meetings of the General Association.

"We are impressed with the importance of observing the *Monthly Concert of Prayer*, and recommend that ministers make *special efforts* to render meetings interesting, and that the members of the churches be more punctual in attending them, to pour out fervent supplications to God for the effusions of his Spirit on the churches at home, and on missions abroad."

1833. "*Resolved*, That it is the duty of churches and individual Christians to aim at the publishment of the gospel among all nations, as soon as possible; and we regard it as of the highest importance to their *own spiritual prosperity*, that they practically recognize, and efficiently discharge this duty."

1834. "Recognizing the obligation and privilege of the followers of Christ to promote the evangelizing of the world, we rejoice in the openings of Providence for Missionary efforts in unevangelized countries, and in the advancing resources and operations of the American Board of Commissioners for Foreign Missions, and earnestly recommend the object and claims of the Board to the fervent prayer and increased patronage of our churches."

Domestic Missions.

The General Association of Massachusetts have taken a lively interest, and had an important agency in the affairs of Domestic Missions. In 1817, they appointed the following gentlemen a committee to consider the expediency of establishing a Domestic Missionary Society to assist feeble parishes in the State, viz.

Rev. Drs. Morse, Hyde and Worcester; Rev. Messrs. J. Edwards, T. Packard, T. M. Cooley, J. Woodbridge, T. Snell; Hon. N. Cleaveland, Hon. D. Waldo, Hon. S. Strong, and Hon. E. Starkweather.

This committee met at Northampton in October following, and after consultation, came to the unanimous conclusion that it was expedient to form a Domestic Missionary Society, and framed a constitution, which in their Report was presented to the General Association, at their next meeting, and was unanimously approved and adopted. By this constitution the General Association of Massachusetts, was made the Domestic Missionary Society. At each annual meeting of the Association they acted as a Domestic Missionary Society for such time as the business of the Society required. On this plan the Society existed and continued its operations till 1828, when it was merged in the Massachusetts Missionary Society. From this time they became one, under the name and charter of the latter, with the understanding that it should confine itself primarily to Domestic Missions in the State, become auxiliary to the American Home Missionary Society, and after supplying our own wants pay over the surplus funds to their Treasurer—that an annual sermon on the subject of Missions, followed with a contribution, be preached before the General Association by such person as they should appoint—and that three delegates from the Massachusetts Missionary Society sit as members of the General Association, and the same number from this body sit in the annual meetings of the Society.

Corresponding with this arrangement, the General Association recommended to all the District Associations in connection, that they form themselves into societies auxiliary to the Massachusetts Missionary Society for the purpose of sustaining the feeble churches. The following vote was passed in 1833: "That in view of the strong claims of the American Home Missionary Society to the

confidence and coöperation of the Christian community, claims founded on the wide extent of the field of its operations, the unity and comprehensiveness of its plan, the efficiency and success of its past labors,—its bearing on the literary, religious and civil interests of the country, and its ultimate influence on the destinies of the world—it be earnestly recommended to the Evangelical pastors and churches of this Commonwealth to put forth increased efforts the current year, for the support of the Society, and aim to raise, at least \$30,000 for this object." Additional resolutions were passed, in 1834 and '37, pressing the churches in the State 'not to cease from their labors, till every church in this land shall have a pastor, and every village, and settlement, and soul shall be brought under the power of the world to come.'

Education of Pious Young Men for the Ministry.

This subject has frequently been brought before the General Association, and resolutions from time to time have been passed by this body in relation to it. In 1833 it was

"*Resolved*, That, in view of the immense want of ministers to supply the destitute churches of this country, and to meet the increasing and imperative demand of the Home and Foreign Missionary Societies, and in view of the intimate and inseparable connection there is between the preaching of the gospel and the prosperity of every religious enterprise, it is the solemn duty of every minister to exert himself to find at least one young man, suitable to prepare for the ministrations of God's word and to induce him to commence immediately a course of education for the ministry."

In 1835, the Association

"*Resolved*, That in view of the great, increasing and urgent call for ministers to supply our own country and the world, it is the duty of the Christians of the Commonwealth of Massachusetts to make far greater efforts than they ever have made, to augment the number of suitably qualified ambassadors of the cross, by inducing pious young men of good talents to prepare for the ministry, and by contributing to the funds of the American Education Society for the aid of indigent students."

With ultimate reference to the same object, the Association has sustained by its recommendation the proposition to observe annually the last Thursday in February as a season of fasting and prayer for revivals of religion in our colleges. It has also passed the following resolution:

"Considering the great and increasing want of ministers of the gospel, to supply our own country and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the gospel, therefore,

"*Resolved*, That we cordially recommend the observance of the concert of prayer which is appointed on Tuesday following the first Monday of the month, to pray for the Society, for those under its patronage, and especially, that the Lord of the harvest will send forth laborers into his harvest."

The American Education Society has ever been dear to the ministers and churches connected with the General Association. This will appear from the interest they have taken in it. In the Twentieth Annual Report of the Society, the Secretary says, "Massachusetts, which is the seat of operation of the Society, contributes annually to this cause far more than any other State in the Union. She has raised for this object in various ways, nearly \$300,000. She has uniformly had at her Theological and Academical Institutions, more beneficiaries than any other State. Having as many educated ministers as she has thousands of souls within her borders, she knows by happy experience how to appreciate an able and faithful ministry. Two hundred and sixty-two young men in her institutions have received the patronage of the Society during the past year. The State is organized into fifteen auxiliaries, and has contributed the last year about \$20,000."

Bible Effort.

When it was proposed to supply all the families in the United States with the word of God in one year, the General Association took measures to have

this proposition sustained, and the good work accomplished, by stirring up the ministers and churches in the State to vigorous efforts and liberal contributions. This was in 1830; and in 1833 the Association passed the following resolution in support of the proposition. "That we will cheerfully consecrate our efforts and prayers in aid of the recent resolutions of the American Bible Society to carry forward the work of foreign supply, until the whole habitable earth is blessed with the word of life." This resolution was followed by another in 1834, pledging the efforts of the Body to lead those over whom they may have influence to perform their part towards the achievement of the great and truly glorious enterprize of supplying with the Bible, the whole accessible population of the earth within some definite period."

Moral Reform.

When the subject of moral reform was brought up in 1833, and discussed at great length by gentlemen of different views respecting the proper and best way of staying the progress of licentiousness and suppressing the evil, the General Association unanimously adopted the following resolution, viz: "That in view of the known and appalling increase of licentiousness and crime, and the signal interposition of divine Providence in awakening the attention of individual Christians and philanthropists to consider the causes and effects of the same, we regard the cause of moral reform as sustained and enforced by the most solemn and commanding claims of philanthropy, patriotism and religion,—and that we do most earnestly and especially recommend to all the ministers and members of churches to unite, and in the fear and love of God, use efficient and appropriate means to deepen and strengthen the foundations of virtue, and to roll back the tide of impurity and shame, which so fearfully exposes our land to the indignation and curse of Heaven."

Seamen.

Amongst other objects of Christian benevolence the General Association have remembered our seafaring brethren, and have passed various resolutions of which the following is the substance: "We feel a deep interest in the object of the Seamen's Friend Society, and regard its operations as having a direct and important bearing upon the conversion of the world.—We are much impressed with the importance of promoting the conversion of seamen to God, and recommend the foreign seamen's missions of the American Seamen's Friend Society to the support and prayers of the churches."

Colonization.

The General Association of Massachusetts from an early date took no small interest in the subject of colonizing the free people of color in their father-land. In 1819 they passed the following vote. "We entertain sentiments of the highest respect for the Society organized for the colonization of free blacks—most earnestly wish success to its noble and interesting objects; and assure the Directors of our coöperation, and beg them to persevere in the good work so favorably commenced." "We are deeply impressed with the obligations of Americans to make one great, united and persevering effort to elevate the intellectual and moral character of the descendants of Africa, and to qualify them for ministers and teachers, and for the various civil departments in the colonies;—no nation are under so great obligations to that injured people, or can be expected to provide for the instruction of the colonists." A few years after they resolved, "That it is expedient for the ministers of this Commonwealth to propose to their respective congregations to make a collection, annually, to aid the benevolent and Christian enterprise in which the American Colonization Society has embarked." 1832. "Deeply impressed with the high importance of the objects and claims of the American Colonization Society as it regards the suppression of the slave trade on the coast of Africa—the extension of the light of liberty and Christianity over that vast continent, and the exemption of our own country from the evils of slavery, we earnestly recommend

that philanthropic institution to the more fervent prayers, and more efficient patronage of the Christian public."

Slavery.

The views which the General Association of Massachusetts have entertained of slavery in the United States, and the influence they would wish to exert in respect to it, may be gathered from the following resolutions passed in 1834 and 1837. "*Resolved*, That the slavery existing in this country, is a violation of the fundamental principles of our national government—that those laws and usages in the slave-holding States, which withhold the Bible, as a book to be read, from the slave population, are inconsistent with the spirit of Christianity—that we deeply sympathize with our enslaved brethren, and commend their cause to the prayers of the Christian church, and that the efforts made for imparting instruction to the slaves, are regarded by us with lively hope and earnest prayers for their universal extension." "*Whereas*, Slavery, as it exists in our country, is a great moral and social evil, and—no man should feel indifferent respecting that which the God of heaven disapproves:—*Therefore, resolved*, That the assumed right of holding fellow-men in bondage, working them without wages, and buying and selling them as property, is obviously contrary to the principles of natural justice and the spirit of the gospel, offensive to God, oppressive to men, and ought to cease with the least possible delay."

Intemperance.

As early as 1811 the General Association enlisted in the cause of temperance, and appointed a large committee to operate with other committees from the General Assembly and the General Association of Connecticut, in devising measures to prevent some of the numerous and threatening mischiefs experienced throughout our country from the excessive use of spirituous liquors. To cure the community of intemperance, and remove its legion of evils by entire abstinence from the use of *even ardent* spirits, was a thought which probably had never yet entered the mind of the most discerning. The measures of 1811 resulted only in the formation of some moral societies around the land, whose object was limited to almost any use of ardent spirits short of intoxication. This effort greatly diminished the consumption of *distilled* liquors among the more sober and considerate part of the community, though it did nothing to reclaim the intemperate.

At the meeting of the General Association in Boston 1825 there was conversation amongst a few individuals of the body respecting some other and different efforts to stay the desolating march of intemperance. Nothing was done till the closing part of that year, when the American Temperance Society was formed; and in 1827, the General Association, for its support and prosperity, passed the following resolutions, viz: "That we cordially approve of the object and operations of the 'American Society for the Promotion of Temperance,' and earnestly hope that the practice of entire abstinence from the use of distilled liquors will become universal.—That we will abstain from the use of distilled liquors ourselves; that we will not have them used, except as a medicine in case of bodily infirmity, in our families; that we will not provide them as an article of entertainment for our friends; and that we will, in all suitable ways, discountenance the use of them in the community."

After a long and appropriate preamble setting forth the reasons of the resolution, the General Association in 1831 resolved, "That in our opinion, the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world.—And we deeply regret that any sober man, especially any member of a Christian church, should be found engaged in this destructive traffic." To this resolution I would subjoin the substance of several passed the following year:—"The traffic in ardent spirit as a drink is an *immorality*,—utterly inconsistent with a profession of the Christian religion,—those who continue to be engaged in it ought not to be admitted members of churches, and those who are members and continue in the traffic are violating

the principles and requirements of the Christian religion." In resolutions passed at subsequent meetings the sentiment was expressed, "that the exporting of ardent spirit to the unevangelized and partially civilized nations and tribes of men, is an immorality which ought to be reprobated and abandoned throughout the world—that the manufacture of ardent spirit and traffic in it is an immorality that disqualifies persons for church membership, and that the importing and exporting such liquor, and the renting of buildings to be occupied for the sale of it, ought to be universally abandoned."

Sabbath.

As early as 1815 the General Association attempted to check the progress of the great sin of desecrating the Sabbath, by raising their voice against the transportation and opening of the mail on that day. A petition to the Congress of the United States was drafted by a Committee, adopted by the body and ordered to be officially signed and transmitted.

Ten years after, when General Lafayette visited this country, and public military honors were paid him on the Lord's day, this Body passed and sent forth several resolutions presenting their views of the importance of the Christian Sabbath; how much we are indebted to its influence under God, for most of our invaluable blessings coming down to us from our pious ancestors; how ministers of the gospel, as the official guardians of public morals, should promote just views of this subject; how painful were their apprehensions in witnessing the growing indifference to the sanctity of the Sabbath, and especially in the public and repeated violations of this holy day, in paying honors to General Lafayette, which, at any other time, the whole community would have cheerfully paid him as a just tribute of respect.

Other resolutions were passed in 1828, which, among other things, "recommend to all the members of the several Associations connected with this body to abstain from travelling on the Sabbath for the accomplishment of ministerial exchanges, except in cases of necessity or mercy," and "that in every town they form Societies auxiliary to the General Union." The project of forming societies was an entire failure. Three years after, a second attempt was made by the General Association to have local societies formed for the better sanctification of the Sabbath, but with no greater success. In 1830 it was voted, "That, since the Sabbath is so seriously threatened by the assaults of irreligion and the encroachments of pleasure and business, it becomes the ministers and churches of our Lord Jesus Christ, to maintain a peculiar circumspection of conduct in the observance of that day, and to accustom their children and servants to abstain from secular business and recreations." In view of the desecration of the Sabbath, a day of humiliation and prayer was recommended at this time to the churches.

In consideration of the movements for business and pleasure on our sea-board, and rivers, and canals, and rail-roads, which threaten the prostration of this holy day and its influence in forming the character, and morals, and piety of the nation, the General Association passed several resolutions which they believed to be the best adapted to correct the evil; and which expressed among other sentiments, "that all efforts at reformation, which do not begin with the church of God and the Christian ministry, and include a greater strictness of personal, family and ministerial deportment on the Sabbath, a stricter education of children, the withholding of capital to be employed in violation of the Lord's day, must be in vain." This was accompanied with a recommendation to the ministers of Christ to preach on the subject of sanctifying the Sabbath.

Miscellaneous Subjects.

By proper resolutions at different times the General Association endeavored to sustain and encourage maternal associations, Sabbath schools, Bible classes, the moral and religious instruction of the young, the cause of education at the West, and the pastoral visitation of the churches in our own State, together with seasons of humiliation and prayer on various important and solemn occasions.

A Pastoral Address has been annually prepared, according to a stated rule

of the Body, and sent forth to the churches, ever since 1815. When the Lord's Supper began to be celebrated at the annual meeting of the General Association is not certain; it was not earlier than 1811 nor later than 1817.

Repeated efforts were made with but very little success, till after 1819, to obtain full and correct statistics of our churches, and after all, they are still very incomplete. Many of the deficiencies have arisen from the very frequent change of pastors.

Itinerants.

Itinerant agents, and lecturers upon various subjects, and evangelists for the promotion of religious revivals, became so numerous, and the effects of their operations so injurious to the churches, that in 1836, the General Association with great unanimity passed several resolutions expressive of their views of this subject. These resolutions embrace amongst others the following sentiments, "That while the unrestricted liberty of speech and of the press should be maintained at all hazards, they do not admit an obligation on the community to hear or read *all* that associations or individuals may volunteer to speak or print, or an obligation upon the pastors of the churches to admit into their pulpits all those preachers or speakers who may desire to address the people; that the operations of itinerant agents and lecturers on topics most appropriately within the sphere of pastoral instruction, and of pastoral dictation as to time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, and fatal to the peace and good order of the churches, that an order of itinerating evangelists for the promotion of revivals, cannot be reconciled with the respect and influence indispensable to the usefulness and stability of the stated ministry of the gospel, and that such innovations should be discountenanced by ministers and churches."

Committee of Union.

In 1818 a Committee was appointed to meet committees from other ecclesiastical bodies in New England, "for the purpose of inquiring whether any, and if any, what method can be devised, in which those bodies may more effectually coöperate for the advancement of the Redeemer's kingdom." This committee reported, "that it is expedient, that a delegation of three persons be appointed from each of those ecclesiastical bodies annually to meet in joint committee, to be called, *The Committee of Union*, to deliberate on subjects of general interest to the churches of New England and to digest and recommend measures for the promotion of their common prosperity and for the advancement of the Redeemer's kingdom generally." The Committee of Union held two meetings, and finally recommended to their respective bodies that it be discontinued, since it would probably accomplish no important purpose, which was accordingly done.

Consociation.

One thing in particular, which for a time hindered the early growth of the General Association, was the report of a committee appointed 1814 to take into consideration an ancient document that recommended to the churches of Massachusetts, that they be consociated. The Report of the Committee recommended the same, with certain modifications. This occasioned the withdrawal of one or more Associations which had united with the Body, and probably prevented for a time several others from uniting with it. The final disposal of the subject was this: "The Association, believing the Report to accord in its general principles with the examples and precepts of the New Testament, will make no objection to its adoption by ministers and churches who wish to organize themselves into Consociations upon the general principles of the Report." But no such organization was the result of the measure. And perhaps this is in part to be attributed to the fact, that about this time there was a developement of Unitarianism, which was soon followed with a discontinuance of acts of ministerial and ecclesiastical fellowship, between the Orthodox and Unitarians.

Committee to certify the standing of Ministers.

In the year 1826, when the General Association met in Fitchburg, they passed a vote, appointing a committee to certify the character and standing of ministers travelling from this into other States of the Union, embracing one individual from each District Association. The following ministers were then appointed on the committee, viz. Rev. Samuel Shepard, D. D. of Lenox; Rev. Jonathan L. Pomeroy of Worthington; Rev. Theophilus Packard, D. D. of Shelburne; Rev. Mark Tucker of Northampton; Rev. Samuel Osgood of Springfield; Rev. Micah Stone of Brookfield; Rev. John Nelson of Leicester; Rev. Samuel Austin, D. D. of Worcester; Rev. Cyrus Mann of Westminster; Rev. Justin Edwards of Andover; Rev. Joshua Dodge of Haverhill; Rev. Brown Emerson of Salem; Rev. Lyman Beecher, D. D. of Boston; Rev. John Codman, D. D. of Dorchester; Rev. Sylvester Holmes of New Bedford; and Rev. Enoch Pratt of Barnstable.

Southern States.

The feelings toward the South cherished by the Orthodox ministers of Massachusetts may be seen in the following facts: In 1833 a gentleman from Virginia appeared before the General Association as an Agent of the Theological Seminary of the Synod of South Carolina and Georgia, and presented the claims of that Institution. This occasioned the following resolution:

“Resolved, That this Association, in view of the spiritual wants of the southern portion of our country, do recommend to the churches of Massachusetts, that they render such pecuniary assistance as they may feel able to do, in the establishment of a Professorship of Christian Theology in that Seminary.” The Association having been addressed upon the subject, by an Agent for that object, it was unanimously voted, “That we regard the enterprize of supplying the *Southern States* with Sabbath Schools, with the deepest interest, and cordially commend the Agent to the sympathies, prayers and charities of the churches; and while we bid him God speed in this great work, we will cheerfully welcome him to our homes and our congregations.”

Congregational Union of England and Wales.

In 1831 a correspondence was opened by the Congregational Union of England and Wales with the Secretary, upon the subject of a mutual delegation. This correspondence was followed with a delegation from that body consisting of two beloved brethren, Rev. Drs. Reed and Matheson in 1834. In 1835 Rev. Drs. Codman and Humphrey were commissioned to visit England as the delegates of the General Association of Massachusetts. Having discharged the duties of their commission, they made their report in 1836 much to the gratification of the Body they represented. This friendly intercourse with our trans-Atlantic brethren is expected to be continued by an alternate delegation as often as circumstances may render it expedient and desirable.

Exiled Churches.

Many Orthodox churches in Massachusetts, as is well known, have been obliged to leave the houses where their fathers worshipped, or sit under the preaching which they disapprove. In 1833 a committee consisting of one from each Association connected with this body, was raised, to report to the chairman, facts on this painful subject, within their respective limits, and he was to prepare a condensed report to be presented to the General Association at a future meeting. This able and interesting paper was presented in 1836, for the disposal of the Body. At some future period, this important document may throw great light upon the history of our churches during the first half of the 19th century.

Narratives of the State of Religion.

Since one object of the General Association was to learn the state of religion through the land, especially in this Commonwealth, there has been, almost from

the beginning, a written account of this subject publicly read by the delegation from every District Association, and also from every foreign body. All these accounts go to a committee, who make a condensed report, which is subject to the revision of the Body, and is published in connection with the minutes of the annual meeting. All the churches have of course a knowledge of special revivals in the land, and also of special calamities on any portion of our Zion; while the Pastoral Letter is designed to awaken their attention to their faults, their dangers, and their duty.

Object Secured.

The formation of the General Association has more than answered the expectation of its early friends. It has greatly contributed to the better acquaintance of ministers with each other through the State and nation—called forth their sympathies for each other in their trials—united their counsels, their prayers and their measures to prevent evil and achieve good, and by harmonious action has vastly increased their *Christian* influence in the community. While it has contributed to the progress of reformation and truth, it has produced a greater uniformity of views on most important subjects of general interest;—and while it has pressed forward the too cautious and backward to duty, it has served to restrain the naturally rash and headstrong. More has already been achieved in the cause of truth, virtue and benevolence, than could have been anticipated without the influence and efforts of the General Association of Massachusetts.

The following Table shows the several places where the General Association has met, the time when, together with the Names of the Moderators, and Scribes, and Preachers.

<i>Time.</i>	<i>Place.</i>	<i>Moderators.</i> <i>Rev. Messrs.</i>	<i>Scribes.</i> <i>Rev. Messrs.</i>	<i>Preachers.</i> <i>Rev. Messrs.</i>
1803, June,	Northampton,			
1804, June,	Hardwick,	Joseph Lee,		
1805, June,	Washington,			
1806, June,	Hatfield,			
1807, June,	Windsor,	Stephen West, D. D.	Samuel Austin, D. D.	Joshua Spaulding.
1808, June,	Worcester,	Joseph Lee,	Alvan Hyde, D. D.	Asahel Huntington.
1809, June,	Newburyport,	Joseph Lyman, D. D.	Leonard Woods, D. D.	Samuel Austin, D. D.
1810, June,	Bradford,	Manasseh Cutler, LL. D.	Samuel Worcester, D. D.	Nathaniel Turner.
1811, June,	Salem,	Samuel Taggart,	Alvan Hyde, D. D.	R. S. Storrs.
1812, June,	Westfield,	Samuel Austin, D. D.	Payson Williston,	Jonathan Allen.
1813, June,	Conway,	Ebenezer Fitch, D. D.	Samuel Worcester, D. D.	Samuel Worcester, D. D.
1814, June,	Dorchester,	Jedediah Morse, D. D.	John Keep,	Thomas Snell, D. D.
1815, June,	Royalston,	Joseph Lyman, D. D.	James Murdock, D. D.	John Codman, D. D.
1816, June,	Leicester,	Ebenezer Porter, D. D.	Samuel Mead,	
1817, June,	Belchertown,	Theoph. Packard, D. D.	William Bascom,	John Bullard.
1818, June,	Middlefield,	Joseph Lyman, D. D.	John Keep,	Joseph Lyman, D. D.
1819, June,	Pittsfield,	Samuel Shepard, D. D.	S. E. Dwight, D. D.	John Smith, D. D., Mo.
1820, June,	Beverly,	Theoph. Packard, D. D.	Eliakim Phelps,	Roswell Hawks.
1821, June,	Haverhill,	Warren Fay, D. D.	E. Cornelius, D. D.	Thomas Andros.
1822, June,	Springfield,	Heman Humphrey, D. D.	Alfred Ely, D. D.	John H. Rice, D. D., Va.
1823, June,	New Bedford,	Samuel Walker,	Justin Edwards, D. D.	D. D. Field, D. D.
1824, June,	Ashfield,	Oliver Cobb, D. D.	B. B. Wisner, D. D.	D. L. Hunn.
1825, June,	Boston,	Ebenezer Porter, D. D.	John Woodbridge, D. D.	John Nelson.
1826, June,	Fitchburg,	John Fiske,	Warren Fay, D. D.	Thomas Shepard.
1827, June,	Worcester,	Samuel Osgood, D. D.	Enoch Pond, D. D.	Samuel Sewall.
1828, June,	Falmouth,	Nathan Perkins,	Luther F. Dimmick,	Lyman Beecher, D. D.
1829, June,	Andover,	Warren Fay, D. D.	Ebenezer Burgess, D. D.	Joseph Goffe.
1830, June,	Groton,	D. D. Field, D. D.	Calvin Hitchcock,	Isaac Braman.
1831, June,	Taunton,	John Codman, D. D.	David Oliphant,	Samuel Osgood, D. D.
1832, June,	Northampton,	Joseph Chickering,	Parsons Cooke,	Dudley Phelps.
1833, June,	Dorchester,	Jonathan Greenleaf,	John P. Cleaveland,	Joseph Vaill.
1834, June,	Lee,	Samuel Shepard, D. D.	Milton Badger,	Samuel Lee.
1835, June,	Framingham,	Sylvester Holmes,	Warren Fay, D. D.	
1836, June,	Worthington,	John Brown, D. D.	S. M. Worcester,	Heman Humphrey, D. D.
1837, June,	North Brookfield,	John Codman, D. D.	George W. Blagdon,	Henry Adams.
1838, June,	New Bedford,	Luther Sheldon,	John S. C. Abbott,	Ebenezer Perkins.

Secretaries.

1804 ENOCH HALE 1824.

1824 THOMAS SNELL.

The General Association is composed of Delegates from the following Bodies, viz.

22 District Associations in the State.

Berkshire Association
Hampshire Central Association
Hampden Association
Franklin Association
Brookfield Association
Harmony Association
Worcester Central Association
Worcester North Association
Middlesex Union Association
Middlesex South Association
Woburn Association
Andover Association
Essex North Association
Salem and Vicinity Association
Suffolk North Association
Suffolk South Association
Norfolk Association
Taunton Association

Old Colony Association
Pilgrim Association
Vineyard Sound Association
Brewster Association

Massachusetts Missionary Society.

Foreign Bodies.

General Assembly of Presbyterian Church
General Association of Connecticut
General Convention of Vermont
General Association of New Hampshire
General Conference of Maine
Evangelical Consociation of Rhode Island
General Association of New York
Congregational Union of England and Wales

Number of churches in the State, whose pastors are represented in the General Association, is 340.

LIST OF MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF MASSACHUSETTS, JUNE, 1838.

[The following list has been prepared from the last published minutes of the Association.—w. c. stands for without a charge, and s. s. stated supply. A few alterations which have taken place since the meeting, have been made.]

Berkshire Association.

Ezekiel Russell, Adams, North.
Joseph L. Mills, Becket.
Harper Boice, Dalton.
Saul Clark, Egremont.
J. W. Turner, Great Barrington.
William A. Hawley, Hinsdale.
R. S. Cook, Lanesborough.
Samuel Shepard, D. D., Lenox.
Samuel Utley, New Marlborough, South.
Joseph Knight, Peru.
H. N. Brinsmade, Pittsfield.
Platt T. Holley, Sandisfield.
James Bradford, Sheffield.
Tertius S. Clarke, Stockbridge.
Alvah C. Page, Tyringham.
Philetus Clark, Windsor, 1st.
J. N. Danforth, w. c.
Albert Smith, w. c.

Hampshire Association.

Josiah Bent, Amherst, 1st.
Nathan Perkins, Amherst, 2d.
Gideon Dana, Amherst, South.
Heman Humphrey, D. D., Amherst Coll.
Jared Reid, Belchertown.
Israel G. Rose, Chesterfield.
Payson Williston, East Hampton.
William Bement, do.
John Whiton, Enfield.
John C. Thompson, Goshen.
Eli Moody, Granby, East.
Joseph H. Patrick, Greenwich.
John Brown, D. D., Hadley.
Ebenezer Brown, Hadley, Upper Mills.
John H. Bisbee, Middlefield.
Charles E. Wiley, Northampton.
John Mitchell, Northampton, Edwards Chh.
Luke Spofford, s. s., Pelham.
Dana Goodsell, Plainfield.
Job Cushman, Prescott.
Joseph D. Condit, South Hadley.
William Tyler, South Hadley Canal.
Morris E. White, Southampton.
Amos Drury, Westhampton.
John Ferguson, Whately.
William Lusk, Williamsburgh.
Henry Adams, Worthington.

Hampden Association.

C. J. Hinsdale, Blandford.
T. M. Cooley, D. D., Granville, East.
Henry Eddy, Granville, Middle.
Hubbard Beebe, Longmeadow.
Martin Tupper, do. East.
Alfred Ely, D. D., Monson.
Caleb Knight, Montgomery.
Samuel Backus, Palmer.
Thomas Fletcher, Southwick.
S. Osgood, D. D., Springfield, 1st Society.
E. B. Wright, do. 2d do.
A. C. Baldwin, do. Hill.
Dorus Clark, do. Chickopee.
Sumner G. Clapp, do. Cabotville.
Isaac Knapp, Westfield.
Emerson Davis, do.
Hervey Smith, West Springfield, Ireland.
Reuben S. Hazen, do. Agawam.
Calvin Foote, do. Feeding Hills.
John Bowers, Wilbraham, North.
David R. Austin, w. c., Monson.

Franklin Association.

Burr Baldwin, Ashfield.
Bancroft Fowler, Bernardston.
Benjamin F. Clarke, Buckland.
Stephen T. Allen, Charlemont.
Horatio Flagg, Colerain.
M. G. Wheeler, Conway.
Pomroy Belden, s. s., Deerfield.
Josiah W. Canning, s. s., Gill.
Amariah Chandler, Greenfield.
Samuel Washburn, do. 2d Parish.
Tyler Thatcher, Hawley, East.
Theop. Packard, Jr., s. s., Hawley, West.
Moses Miller, Heath.
Erastus Curtiss, New Salem.
J. H. Lombard, Northfield.
Andrew Govan, s. s., Rowe.
Theop. Packard, D. D., Shelburne.
Theop. Packard, Jr., do.
William M. Richards, South Deerfield.
Solomon B. Ingram, Sunderland.
Roger C. Hatch, Warwick.
Salmon Bennett, Wendell.

Brookfield Association.

Thomas Snell, D. D., Brookfield, North.
Francis Horton, Brookfield, West.

Micah Stone, Brookfield.
 Washington A. Nichols, Brookfield.
 John Fiske, New Braintree.
 Daniel Tomlinson, Oakham.
 James Kimball, do.
 Eber Carpenter, Southbridge.
 Joseph S. Clark, Sturbridge.
 Levi Packard, Spencer.
 J. E. Woodbridge, Ware Village.
 Samuel A. Fay, Barre.
 William Eaton, Hardwick.
 Isaac R. Barbour, Charlton.
 Walter Follett, Dudley.
 Joseph Vaill, Brimfield.
 George Trask, Warren.
 James Sanford, Holland.
 Amasa Dewey, Petersham, Storrsville.

Harmony Association.

David Holman, Douglass, 1st Church.
 John Wilde, Grafton.
 Nathaniel Beach, Millbury, West.
 D. A. Grosvenor, Uxbridge.
 Hiram A. Tracy, Sutton.
 Charles Forbush, Northbridge.
 Kiusman Atkinson, s. s., Millville.
 C. B. Kittredge, Westborough.
 Michael Burditt, Northbridge Village.
 Seth Chapin, s. s., Slatersville, R. I.
 Thomas Edwards, Mendon
 Benjamin Wood, Upton.

Worcester Central Association.

Minor G. Pratt, Auburn.
 William H. Sanford, Boylston.
 John Boardman, East Douglass.
 William P. Paine, Holden.
 Samuel Gay, Hubbardston.
 John Nelson, Leicester.
 S. G. Buckingham, Millbury Village.
 Horatio Bardwell, Oxford.
 J. D. Farnsworth, Paxton.
 Elijah Demond, Princeton.
 Josiah Clark, Rutland.
 George Allen, Shrewsbury.
 Brown Emerson, West Boylston.
 R. A. Miller, Worcester.
 David Peabody, Worcester, Calvinist.

Worcester North Association.

Cyrus Mann, Westminster.
 Sumner Lincoln, Gardner.
 George Goodyear, Ashburnham.
 Lewis Sabin, Templeton.
 Alexander Lovell, Phillipston.
 Ebenezer Perkins, Royalston.
 John Stone, s. s., do. South.
 Mr. Smith, s. s., Athol.
 D. O. Morton, Winchendon.

Middlesex Union Association.

James T. Woodbury, Acton.
 John S. Davenport, Bolton.
 Joseph W. Cross, Boxboro'.
 Preserved Smith, Carlisle.
 Levi Brigham, Dunstable.
 E. W. Bullard, Fitchburg.
 Dudley Phelps, Groton.
 George Fisher, Harvard.
 O. G. Hubbard, Leominster.
 Eli W. Harrington, Lunenburg.
 James Howe, Pepperell.
 Hope Brown, Shirley.
 David Stowell, Townsend.
 Leonard Luce, Westford.

Middlesex South Association.

Daniel H. Emerson, Northboro'.
 Ebenezer Newhall, Lincoln.
 John Wilder, Concord.
 David Brigham, Framingham.
 John Storrs, Holliston.
 J. W. Sessions, West Needham.
 Sewall Harding, Medway, 1st.
 Lavius Hyde, Wayland.
 Isaac Howford, Saxonville.
 Jacob Cummings, Southboro'.
 William Allen, Sudbury.
 John N. Goodhue, Marlborough.
 Edmund Douse, Sherburne.
 D. T. Smith, w. c.
 James M'Intire, w. c.

Woburn Association.

Samuel Sewall, Burlington.
 Jacob Coggin, Tewksbury.
 Joseph Bennett, Woburn.
 Aaron Pickett, Reading.
 Jonathan Leavitt, Bedford.
 Joseph Haven, Billerica.
 Francis Norwood, Wilmington.
 Reuben Emerson, South Reading.

Andover Association.

L. I. Langstroth, Andover, South Parish.
 S. C. Jackson, do. West do.
 Jesse Page, do. North do.
 Justin Edwards, D.D., do. Theo. Sem'y
 A. Blanchard, Lowell, 1st Cong. Church.
 U. C. Burnap, do. 2d do.
 Tobias Pinkham, Dracut, West Church.
 S. G. Pierce, Methuen, 1st Cong. Chh.
 John Orcutt, Reading, North Parish.
 W. S. Coggin, Boxford.
 Ralph Emerson, D. D., w. c., Andover.

Essex North Association.

L. W. Clark, Amesbury, West.
 S. H. Keeler, do. Mills.
 James B. Hadley, do. and Salisbury.
 Nathan Munroe, Bradford, West.
 Gardiner B. Perry, do. East.
 Henry Durant, Newbury, Byfield Parish.
 S. H. Peckham, Haverhill, North.
 J. R. Cushing, do. East.
 Abijah Cross, do. West.
 D. T. Kimball, Ipswich.
 Leonard Withington, Newbury.
 John C. March, Newbury, Belleville.
 L. F. Dimmick, Newburyport, N. Church.
 Randolph Campbell, do. Temple St. Chh.
 W. Holbrook, Rowley, 1st Parish.
 Isaac Brame, do. 2d do.
 Benjamin Sawyer, Salisbury, R. Hill.
 J. Q. A. Edgell, W. Newbury.

Salem and Vicinity Association.

J. Abbott, Beverly, 3d Church.
 John Foote, do. 4th do.
 Wm. Bushnell, do. Washington Street.
 M. P. Braman, Danvers, North.
 H. G. Park, do. South.
 Robert Crowell, Essex.
 Wakefield Gale, Gloucester, 5th Church.
 C. M. Nichols, do. Evang. Chh.
 G. W. Kelley, Hamilton.
 Daniel Fitz, Ipswich, South.
 Parsons Cooke, Lynn.
 Henry S. Green, Lynnfield.
 S. M. Emerson, Manchester.
 M. A. H. Niles, Marblehead.
 Forrest Jefferds, Middleton.

S. M. Worcester, Salem, Tabernacle Chh.
 B. Emerson, D. D., do. 3d Cong. Chh.
 C. F. Torrey, do. Howard St. Chh.
 A. J. Sessions, do. Crombie St. Chh.
 Moses Sawyer, Saugus.
 J. F. M'Ewen, Topsfield.
 Daniel Mansfield, Wenham.

Suffolk North Association.

Wm. Jenks, D. D., Boston, Green St.
 George W. Blagden, do. Old South.
 J. H. Towne, do. Salem St.
 Hubbard Winslow, do. Bowdoin St.
 William M. Rogers, do. Franklin St.
 William W. Newell, do. East Boston.
 John A. Albro, Cambridge.
 William A. Stearns, Cambridgeport.
 Warren Fay, D. D., Charlestown.
 Dan'l Crosby, Charlestown, Winthrop Chh.
 A. W. M'Clure, Malden.
 A. R. Baker, Medford.
 J. Homer, D. D., Newton.
 James Bates, do.
 L. Gilbert, do. 2d.
 J. Whitney, Waltham.
 Rufus Anderson, D. D., w. c., Roxbury.
 Jared Curtis, w. c., Charlestown.
 L. Ives Hoadley, w. c., do.
 Asa Bullard, w. c., Boston.
 Seth Bliss, w. c., do.

Suffolk South Association.

Artemas Boies, Boston, Pine Street.
 Nehemiah Adams, do. Essex Street.
 Silas Aiken, do. Park Street.
 D. M. Lord, do. Mariner's.
 Charles Fitch, do. Free.
 J. H. Fairchild, do. Phillips.
 Samuel Lamson, Brighton.
 Ebenezer Burgess, D. D., Dedham.
 J. S. C. Abbott, Roxbury.
 Christopher Marsh, Roxbury, West.
 Asahel Bigelow, Walpole.
 William Cogswell, D. D., w. c., Boston.
 Louis Dwight, w. c., do.
 David Greene, w. c., Roxbury.
 Jacob Abbott, w. c., do.
 Stephen S. Smith, w. c., do.

Norfolk Association.

James W. Ward, Abington.
 R. S. Storrs, D. D., Braintree.
 Lyman Matthews, do. South.
 Jonas Perkins, Braintree and Weymouth.
 Ebenezer Gay, Bridgewater.
 Martin Moore, Cohasset.
 Calvin Durfee, Dedham, South.
 John Codman, D. D., Dorchester.
 Luther Sheldon, Easton.
 Baalis Sanford, E. and W. Bridgewater.
 Abel G. Duncan, Hanover.
 S. W. Cozzens, Milton.
 Paul Couch, Bridgewater, North.
 John Dwight, do. South.
 William M. Cornell, Quincy.
 Calvin Hitchcock, Randolph.
 L. R. Eastman, Sharon.
 Joshua Emery, Weymouth.

Taunton Association.

J. Crane, Jr., Attleboro'.
 Benjamin Ober, do. West.
 J. U. Parsons, Berkley.
 John Shaw, Dighton.
 Orin Fowler, Fall River.
 Philip Colby, Middleborough, North.
 E. W. Robinson, Middleboro', Assonet.
 Homer Barrows, do. Taunton Par.

W. J. Breed, Nantucket.
 Cyrus W. Allen, Norton.
 C. Blodgett, Pawtucket.
 Enoch Sanford, Raynham.
 John C. Paine, Rehoboth.
 S. Raymond.
 J. O. Barney, Seekonk.
 Erastus Maltby, Taunton.
 S. H. Emery, do. Spring Street.
 Alvan Cobb, do. West.

Old Colony Association.

Sylvester Holmes, New Bedford, North.
 James A. Roberts, do. Trinitarian.
 Daniel C. Burt, do. 1st Church.
 William Gould, Fairhaven.
 Jonathan Bigelow, Rochester, Centre.
 Thos. Robbins, D. D., do. Mattapoissett.
 Oliver Cobb, D. D., do. Sippican.
 Isaac Briggs, do. North.
 Samuel Nott, Jr., Wareham.
 Israel W. Putnam, Middleboro', 1st Chh.

Pilgrim Association.

Elijah Dexter, Plympton.
 Gaius Conant, Plymouth, 2d Parish.
 Robert B. Hall, do. 3d Parish.
 Benj. Whitmore, do. 4th Parish.
 Paul Jewett, Carver.
 Emerson Paine, Halifax.
 Elbridge G. Howe, Marshfield, North.
 Ethan Smith, w. c.
 Timothy Davis, w. c.
 F. V. Howland, w. c.
 John Shaw, w. c.

Vineyard Sound Association.

William Marchant, Barnstable, South.
 Alfred Greenwood, do. West.
 James Thomas, s. s., Edgartown.
 H. B. Hooker, Falmouth.
 J. Pike, s. s., do. North.
 Wm. Harlow, s. s., do. East.
 Phineas Fish, Marshpee.
 Asahel Cobb, Sandwich.
 Ebenezer Chase, West Tisbury.

Brewster Association.

Samuel Williams, Brewster.
 John A. Vinton, Chatham.
 Philander Shaw, Eastham.
 Stillman Pratt, Orleans.
 Charles Boyter, Truro.
 S. Hardy, Wellfleet, South.
 Nathanael Cogswell, Yarmouth.

RECAPITULATION.

Associations.	Parishes.	Members.
Berkshire.....	31	10
Hampshire.....	34	27
Hampden.....	34	21
Franklin.....	34	23
Brookfield.....	18	19
Harmony.....	12	12
Worcester Central.....	17	15
Worcester North.....	9	9
Middlesex Union.....	15	14
Middlesex South.....	16	14
Woburn.....	10	9
Andover.....	12	11
Essex North.....	22	10
Salem and Vicinity.....	22	22
North Suffolk.....	15	21
South Suffolk.....	11	10
Norfolk.....	21	18
Taunton and Vicinity.....	18	18
Old Colony.....	11	10
Pilgrim.....	11	11
Vineyard Sound.....	11	9
Brewster.....	12	7
Total, 23.....	376	340

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Barlington, Ms.]

[Continued from page 55.]

Churches, when gathered ; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or resigned.	Died.	An. Æt.	Authorities. Brief Remarks.
CAMBRIDGE; Church of, 1633, Thomas Hooker Samuel Stone	Marfield, Lelc. Eng. Hartford, Eng.	about 1586	C. U. Eng. C. U. Eng.	Oct. 11, 1633 (5) Oct. 11, 1633 (5)		July 7, 1647 July 20, 1663		(1) History of, by Rev. Abiel Holmes, D. D. (2) Removed to Hartford, Ct. 1638. (3) Holmes's Hist. p. 15, note. (4) Mather's Magnalia, B. iii. (5) Winthrop's History, by Savage, vol. i.
First Church, Feb. 1, 1636 Thomas Shepard Jonathan Mitchel Urian Oakes Nathanael Gookin William Brattle Nath. Appleton, D.D. Timothy Hilliard Abiel Holmes, D.D. Nebemiah Adams John Adams Albro	[Eng- Towcester, N. Hptonsh. Halifax, Yorksh. Eng. Eng. (6) Cambridge Boston Ipswich Kensington, N. H. Woodstock, Ct. Salem Newport, R. I.	Nov. 5, 1605 1624 about 1631 (5) Oct. 22, 1656 (6) Nov. 22, 1662 (7) Dec. 9, 1693 1746 Dec. 24, 1763 Feb. 19, 1806 Aug. 13, 1800	C. U. Eng. H. U. 1647 H. U. 1649 H. U. 1675 H. U. 1680 H. U. 1712 H. U. 1764 Y. C. 1783 H. U. 1826 Y.C.1827(n	1636 1650 (5) 1671 (5) 1682 1696 1717 1783 1792 1829 April 15, 1835 (8)		Aug. 25, 1649(3) July 9, 1668 July 25, 1681 Aug. 7, 1692 Feb. 15, 1717 Feb. 9, 1784 May 9, 1790 June 4, 1837(9)	44 44 50 36 55 91 44 74	(1) Winthrop's Hist. vol. i. (2) Shepard's Autobiography. (3) Mather's Magnalia, B. iii. (4) Mather's Magnalia, B. iv. (5) Holmes's Hist. (6) Farmer's General. Reg. (7) Sewall's Journ., Jan. 8, 1718. (8) Rev. Dr. Holmes. (9) Boston Recorder, June 9. (10) Rev. Mr. Adams. (11) Rev. Mr. Albro.
Church of First Parish William Newell	Littleton	Feb. 25, 1807	H. U. 1824	May 19, 1830 (2)				(1) Rev. Mr. Gannett, Cambridge- port. (2) Rev. Mr. Newell's Farewell and Dedication Discourses.
University Church, Nov. 6, 1814 (1) J. T. Kirkland, D.D. (2) Henry Ware, D. D.	Little Falls, N. Y. Sherburne	Aug. 17, April 1, 1770 1764	H. U. 1789 H. U. 1785	Nov. 6, 1814 (1) Nov. 6, 1814	Apr. 2, 1828 (1)			(1) Rev. Dr. Ware, Sen. (2) Allen's Blog., Rev. S. Kirkland.

<i>First Ch. Camb. port.</i> Nov. 18, 1808 (1) Thomas B. Gannett (1) Artemas B. Muzzy (2)	Cambridge Lexington	Feb. 20, Sept. 21,	1789 1802	H. U. 1809 H. U. 1824	Jan. 19, Jan. 1,	1814 1884	May 1, 1838	(1) Rev. Mr. Gannett. (3) Rev. Mr. Muzzy.
<i>Evang. Cong. Ch.</i> Sept. 20, 1827 (1) David Perry (2) William A. Stearns (1)	Worcester Bedford	July 26, March 17,	1798 1805	D. C. 1824 H. U. 1827	April 23, Dec. 14,	1829 (1) 1831	Oct. 18, 1830 (1)	(1) Rev. Mr. Stearns. (3) Rev. Mr. Perry.
<i>East Cambridge Ch.</i> March 3, 1823 (1) Warren Burton (2) James D. Green (1)	Wilton, N. H. Malden	Nov. 23, Sept. 8,	1800 1798	H. U. 1821 H. U. 1817	March 5, Jan. 6,	1828 1830	June 7, 1829	(1) Rev. Mr. Green. (3) Rev. Mr. Burton.
CONCORD; <i>First Church,</i> July 5, 1636 (1) Peter Bulkeley (2) John Jones (3) Edward Bulkeley (4) Joseph Estabrook (4) John Whiting (4) Daniel Bliss (5) William Emerson (5) Ezra Ripley, D. D. (5) Hersey B. Goodwin (5) Barzillai Frost (7)	England England England England England England England England England England England England	Jan. 31, June 20, Jan. May 21, May 1, Aug. 18, June 18,	1582-3 1681 1715 1743 1751 1805 1804	C. U. Eng. H. U. 1664 H. U. 1700 Y. C. 1732 H. U. 1761 H. U. 1776 H. U. 1826 H. U. 1830	April 6, April 6, May 14, March 7, Jan. 1, Nov. 11, Feb. 17, Feb. 1,	1637 (2) 1637 (2) 1659 1667 1712 1739 1766 1778 1830 1837	March 9, 1659 77 about 1664 (n) 70 ab. Jan. 2, 1696 Sept. 16, 1711 71 May 4, 1752 71 May 11, 1764 50 Oct. 20, 1776 34 July 9, 1836 (6) 31	(1) History of, by Lemuel Shattuck, Esq. (3) Winthrop's History. (3) Mather's Magnalia, B. III. (4) Shattuck's Hist. ch. x. (5) Shattuck's Hist. ch. xl. (6) Rev. Mr. Ripley, Waltham. (7) Rev. Mr. Frost.
<i>Trinitarian Church,</i> June 5, 1826 (1) Dan'l S. Southmayd (2) John Wilder (1)	Castleton, Vt. Attleborough	Feb. 11, Sept. 12,	1802 1796	M. C. 1822 B. U. 1822	April 25, Aug. 7,	1827 (1) 1833	June 15, 1832 (1) 1833	(1) Rev. Mr. Wilder. (2) Shattuck's Hist. ch. xl. (3) American Quarterly Register, May, 1837. "Deaths," &c.
SUDBURY; <i>Church of,</i> about 1640 (1) Edmund Browne (2)	England	Aug.				1640	June 22, 1678 (3)	(1) MS. Hist. of, by Thos. Stearns, M. D. (3) Rev. Mr. Harbord. (5) Dr. Thos. Stearns, from Town Records.

Churches, when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	An. M.	Authorities. Brief Remarks.
James Sherman Israel Loring Jacob Bigelow Timothy Hilliard Rufus Hurlbut	(2) pr. Watertown (n) (2) Hull (2) Waltham (2) Kensington, N. H. (5) (2) Southampton	April 6, 1682 (4) March 2, 1743 April 21, 1787	H. U. 1701 H. U. 1766 H. U. 1809 H. U. 1813	pr. Nov. 20, Nov. 11, June 1, Feb. 26,	May 22, 1705 Sept. 26, 1815	March 3, 1718 March 9, 1772 Sept. 6, 1816	90 74	(2) Rev. Mr. Hurlbut. (3) Dr. Thomas Stearns from Town Records. (4) Allen's Blog. (5) Abr. Hilliard, Esq. Cambridge.
WOBURN; Church of, Aug. 14, 1642	(1)							(1) Dedication Sermon, 1806, by Rev. Joseph Chickering.
Thomas Carter Jabez Fox John Fox Edward Jackson Josiah Sherman Samuel Sargeant Joseph Chickering Joseph Bennett	(2) (3) (n) (n) (6) (8) (9) (10) (11)	England pr. Cambridge pr. Woburn Newton Watertown Worcester Dedham Framingham	H. U. 1665 H. U. 1698 H. U. 1719 N.J.C. 1754 D. C. 1783 H. U. 1799 H. U. 1818	Nov. 22, 1642 (2) about 1680 (n) Nov. 17, 1703 (3) Aug. 1, 1729 (7) Jan. 28, 1756 (7) March 14, 1785 (3) March 28, 1804 Jan. 1, 1822	Sept. 5, 1684 (4) Feb. 28, 1703 (3) Dec. 12, 1756 (4) Sept. 24, 1754 (7) Nov. 24, 1789 June 2, 1818	74 56 (5) 77 (5) 55 61 63	(2) Town Records. (3) Chickering's Ded. Sermon. Notes, p. 25, &c. (4) Woburn Rec. of Births, Deaths, &c. (5) Alden's Epitaphs, vol. 1. No. 236, 238. (6) Hun. Wm Jackson, Newton. (7) Parish Records. (8) Roger M. Sherman, Esq., his son. (9) Phineas O. Sargeant, Esq., his son. (10) Rev. Mr. Chickering. (11) Rev. Mr. Bennett.	
Second Church, See Burlington								(1) Reunited with First Church, 1760. (2) Rev. Mr. Patten, Sandwich, from Town Records. (3) Boston News Letter of July 16.
Third Church, abt July, 1747 Josiah Cotton	(1) (n) (2)	June, Sandwich	H. U. 1722	July 15, 1747 (3)	pr. July, 1756 (n)	1780 (n)		(1) Originally, Reading, S. Parish. (2) Winthrop's Hist. vol. 1. p. 311.
SOUTH READING; Church of, Nov. 5, 1645	(1) (2)			Nov. 5, 1645 (2) March 26, 1650 (3)		May, 1648 (3) Mar. 30, 1662 (4)		(3) Church Records. (4) Winthrop's Hist. vol. 1. p. 311.
Henry Green Samuel Haugh John Brock Jonathan Pierpont Richard Brown William Hobby Caleb Prentice Reuben Emerson	(5) (6) (7) (8) (7) (10)	England (n) England (n) Stradbroke, Suff., Eng. Roxbury Newbury Boston Cambridge Ashby	1620 1665 1675 1697 1725 1765 1771 D. C. 1798	Nov. 13, 1662 (3) June 26, 1689 (3) June 25, 1712 (3) Sept. 5, 1733 Oct. 25, 1769 (8) Oct. 17,	June 18, 1648 June 2, 1709 (3) Oct. 20, 1732 (3) June 18, 1765 Feb. 7, 1803 (8)	68 (6) 44 58 59 57	(5) Mather's Magnalia, B. iv. (6) Farmer's General. Reg. (7) John Farmer, Esq. (8) Church Records. (9) Samuel Greele, Esq., from Boston Town Records. (10) Rev. Mr. Emerson.	

MALDEN; Church of about 1640 Marmad. Matthews (n)	(1)	England	(4)	1631	H. U. 1681	about	1650 (2)	pr.	1651	1693	(n)	(1) Rev. Samuel O. Wright's Hist. of Malden, 1877, p. 10. (2) Johnson's W. W. Free, B. M. ch. 7. (3) Newell's Journal. (4) John Farmer, Esq. (5) Rev. Mr. Allen. (6) Rev. Mr. Allen. (7) Memo. in Hist. of Ld. Ch. Bury. (8) Rev. Mr. Allen. (9) Rev. Mr. Allen.
MALDEN; Thomas Cheever (8) David Parsons (10) Joseph Emerson (6) Peter Thacher, d. n. (5) Adoniram Judson (13) Eliakin Willis (14) Aaron Green (15) Alex. der McClure (16)	(n) (n) (2) (8) (6) (n) (n) (n)	pr. England Charlestown pr. Ipswich Northampton Chelmsford Milton Woodbury, Ct. New Bedford Malden Boston	(4) (6) (6) (n) (n) (n) (n) (n)	1631 1635 (6) Feb. 1, 1679. April 20, 1700 March 21, 1752 June 25, 1751 Jan. 9, 1714 Jan. 2, 1766 May 8, 1808	H. U. 1681 H. U. 1683 H. U. 1677 H. U. 1705 H. U. 1717 H. U. 1769 H. U. 1775 H. U. 1785 H. U. 1789 A. C. 1827	about about Dec. 9, July 27, Oct. 31, Sept. 19, Jan. 23, March 25, Sept. 30, Dec. 19,	1654 (n) 1663 (7) 1674 (n) 1681 1709 (11) 1721 1770 (12) 1787 (12) 1792 (n) 1796 (12) 1833	pr. pr. pr. pr. pr. pr. pr. pr. pr. pr.	1651 1654 (n) 1679 (n) 1721 (11) 1744 1750 (3) 1752 (3) 1752 (3) 1752 (3) 1752 (3) 1752 (3)	June 10, 1705 Feb. 2, 1698-70 Nov. 27, 1749 (9) July 19, 1767 Dec. 16, 1802 Nov. 26, 1826 Mar. 14, 1801 (12) Aug. 8, 1827 (12) March 14, 1801 Jan. 14, 1677 (4) Dec. 7, 1704 Aug. 23, 1740 Oct. 1, 1732 1902 1832 1836	(1) Rev. Samuel O. Wright's Hist. of Malden, 1877, p. 10. (2) Johnson's W. W. Free, B. M. ch. 7. (3) Newell's Journal. (4) John Farmer, Esq. (5) Rev. Mr. Allen. (6) Rev. Mr. Allen. (7) Memo. in Hist. of Ld. Ch. Bury. (8) Rev. Mr. Allen. (9) Rev. Mr. Allen. (10) Rev. Mr. Allen. (11) Town Records, Andover. (12) Church Records, Andover. (13) Lieut. of Ministers, Andover. (14) Lieut. of Ministers, Andover. (15) Lieut. of Ministers, Andover. (16) Lieut. of Ministers, Andover.	
MALDEN; Sewall Church, pr. 1785 Joseph Stimpson (a) Aaron Cleveland (4) Eliakin Willis (4)	(1) (n) (a) (4) (4)	Charlestown Medford New Bedford	(2) (2) (2)	1699 1714 1714	H. U. 1720 H. U. 1735 H. U. 1735	Sept. 24, Jan. 1, 1735 Jan. 1, 1735	1735 pr. 1747 (3) 1752 (3)	pr. pr. pr.	1744 1750 (3) 1752 (3)	March 14, 1801 March 14, 1801 March 14, 1801	(1) Rev. Mr. Allen. (2) Rev. Mr. Allen. (3) Rev. Mr. Allen. (4) Rev. Mr. Allen. (5) Rev. Mr. Allen. (6) Rev. Mr. Allen. (7) Rev. Mr. Allen. (8) Rev. Mr. Allen. (9) Rev. Mr. Allen.	
MALDEN; First Church, Established 1655, (n) John Fiske (3) Thomas Clark (4) Sampson Stoddard (6) Ebenezer Bridge (6) Hos. Packard, d. n. (7) Wilkes Allen (8) William Andrews (9)	(1) (2) (3) (4) (6) (6) (7) (8) (9)	St. James' Par. Suffolk Cambridge Boston Boston North Bridgewater Shrewsbury Salem	(a) (a) (a) (a) (a) (a) (a) (a)	about March 2, Mar. 4, 1716 (6) Dec. 6, July 10, June 1, Aug. 13,	C. U. Eng. H. U. 1670 H. U. 1701 H. U. 1736 H. U. 1787 H. U. 1801 H. U. 1830 Y. C. 1827 (n)	about March 2, Mar. 4, 1716 (6) Dec. 6, July 10, June 1, Aug. 13,	1655 (n) 1673 (n) 1706 1741 1783 1803 (5) 1836	pr. pr. pr. pr. pr. pr. pr. pr.	1655 (n) 1673 (n) 1706 1741 1783 1803 (5) 1836	Jan. 14, 1677 (4) Dec. 7, 1704 Aug. 23, 1740 Oct. 1, 1732 1902 1832 1836	(1) Rev. Mr. Allen. (2) Rev. Mr. Allen. (3) Rev. Mr. Allen. (4) Rev. Mr. Allen. (5) Rev. Mr. Allen. (6) Rev. Mr. Allen. (7) Rev. Mr. Allen. (8) Rev. Mr. Allen. (9) Rev. Mr. Allen.	
MALDEN; Second Church April 27, 1824 John Adams Albro (3) North Church, Dec. 4, 1830, (1) Hos. Packard, d. n. (1)	(1) (3) (3) (1) (1)	Newport, R. I. North Bridgewater	(1) (1) (1) (1) (1)	Aug. 13, Dec. 6, Dec. 6, Dec. 6,	Y. C. 1827 (n) H. U. 1787 H. U. 1787 H. U. 1787	Nov. 27, Dec. 6, Dec. 6, Dec. 6,	1827 (3) 1830 1830 1830	pr. pr. pr. pr.	1827 (3) 1830 1830 1830	1836 1836 1836 1836	(1) Rev. Mr. Allen. (2) Rev. Mr. Allen. (3) Rev. Mr. Allen. (4) Rev. Mr. Allen. (5) Rev. Mr. Allen. (6) Rev. Mr. Allen. (7) Rev. Mr. Allen. (8) Rev. Mr. Allen. (9) Rev. Mr. Allen.	

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN
MIDDLESEX, AND CHELSEA IN SUFFOLK.

C A M B R I D G E .

Church of.

The settlement of Cambridge commenced in 1631.¹ It was originally designed for a fortified town, and the capital of the colony; and was called Newtown till 1638.¹ Then, in regard to the college which was there begun, and in compliment to the English university, where many of the principal settlers had received their education, the name of Cambridge was given it.¹ The church first gathered there, was the eighth in the Massachusetts colony, in the order of time.² No account of its embodying has been transmitted, to show its precise date. But this is reasonably supposed to have been October 11, 1633, the day on which its teaching officers were chosen and ordained.³ The church however, thus organized, did not long continue at Newtown. In 1634, the inhabitants of the town complained to the General Court of the "straitness" of their territory; and continuing dissatisfied, notwithstanding some enlargement obtained from towns in their vicinity, they were at length permitted by the court to remove.¹ Accordingly Messrs. Hooker & Stone, their ministers, and "about a hundred men, women, and children, composing the whole of Mr. Hooker's church and congregation," (or at least, a majority of both,²) removed in a body from Newtown early in the summer of 1636; and, proceeding to Connecticut, founded the town and church of Hartford.¹ [¹*Holmes's Hist.* ²*Winthrop's Hist. by Savage, Vol. I. p. 95, note.* ³*Winthrop's Hist. p. 187.*]

HOOKEE. Mr. Hooker had been a student, and a fellow of Emmanuel College, Cambridge; and a lecturer at Chelmsford in Essex, Eng.¹ Being silenced about 1630 for nonconformity, he fled to Holland to avoid persecution; and there preached a while at Delft, and at Rotterdam.¹ He arrived in New England September 4, 1633;² and was here welcomed by many of his Essex friends, who had come over the year before to prepare for his reception.¹ Shortly after, he was ordained at Newtown, as their pastor: and May 31, 1636, he removed with them to Hartford, Ct. This great divine published in his life several practical treatises;³ and after his death, Mr. John Higginson copied from his manuscripts about two hundred sermons, nearly half of which appeared from the press in England.⁴ His most celebrated work was "A Survey of the Summe of Church Discipline, &c. London, 1648." Others of his published writings were, "The soul's preparation for Christ; the soul's humiliation; exaltation; vocation; implantation; the unbeliever preparing; of self-denial; duty and dignity of saints; on the Lord's prayer; on church discipline; four treatises on the carnal hypocrite, the church's deliverance, the deceitfulness of sin, the benefits of affliction, 1638; the soul's possession; pattern to perfection; saint's guide; the application of redemption; and the poor, doubting Christian drawn to Christ. The seventh edition of this last and excellent work was published at Boston in 1743."⁴ [¹*Mather's Magn. B. III.* ²*Winthrop's Hist.* ³*Holmes's Hist.* ⁴*Allen's Biog.*]

STONE. Mr. Stone was a student of Emmanuel College, Cambridge;¹ and a lecturer at Towcester, Northamptonshire, the native place of Mr. Shepard.² He came to New England in the same ship with Mr. Hooker; and was ordained the teacher, as Mr. Hooker was ordained the pastor, of the church at Newtown, on the same day. He removed with this church to Hartford, (so called, it seems, in honor of his birth place, Hartford, in Eng.) in 1636; and survived Mr. Hooker in the oversight of it sixteen years. He published a "Discourse about the Logical Notion of a Congregational Church."¹ He left also in manuscript "a Confutation of the Antinomians," and a "Body of Divinity."¹ The latter work was once held in high estimation, and was often transcribed by theological students, but never appeared from the press.¹ [¹*Mather's Magn. B. III.* ²*Shepard's Autobiography.*]

First Church.

The present First Church of Cambridge took the place of the preceding, which removed to Connecticut. Its founders were Rev. Mr. Shepard, then recently arrived from England, "and divers other good Christians," who purchased the houses and lands,

which Mr. Hooker and company were about to leave,² and were gathered into "a church body" with great solemnity "1635, Mo. 12. 1:" that is, February 1, 1636.¹ (A). In 1629, a separation took place between this church, and the First Religious Society in Cambridge, with which it had been connected from the beginning in the public worship of God. A new society, called "The Shepard Congregational Society," Cambridge, was legally formed Nov. 20, 1829: and the church united itself with it for the support of public worship the same day.³ [¹*Winthrop's Hist.* ²*Holmes's Hist.* ³*Rev. Dr. Holmes.*]

SHEPARD. Mr. Shepard was a student of Emmanuel's, Cambridge, and for three years a lecturer at Earls Colne in the county of Essex, Eng.¹ Having been silenced there Dec. 16, 1630, by Laud his diocesan, then bishop of London, and finding no liberty to preach in any other quarter of the kingdom on account of his puritanism, he at length came to New England.¹ He landed at Boston Oct. 8, 1635;¹ stationed himself at Newtown, with the good people whom he had brought over with him;² and being imbodyed with them the February following into a church, he was shortly after ordained their pastor.³ He preached the Election sermon in 1637: and it was, we are told, with respect to his vigilance in guarding against the antinomian errors then prevalent, and to "his enlightening and powerful ministry," that Cambridge was selected as the seat of the College.³ The following catalogue of his printed works is from his biography by Allen: viz. "theses sabbaticæ; a letter, entitled, New England's lamentation for Old England's errors, 1645; cautions against spiritual drunkenness, a sermon; subjection to Christ in all his ordinances the best means to preserve our liberty, to which is added a treatise on ineffectual bearing of the word; the sincere convert; the sound believer, a treatise on evangelical conversion; singing of psalms, a gospel ordinance; the clear sunshine of the gospel upon the Indians, qto. 1648; a treatise of liturgies, power of the keys, and matter of the visible church, in answer to Mr. Ball, qto. 1653; the evangelical call; select cases resolved, and first principles of the oracles of God; these were republished together with meditations and spiritual experiences, extracted from his private diary, by Mr. Prince of Boston, 1747; of the right use of liberty; reply to Gauden, 1661; the parable of the ten virgins; the church membership of children and their right to baptism, 1663; the saint's jewel, and the soul's imitation of Jesus Christ, two sermons; the four last things, qto."² Mr. Shepherd left three sons, all of whom became ministers; viz. Thomas of Charlestown, Samuel of Rowley, and Jeremiah of Lynn.⁴ [¹*Shepard's Autobiography.* ²*Mather's Magn.* ³*Allen's Biog.* ⁴*Eliot's Biog.*]

MITCHEL. Mr. Mitchel (sometimes called, for his eminent wisdom and piety, matchless Mitchel) came with his parents from England, while yet a youth, in 1635.¹ He was a tutor and a fellow of Harvard College at which he was educated; and a distinguished member of the Synod of 1662, the Result of which was principally composed by him.² He was twice called to preach before the General Court on the day of Annual Election, viz. in 1658, and in 1667; and in ecclesiastical councils, and when the Court in weighty cases consulted the ministers, "the sense and hand of no man was relied more upon than his, for the exact result of all."² He was also very laborious and faithful in the discharge of his pastoral duties. During the eighteen years his ministry continued, "he went through a great part of the body of divinity; made a very excellent exposition of the book of Genesis, and part of Exodus, and delivered many fruitful and profitable sermons on the four first chapters of John."³ A few only of his writings were ever published. These were, a letter of counsel to his brother, 1664; and election sermon on Neh. xl. 10, entitled '*Nehemiah upon the wall*' &c. 1667; a letter concerning the subject of baptism, 1675; a discourse of the glory to which God hath called believers by Jesus Christ, printed London, reprinted Boston, 12mo. 1721.³ [¹*Mather's Magn. B. IV.* ²*Holmes's Hist.* ³*Holmes's Hist. and Allen's Biog.*]

OAKES. Mr. Oakes came from England to this country with his parents, when a child; and having completed his education at Harvard College, and commenced preaching, returned to England, and was settled in the ministry at Titchfield¹ in Hampshire. In 1662 he was silenced by the Act of Uniformity; but resumed preaching in another congregation, when the heat of the persecution had abated.² After the death of Mr. Mitchel, receiving an invitation from the church of Cambridge, N. E. to become his successor, he accepted it, returned to America, "and commenced his ministry at Cambridge, Nov. 8, 1671."² In 1675 he was invited to succeed Dr. Hoar in the presidency of Harvard College.² He entered upon the duties of that office April 7, 1675; but only as president pro tem. till Feb. 2, 1680, when at the persuasion of the corporation he consented to be formally inaugurated.^{1, 2} He still however retained his connection with his people, as their pastor, till his death.³ He preached the Artillery Election sermon in 1672, from Rom. viii. 37, and the General Election sermon in 1673 from Deut. xxxii. 29.² Both these discourses were published; the former by the title of, "The unconquerable, all conquering, and more than conquering Christian soldier."³ "While very young and

small, he published at Cambridge, a set of *Astronomical Calculations*, with this apposite motto, *Parvum parva decent, sed inest sua gratia parvis.*"² His other publications were, a sermon at Cambridge from Eccl. ix. 11. on the choice of their military officers; a fast sermon from Isaiah xliii. 22; and an elegy on the death of Rev. Mr. Shepard of Charlestown, 1677.^{1, 2} [¹*Mather's Magn. B. IV.* ²*Holmes's Hist. of Cambridge.* ³*Allen's Biog.*]

GOOKIN. Mr. Gookin was son of the celebrated Major General Daniel Gookin of Cambridge, a younger brother of Rev. Daniel Gookin of Sherburne, and a resident fellow of Harvard College. On Mr. Oakes's permanent acceptance of the presidency of that institution in 1679, Mr. Gookin received a call from the church in Cambridge "to be helpful in the ministry, in order to call him to office in time convenient;" and after the death of Mr. Oakes, he was chosen and ordained their pastor.¹ The following notices of his ordination, and of his death, are from the manuscripts of Judge Sewall. "Wednesday, Nov. 15, 1682. Mr. Sherman ordains Mr. Nath. Gookin Pastor of Cambridge Church; Mr. Eliot gives y^e Right Hand of Fellowship, first reading y^e Scripture y^e warrants it. Mr. Sherman, Eliot, and Mather laid on Hands. Then Mr. Gookin ordain'd Deacon Stone, and Mr. Clark Ruling Elders. The presence of God seem'd to be wth his People. Mr. Jonathan Danforth, y^e Dep^t Governours onely Son lay by y^e wall, having departed on Monday Morn. of a Consumption. 'Tis a comfortable day, and much People at y^e Ordination. I go and come on foot in Compa. of Mr. Zadori y^e Hungarian, whom I find to be an Arminian."²—"1692 Monday Aug^t 15. Mr. Joseph Eliot comes in and tells me y^e amazing News of the Rev^d Mr. Nath^l Gookin's being dead; 'tis even as sudden to me as Mr. Oakes's death. He was one of our best Ministers, and one of y^e best Friends I had left. Aug^t 16. 1692. I went to the Fast at Roxbury, and from thence to y^e Funeral of Mr. Gookin. Mr. Mather, Allen, Morton, Willard, Bayley, Hobart, Bearers. Has left a Widow, a Son and Daughter."³ [¹*Holmes's Hist. of Cambridge.* ²*Com. Place Book, p. xc. 2.* ³*Journal.*]

BRATTLE. Mr. Brattle was a tutor, and a fellow of the Corporation of Harvard College; a fellow of the Royal Society, London; and very eminent in his day both as a scholar, and a Christian. (B) In a sermon preached Feb. 21, 1717, at the Thursday Lecture after his death, Rev. Mr. Colman compared him to Moses, and Rev. Mr. Pemberton of the South Church, Boston (who died two days before him) to Elijah.² He compiled and published a System of Logic, entitled, "Compendium Logicæ secundum Principia D. Renati Cartesii plerumque efformatum, et catechistice propositum,"¹ which passed through several editions, and was used as a text book at Harvard College till 1765.³ [¹*Holmes's Hist.* ²*Sewall's Journ.* ³*Eliot's Biog.*]

APPLETON. Dr. Appleton was a son of Hon. John Appleton of Ipswich by a daughter of President Rogers.¹ His life was prolonged to the ninety-first year of his age, and the sixty-seventh of his ministry. Nor was he more venerable for multitude of days, than for wisdom, virtue and piety. He was above sixty years a fellow of Harvard College: and at the Commencement in 1771, the University conferred on him the degree of D. D., an honor never previously conferred by it, except in a single instance, viz. upon Rev. Increase Mather, about eighty years before.¹ He preached the Artillery Election sermon 1733, the General Election sermon 1742, the Convention sermon 1743, and the Dudleian lecture 1758; all which discourses were published.² His other publications were very numerous: viz. 1. The wisdom of God in the redemption of man, 12mo. 1728. 2. A sermon on evangelical and saving repentance, 1741. 3. Discourses on Romans viii. 14. 12mo. 1743. 4. Eight funeral sermons; viz. at the death of President Leverett 1724; of Francis Foxcroft 1728; President Wadsworth 1737; Rev. John Hancock 1752; Spencer Phips 1757; Henry Flynt 1760; Dr. Wigglesworth 1765; President Holyoke 1769. 5. Six ordination sermons; viz. at the ordination of Josiah Cotton 1728; of John Sergeant 1735; John Sparhawk 1736; Matthew Bridge 1746; Oliver Peabody, Jr. 1750; Stephen Badger 1753. 6. Two discourses on a Fast 1748. 7. Discourses on the difference between a legal and evangelical righteousness 1749. 8. at the Boston Lecture 1763. 9. against profane swearing, 1765. 10. A Thanksgiving sermon for the conquest of Canada, 1760. 11. for the repeal of the Stamp Act 1766. 12. Two discourses on a Fast, 1770.^{1, 2} [¹*Holmes's Hist.* ²*Allen's Biog.*]

HILLIARD. Mr. Hilliard was appointed chaplain of Castle William in 1768; and chosen a few months after a tutor of Harvard College.¹ He was ordained at Barnstable April 10, 1771;¹ and having ministered acceptably several years in that place, was constrained by ill health to ask a dismission, which was granted him April 30, 1783.² On the recovery of his health by a change of air, he received and accepted an invitation to settle in Cambridge, as colleague with Rev. Dr. Appleton. His publications were a Dudleian

Lecture 1788; two Fast sermons 1774; a sermon at the execution of White and others at Cambridge 1785; at the ordination of Henry Ware 1788; of Bezaleel Howard; of John Andrews 1789.^{1, 2} [¹*Holmes's Hist.* ²*Allen's Biog.*]

HOLMES. Dr. Holmes pursued his theological studies at New Haven.¹ Having received a call from the Congregational church and society at Midway, Ga., to settle with them in the ministry, he was ordained by a council of ministers at New Haven Sept. 15, 1785, with a special view to the service of that people.² He resigned his charge at Midway, June 1791, "on account of ill health (the effect of the climate);" and was installed at Cambridge the following year.³ At the secession of the church from the First Society in 1829, Dr. Holmes adhered to the church, and continued to sustain to it the pastoral relation till September 26, 1831, when he was dismissed at his own request.¹ The publications of this learned and highly esteemed divine were very numerous. The following is a catalogue of them, taken principally from a memoir of his life, written by Rev. Dr. Jenks of Boston, and published in the Collections of Massachusetts Historical Society, Vol. vii. Series 3d. viz. Proceedings of Council at his ordination for Midway, and a Pastoral address to that people in a subsequent absence, annexed to Hart's ordination sermon, 1787. Life of President Stiles 8vo. 1798. American Annals, 2 vols. 8vo. 1805. Do., 2d (American) Edition, 2 vols. 8vo. 1829. Several articles in the Collections of the Massachusetts Historical Society: viz. a memoir of Stephen Parmenius of Buda &c. &c. 1804; of the Mohegan Indians 1804; of Rev. John Lothrop of Barnstable, 1814; of the French Protestants, who in 1636 first settled Oxford, Ms. 1826. Historical Sketch of the Eng. translations of the Bible, 1815. Address before Washington Benevolent Society, Cambridge, 1813—before Am. Antiquarian Society 1814. Sermon at the National Thanksgiving Feb. 1795; at the National Fast April 1799; at the State Fast 1809; at Christmas in the Episcopal Church, Cambridge, 1809; at the Ordination of J. Whitaker, Sharon, 1799; of O. Lane, Sturbridge 1801; D. Kendall, Hubbardston 1803; W. Bascom, Fitchburg 1805; J. Bartlett, Marblehead 1811; T. B. Gannett, Cambridge Port 1814; H. Hildreth, Gloucester 1825; at the death of Gov. Sumner 1799; of Washington 1799; recommending the counsel of Washington, Feb. 22, 1800; death of President Willard 1804; at the funeral of Rev. Dr. Tappan 1803, publ. 1807; of Rev. Dr. Osgood 1822; a Century Sermon, Jan. 4, 1801; a sermon at Plymouth on the anniversary of Landing of Forefathers 1806; two sermons at Cambridge on the completion of the 2d century from do., 1820; a sermon before the Mass. Missionary Society 1804; before Society for propagating the Gospel among the Indians &c. 1809; at the Dudleian Lecture 1810; at the Inauguration of Rev. E. Pearson, Professor &c. in Andover Theol. Seminary 1812; at Boston before the Auxiliary Society for Foreign Missions, Jan. 1, 1813; on opening the new Almshouse, Cambridge 1813; before Convention of Cong. Ministers in Mass. 1819.⁴ Two sermons at the anniversary of his Installation 1829. [*Rev. Dr. Holmes.* ²*Hart's Ord. Sermon &c.* ³*Holmes's Anniversary Sermons* 1829. ⁴*Memoir of Dr. Holmes by Rev. Dr. Jenks in Collections of Hist. Soc.*]

ADAMS. Mr. Adams studied divinity at the Theological Seminary, Andover, in the class of 1829. He was ordained as colleague with Rev. Dr. Holmes; and being dismissed at his own request,¹ was installed as pastor of the Union Church, Essex Street, Boston, March 26, 1834.² [¹*Rev. Dr. Holmes.* ²*Boston Recorder, March 29. Rev. Mr. Adams.*]

ALBRO. Mr. Albro pursued the study of theology at the Theological Seminary, Andover, a member of the class of 1827. An honorary degree was conferred on him at Y. C. the same year. He was ordained pastor of the Second Church of Chelmsford, at the village of Middlesex, Nov. 21, 1827;¹ dismissed April 1833; installed at Fitchburg May 12, 1833; and dismissed Jan. 1, 1835.² [¹*Boston Recorder, Dec. 7.* ²*Rev. Mr. Albro.*]

Church of First Society.

NEWELL. Mr. Newell studied theology at the Divinity School, Cambridge. [*Rev. Mr. Gannett.*]

University Church.

The Church of the University is not strictly Congregational, in the choice of its pastors; though in all other respects it is as other churches of this denomination.¹ It originated in a vote of the Corporation of the University in 1814, to extend separate privileges of public worship and Christian ordinances to the students of that Institution, and to its instructors with their families, all of whom, with a few exceptions, had before been accustomed to worship with the First Society in Cambridge, and a considerable number of them had been members of its church. It was gathered Nov. 6, 1814, in the presence of the Pastor and delegates of the First Church, Cambridge, by whom its founders, having

with appropriate religious services entered into covenant, were recognized as a regular church; and Rev. President Kirkland and Rev. Professor Ware, having been previously chosen thereto, and approved by the Corporation and Overseers of the University, became its joint pastors without any formal installation.¹ [¹*Rev. Dr. Ware.*]

KIRKLAND. Dr. Kirkland was a son of Rev. Samuel Kirkland, a missionary to the Oneida Indians.¹ He was ordained Pastor of the New South Church, Boston, Feb. 5, 1794,² and being dismissed, was inaugurated as President of Harvard University Nov. 14, 1810. At his resignation of the Presidency in 1828, he went on a voyage to Europe for his health; and since his return, has resided in Boston. [¹*Allen's Biog. of Rev. Samuel Kirkland.* ²*Channing's Sermon at ordination of Gannett—Appendix.*]

WARE. Dr. Ware studied divinity at Cambridge, and was ordained as pastor of First Church, Hingham Oct. 24, 1787. At his dismission, he removed to Cambridge May 5, 1805, and was inaugurated as Hollis Professor of Divinity May 14, 1805. He still continues in that office; and since the resignation of Dr. Kirkland in 1828, has been the sole pastor of the University Church. [*Rev. Dr. Ware.*]

First Church, Cambridge-port.

GANNETT. Mr. Gannett studied divinity at Cambridge; was dismissed from First Church, Cambridge-port, at his own request;¹ but still resides there, and has several years been a representative of the town in the General Court. [¹*Rev. Mr. Gannett.*]

MUZZY. Mr. Muzzy studied divinity at the Theological School, Cambridge; was ordained at Framingham June 10, 1830; and dismissed May 19, 1833.¹ [¹*Rev. Mr. Muzzy.*]

Evangelical Church, Cambridge-port.

PERRY. Mr. Perry studied divinity at the Theological Seminary, Andover; a member of the class of 1827. He was ordained as an Evangelist at Milford, Ct. June, 1828; and after dismission from Cambridge-port, was installed at Hollis, N. H. Feb. 23, 1831.¹ [¹*Rev. Mr. Perry.*]

STEARNS. Mr. Stearns is the second son of Rev. Samuel Stearns of Bedford, and a brother of the late Rev. Samuel H. Stearns of the Old South Church, Boston. He studied divinity at the Theological Seminary, Andover, and was a member of the class of 1831.

East Cambridge Church.

BURTON. Mr. Burton studied divinity at the Theological School, Cambridge.¹ After dismission from East Cambridge, he officiated as "pastor of the Second Congregational Society in Hingham" from Sept. 1, 1833 to Sept. 1, 1835, but without installation.² He was then settled over the "Second Religious Society in Waltham," "with the exception of the formality of installation, which was omitted by vote of the Society."² His connection with this Society commenced Nov. 1, 1835;³ but has since ceased. [¹*Rev. Mr. Green.* ²*Rev. Mr. Burton.*]

GREEN. Mr. Green studied divinity at the Theological School, Cambridge; was ordained pastor of the Second Congregational Church in Lynn, Nov. 3, 1824; and resigned his pastoral charge there Aug. 12, 1828.¹ [¹*Rev. Mr. Green.*]

CONCORD.

First Church.

Concord was incorporated Sept. 2, 1635.¹ It was anciently the site of a principal village of the Massachusetts tribe of Indians; and was then called Musketaquid.¹ Its first English settlers were Rev. Peter Bulkeley, Major Simon Willard, and twelve others, with their families.¹ To these permission had been given by the General Court in Sept. 1635 "to begin a town at Musketaquid," to be called Concord,² on account (Mr. Shattuck supposes) of "the Christian union and concord subsisting among the first company, at the commencement of the settlement."¹ The territory granted them for this purpose, they and others who had in the interval joined themselves to them, fairly purchased of the natives, and received a deed of it from them, in 1637.¹ It was six miles square; and, together with additional grants made afterwards, included within its limits, beside the present town of Concord, the town of Acton, about half of Littleton, and a considerable part of Bedford, Lincoln, and Carlisle.³ In 1651, when the population had been much diminished by the removal of Rev. Mr. Jones and company, there were about fifty

families in the town, and about seventy souls in church fellowship.⁴ In 1837, the town contained 2,028 inhabitants; and has long been one of the shire towns of the county. The church was gathered at Newtown, now Cambridge, July 5, 1636.² According to Mr. Savage, it was the thirteenth church in the colony, in the order of time:⁵ and from it have issued a considerable proportion of the original members in the adjacent churches of Bedford, Lincoln, Carlisle,⁶ and probably Acton. During the contentions which arose in Mr. Bliss's day, a separate church was gathered Dec. 12, 1745, called the West Church, consisting originally of twenty male communicants, some of them men of great respectability, to whom others were afterwards added.⁷ This church continued in existence about fourteen years, and the greater part of this time supported public worship.⁷ But it never had a settled pastor: and in a few years some of its members uniting with the church in Lincoln gathered in 1747, and others returning to the first church, it gradually became extinct.⁷ [¹*Hist. of Concord, Bedford, &c. by Lemuel Shattuck, Esq. pp. 2, 4, 5, 6.* ²*Winthrop's Hist.* ³*Shattuck's Hist. pp. 73, 255, 274, 294, 323.* ⁴*Johnson's W. W. Prov. B. I. ch. 35.* ⁵*Winthrop's Hist. note, Vol. I. p. 95.* ⁶*Shattuck's Hist. p. 263, 303, 329.* ⁷*Shattuck's Hist. ch. xi.*]

BULKELEY. Mr. Bulkeley "was descended from an honorable family in Bedfordshire, England, where, for many successive generations, the names of Edward and Peter were alternately worn by the heirs of the family."¹ He was the son of Rev. Edward Bulkeley, D. D. of Woodhill, or Odel, as the name is otherwise, and probably, more correctly spelt by Mather;¹ there being a place by the name of Odel, mentioned by Bowen in his description of Bedfordshire, as situate near the Ouse, and the seat of an annual fair on May 13.² He was a student and a fellow of St. John's College, Cambridge; had the degree of B. D. conferred on him; and ministered "three prentice-ships of years," (21 years?) as the successor of his father at Odel.¹ Being then silenced for non-conformity, he came to New England in 1635, and was a principal founder of the town and church of Concord.¹ He was chosen and ordained (A) at Cambridge, as the teacher of the church of Concord, April 6, 1637;² and at the resignation of Mr. Jones, the pastor, about Oct. 1644,⁴ he became the only teaching officer of that church till his death. At the commencement of the Synod in Cambridge, Aug. 30, 1637, he and Mr. Hooker of Hartford were appointed joint moderators.³ He published "The Gospel Covenant, or the Covenant of Grace opened," &c. London, 1646, qto.⁵ This work passed through several editions, of which the second was in 1651.⁴ It was originally a series of sermons upon Zech. ix. 11, preached to his people at Concord, and at their importunity, repeated at his lectures, and prepared for the press.¹ It "is to be reckoned among the *first born* of New England:" and in giving his testimony to it, Mr. Shepard of Cambridge observed, "The church of God is bound to bless God for the holy, judicious, and learned labors of this aged, experienced, and precious servant of Jesus Christ."¹ Two manuscripts likewise of his composition, one of them on the character and government of the church, are preserved in the library of the American Antiquarian Society.⁴ [¹*Mather's Magnalia.* ²*Bowen's Complete System of Geography, Vol. I. fol.* ³*Winthrop's Hist.* ⁴*Shattuck's Hist. ch. x.* ⁵*Allen's Biog.*]

JONES. Mr. Jones received Episcopal ordination in England, being numbered by Mather among the ministers of his First Classis.¹ He came to New England, in company with Mr. Shepard of Cambridge, in 1635;² arrived at Boston Oct. 8d of that year;³ assisted in gathering the church of Concord; and was chosen and ordained its pastor, at the same time that Mr. Bulkeley was ordained its teacher. After they had been settled a few years, uneasiness arose among their² people from disappointment in their expectations of their plantations, and from the burdensomeness of maintaining their two ministers.⁴ From this cause, not improbably, Mr. Jones was led eventually to resign his pastoral charge, and to remove about Oct. 1644 to Fairfield, Ct. (B) In company with him went a portion of his flock, who having become dissatisfied with the soil of Concord, had sold their possessions there to go to some new plantation.⁵ At Fairfield he became the pastor of the church recently gathered in that town, and there spent the residue of his days.⁶ The first records of Fairfield having been burnt, the precise time of his induction into the pastoral office, in that place, and of his death, is unknown: but Mr. Samuel Wakeman was ordained his successor, Sept. 30, 1665.⁷ Mr. Jones was the father of John, graduated at H. C. 1643; and of Eliphalet, the first Minister of Huntington, L. I.⁶ [¹*Mather's Magnalia, B. III. Pref.* ²*Winthrop's Hist.* ³*Autobiography of Shepard of Cambridge.* ⁴*Winthrop's Hist. July 28, 1642.* ⁵*Johnson's W. W. Prov. B. I. ch. 35.* ⁶*Shattuck's Hist. ch. x.* ⁷*Trumbull's Hist. of Connecticut, B. I. ch. 19.*]

BULKELEY. Mr. Bulkeley, eldest son of Rev. Peter Bulkeley, was educated principally in England; ordained at Marshfield in 1642 or 1643; and at his father's death in 1659, was dismissed from Marshfield, and settled at Concord in his father's stead.¹ He preached the General Election Sermon in 1680; and the Artillery Election Sermon in

1679.¹ He also preached a discourse which was published, from Psalm cxvi. 12, on a day of thanksgiving held at Concord in 1675 for the safe return of Capt. Wheeler and others of that town from Brookfield fight in king Phillip's war.² Mr. Bulkeley is called by Mather, "the worthy son" of his predecessor.³ He died at Chelmsford, probably while on a visit to his grandson, Mr. Edward Emerson, father of Rev. Joseph Emerson of Malden;¹ and his death and burial are noticed as follows by Judge Sewall. "1695-6. Seventh-day Jan^y 4th The Rev^d Mr. Edward Bulkly of Concord dies at Chelmsford in a good old age; is buried at Concord."² [¹*Shattuck's Hist. ch. x.* ²*Shattuck's Hist. p. 49, 162.* ³*Mather's Magnalia, B. III. Mem. of P. Bulkeley.* ⁴*Sewall's Journ.*]

ESTABROOK. Mr. Estabrook (or Easterbrook, as the name was formerly spelt by some) commenced his academic studies in England; but coming to this country, completed them at Harvard College.¹ He was ordained as a colleague with Rev. Mr. E. Bulkeley; and labored in the ministry about 44 years.¹ An obituary notice in the Boston News-Letter of Sept. 18, 1711, makes honorable mention of him, as "eminent for his skill in the Hebrew language;—a most orthodox, learned, and worthy divine, of excellent principles in religion, indefatigably laborious in the ministry, and of holy life and conversation."¹ His only publication that has been transmitted, is his Election Sermon, 1705, from Gen. xli. 2, entitled, "Abraham, the Passenger, his Privilege and Duty," &c. &c.¹ Rev. Benjamin Estabrook, first minister of Lexington, was a son of his; and the late Rev. Joseph Estabrook of Athol, a great grandson.¹ [¹*Shattuck's Hist. ch. 10.*]

WHITING. Mr. Whiting was a grandson of Rev. Samuel Whiting of Lynn, and a son of Rev. Joseph Whiting,¹ who was first of Lynn, an assistant and the successor of his father there, and then minister of Southampton, L. I. until his death.² Previously to his ordination, Mr. Whiting of Concord had been a tutor at Harvard College, and a fellow of the Corporation.¹ After his dismissal, he continued to reside at Concord, as a private citizen, the remainder of his days.¹ [¹*Shattuck's Hist.* ²*Farmer's Geneal. Reg.*]

BLISS. Mr. Bliss was extensively known in his day, as a warm admirer and friend of Whitefield, and as eminently zealous and active in the duties of his profession. Under his ministry, there was a remarkable revival of religion in Concord; which resulted in the unusually large additions to his church of 50 members in 1741, and of 65 in 1742.¹ "The feeling pervading society was such, that religious meetings were held every day in the week; hundreds sought advice from their pastor; and persons might often be seen, apparently suffering under extreme agony from a sense of their guilt, or in an extasy of joy under the consolations of religion."¹ But the zeal of Mr. Bliss betrayed him at times into some imprudencies of conduct; and into some expressions in the pulpit, which gave great offence to numbers of his people, and which a mutual council, convened at Concord Sept. 13, 1743, could not but disapprove in their Result, though they declared themselves persuaded of "the zeal, faithfulness, and love of souls," with which he had ministered to his people.¹ The consequences were (notwithstanding a confession by Mr. Bliss before the above council that was satisfactory both to them and the church, and notwithstanding the efforts of this and other councils to restore peace) the continuance and increase for a time of unhappy contentions in the town, a temporary division of the church into two churches, and a public withdrawing of communion with him, on the part of several of the most influential, or highly respectable ministers of the day; as Hancock of Lexington, Barnard of Marblehead, Peabody of Natick, and Cook of Sudbury.¹ But after the year 1750 however, the contentions above alluded to almost entirely ceased; and most of those persons who had seceded from the communion of his church, gradually returned to it again, or united themselves with the church of Lincoln.¹ A reconciliation likewise took place between him and his offended brethren in the neighborhood, shortly before his death; and the long inscription on his monument in the burying ground bears witness to the love of his people, and to their high estimation of his ministerial talents and graces, and of his moral worth.¹ Mr. Bliss published a treatise, entitled "The Gospel hidden to them that are lost. Being the substance of two sermons preached. Published, &c. &c. 1755."¹ His daughter Phebe was successively married at Concord to the two ministers, that next followed him in office.¹ [¹*Shattuck's Hist. ch. 11.*]

EMERSON. Mr. Emerson was son of Rev. Joseph Emerson of Malden; a direct descendant of Rev. Messrs. Peter and Edward Bulkeley, two of his predecessors at Concord; and father of the late Rev. William Emerson of Boston.¹ After he had been in the ministry about ten years, from zeal in the cause of his country, he went from Concord Aug. 16, 1776, with his people's consent, to accompany the American army to Ticonderoga, as their chaplain.¹ But ill health led him, with the advice of his physician, to resign that office September 18th: and on his way home growing more ill, he stopped at the house of Rev. Mr. Roots of Rutland, Vermont, where he died of a bilious fever

after a month's languishing.¹ His remains lie buried at Rutland; but a monument was erected to his memory on the burying hill at Concord in 1826, at the expense of the Town.² [¹*Shattuck's Hist.* ch. 11. ²*Rev. Dr. Ripley's Half Century Sermon* 1828, p. 80 comp. with *Shattuck's Hist.* ch. 11.]

RIPLEY. Dr. Ripley received the honorary distinction of D. D. from Harvard University, where he was educated. This venerable man has attained to the 88th year of his age, and the 60th of his ministry; and is now (August 1838) the senior clergyman in the county of Middlesex. But notwithstanding the infirmities incident to old age, he yet retains a remarkable degree both of bodily and mental vigor; and though relieved by the aid of a colleague from necessity of laboring, he still loves to be engaged in his Master's work, is still ready and active in doing good.

GOODWIN. Mr. Goodwin studied divinity at the Theological School in Cambridge, a member of the class, which left that institution in 1829; was ordained, as colleague pastor with Rev. Dr. Ripley;¹ and died at Plymouth, whither he had recently retired from his people for a season, in quest of health. [¹*Shattuck's Hist.*]

FROST. Mr. Frost studied theology at the Institution in Cambridge; received approbation to preach July 20, 1835; and was ordained, as colleague with the venerable senior pastor of this church, who still survives. [*Rev. Mr. Frost.*]

Trinitarian Church.

SOUTHMAYD. Mr. Southmayd studied divinity at the Seminary in Andover, and was originally a member of the class which was graduated in 1826.¹ After his dismissal from Concord, he became the editor of a newspaper at Lowell; resided a while, an editor and a preacher, in New York; and died at Fort Bend, Texas. [¹*Rev. Mr. Wilder.*]

WILDER. Mr. Wilder studied theology with Rev. Samuel Austin, D. D. at Newport, R. I.¹ He was first settled, as pastor of the Congregational Calvinistic Church at Charlton, June 5, 1827; and dismissed July 2d, 1833.¹ [¹*Rev. Mr. Wilder.*]

S U D B U R Y .

Church of.

The plantation of Sudbury commenced in 1639.¹ Its first settlements were apparently in its then Eastern quarter, within the present bounds of Wayland, where was the place of public worship for the whole town, till its division into parishes in 1722. (See Wayland.) The church was probably gathered in August 1640, at the ordination of its first pastor.² The original draught of its covenant, supposed to be in the hand writing of Rev. Mr. Browne, is still preserved, and in the possession of Dr. Thomas Stearns, physician of the place.³ In 1651, there were "not above 50 or 60 families" in the town, and "about 80 souls in Church-fellowship."⁴ In 1722, the Town was divided by the General Court into two Parishes;⁵ viz. the West, now the town of Sudbury; and the East, now Wayland. In consequence of this division, the church, in compliance with the desires of the brethren in the East parish, was divided February 11, 1723 by a major vote of its members, into two distinct churches.⁶ Rev. Mr. Loring, who had been settled over the whole town, and was now the minister of the West Parish, continued in his relation to the church in that quarter. Over the East Church, Rev. William Cooke was ordained, as its first pastor, March 20, 1723.⁶ Since the incorporation of the East Parish, as the town of East Sudbury (now Wayland) in 1780, the West Church has been the only Congregational Church in Sudbury. And it is not a little remarkable, that this ancient church, though never destitute of a settled ministry long at a time, has had as yet but six pastors; and one of these, Rev. Mr. Hilliard, was ordained as a colleague with Rev. Mr. Bigelow, and was dismissed in a little more than a year from his ordination, before Mr. Bigelow's death. So that in fact, in the church of Sudbury, one of the earliest established in the county of Middlesex, there have been but five successive pastors, including the present, from its foundation to the present day, a period of almost two hundred years. [¹*Winthrop's Hist.* vol. I. p. 306 and vol. II. p. 30 note. ²*Rev. Mr. Hurlbut.* ³*Dr. Thomas Stearns, Sudbury.* ⁴*Johnson's W. W. Prov. B. II. ch. 17.* ⁵*Appendix to McKean's Sermon at ordination of Wight of E. Sudbury.* ⁶*Rev. Mr. Hurlbut, from the Church Records.*]

BROWNE. Mr. Browne is on Mather's Catalogue of New England Pastors, who had been ordained, and "were in the actual exercise of their ministry, when they left England;"¹ but in what church he officiated in the mother country, is not known. He

came to this country in 1637;² and was made a freeman of the Massachusetts Colony May 13, 1640.³ At his settlement in August of that year at Sudbury, the town contracted to give him £40 (sterling?) per ann. one half to be paid in money; the other half in "some or all of these commodities"—"Wheate, pees, butter, cheese, porke, beefe, hemp, and flax,"—"at every quarter's end."⁴ He preached the Artillery Election Sermon in 1666;⁵ his name is attached to the Testimony of the seventeen ministers against the proceedings of the three Elders of First Church, Boston, about 1669;⁶ and he is mentioned by Johnson, as "the reverend, godly, and able Minister of the Word, Mr. Edmond Brown."⁷ His death has been sometimes erroneously stated to have occurred June 22, 1677. According to the Town Records, he was taken sick March 1677-8, and died June 22d following; viz. June 22, 1678.⁴ And this latter date is confirmed by the following contemporaneous notice: "1678. June 22. Mr. Edm. Brown Pastour of Sudbury Chh. dyed."⁷ The error probably originated from omitting in the Records the double date, in assigning the time of his seizure with his last sickness; writing 1677, when 1677-8 was evidently meant; a very common error in that day. [¹*Magnalia, B. III. Introd.* ²*Johnson's W. W. Providence B. II. ch. 10, 17.* ³*Winthrop's Hist. Vol. II. App.* ⁴*Dr. Thomas Stearns from Town Records.* ⁵*Dr. Thomas Stearns.* ⁶*Hutchinson's Hist. Vol. I. p. 270.* ⁷*Sewall's Com. Place Book.*]

SHERMAN. Mr. Sherman is supposed to have been from Watertown, a son of Rev. John Sherman of that town.¹ This is intimated in the following extracts from Judge Sewall's Journal: "1685 Sabbath day, July 5. Mr. Sherman *the father* is taken delirious in Sudbury Pulpit" &c. &c.—"Satterday 8 at night August 8, 1685. The Reverend Mr. Jn^o Sherman dyes." &c. &c. He was ordained at Sudbury some time after "the 80th of Xber," 1678;² that is, undoubtedly, in the former part of 1679. After his dismissal from the pastoral office there, he continued his residence in the town;¹ but appears to have preached abroad occasionally; and at Dracut in 1715 &c. for a considerable time. "Nov. 20, 1715. Mr. Sherman began to preach with us." "Nov. 29, 1716. Voted to give Mr. Sherman 15 Shillings a Sabbath from this time." "June 17, 1717. Voted to discharge Mr. Sherman and provide a *young* Minister to preach and settle with us."³ As no clergyman of his name had at that day been graduated at either of the New England Colleges, he was probably the old minister referred to in the above extracts. He died at Sudbury March 3, 1718.¹ [¹*Rev. Mr. Hurlbut.* ²*Dr. Thomas Stearns from Town Records.* ³*Dracut Town Records.*]

LORING. Mr. Loring commenced preaching at Sudbury Sept. 16, 1705; and was settled the following year over the whole town.¹ After the division of the town into two Precincts, he accepted, July 10, 1722, the invitation which the inhabitants of the West Precinct had given him to become their minister,¹ though apparently he was not formally installed: and at the corresponding division of the church, February 11, 1723 into two distinct churches, he retained his pastoral relation to the church members who dwelt "on the West side of the river," or in the West Precinct, and who then constituted the West Church.¹ This venerable servant of Christ held the pastoral office in Sudbury above 65 years, and supplied the pulpit above 66 years, without the aid of a colleague; and though nearly 90 years of age at his death, preached the Sabbath but one before;² furnishing an instance of protracted life, and of long continued constant usefulness in the Ministry, very rarely equalled. For an interesting obituary notice of him, from the Boston Weekly News-Letter of March 19, 1772, see (A). He preached the Election Sermon in 1737, and the Convention Sermon in 1742; of which discourses, the former was published. His other publications were 1. A sermon entitled "The nature and necessity of the New Birth" &c. &c. 1728. 2. Three discourses on several subjects: viz. "The Glories of the heavenly world displayed, and improved," from Psal. lxxiii. 24: "Religious conversation excited and assisted," from Malachi iii. 16: "The great duty of self-examination urged upon professors of religion." 18mo. 140 pp. 1731. 3. A sermon on the death of Rev. Robert Breck of Marlborough, 1731: 4. on the Miseries of hell, preached 1731-2: 5. to a Society of young Men, 1732: 6. on the duty of private Christians to help their minister, 1735: 7. to two religious societies of young men, preached at Concord 1737: 8. "Justification not by works, but by Faith in Jesus Christ. Gal. ii. 16. 1749." 9. A Sermon at the ordination of the Rev. Gideon Richardson at Wells. 1754.³ He also left in manuscript a Journal, containing about 30 volumes of 224 pages each, 6,720 pages in the whole, closely written: but the greater part of it is now lost.³ [¹*Rev. Mr. Hurlbut, from Church Records.* ²*Appendix to McKean's Sermon at ord. of Rev. Mr. Wight, E. Sudbury.* ³*Dr. Thomas Stearns, from his Manuscript Hist. of Sudbury.*]

BIGELOW. Mr. Bigelow was disabled from preaching several years previously to his death, by bodily indisposition. He was the father of Dr. Jacob Bigelow, Professor of Mat. Med. at Harvard University.

HILLIARD. Mr. Hilliard studied divinity at Cambridge;¹ and was settled as colleague pastor with Rev. Mr. Bigelow. After his dismissal from Sudbury, he applied himself for some time to medical studies; obtained the degree of M. D.; and has more recently been employed as an instructor of youth. [*Abr. Hilliard Esq. Cambridge.*]

HURLBUT. Mr. Hurlbut pursued the study of theology principally at Cambridge. [*Rev. Mr. Hurlbut.*]

WOBURN.

Church of.

Woburn was incorporated May 18, 1642: its settlement however had commenced in 1640.¹ It was originally a grant of land made by the General Court of the Colony in 1640 to Charlestown;¹ and, till the date of its incorporation, was called Charlestown village.¹ It anciently included Wilmington and Burlington within its bounds; and for more than 80 years had but one church, and but one place of public worship for all its inhabitants. In 1730, Wilmington was set off, as a distinct township, and the remainder of the town was divided into two parishes. And in 1746 a third Society was established by the General Court of the Province within the bounds of the First Parish.² But in 1759, or early in 1760, the members of the Third Society were reannexed by the Provincial Legislature to the First Parish, at the joint petition of both parties:² and the Second Parish being incorporated in 1799 by the present State government, as a town, by the name of Burlington, there has been since but one Congregational Church and Society in Woburn. The Records of this church previous to 1755 are missing: so that we cannot learn from this source the time of its establishment. In his *Wonder Working Providence of Zion's Saviour in New England*, Capt. Edward Johnson, a principal founder both of the town and of the church of Woburn, assigns August 24, 1642, as the day when the church was gathered.³ But in the Town Records, registered by him, as Town Clerk, or "Recorder," from 1640 till 1672 the year of his death, he names August 14th, 1642, as the date of this transaction. (A) And this is doubtless the true date; the errors of the press in the History just referred to being very numerous. In 1651, the year that History was written, there were about 60 families in the town, and 74 persons in church fellowship.³ In 1837, the town numbered 2,643 inhabitants; and the Congregational church 612 members on Jan. 1st, 1838⁴ being the most numerous church in the County, connected with the General Association of Massachusetts, except First Church, Lowell. [*¹Chickering's Dedication Sermon. ²First Parish Records. ³W. W. Prov. B. II. ch. 22. ⁴Minutes of Gen. Assoc. 1838.*]

CARTER. Mr. Carter came to this country, "a young man,"¹ in 1635;² and has a place assigned him by Mather in his "Second Classis" of Ministers.³ He was admitted a freeman of the Colony March 9, 1637;⁴ resided a while at Dedham;⁵ and when first invited to preach at Woburn, Nov. 3, 1641, was a member of the church at Watertown.¹ At the same time, he appears also to have been in some way employed in the service of that church or town: for the reason given in the Woburn Records of the above date for not applying to him sooner is, a doubting of "Watertown's parting with him." His was an eminent instance of lay ordination. (See E. Charlestown.) Johnson speaks of him, as "a reverend godly man, apt to teach the sound and wholesome truths of Christ:" and with reference either to his personal improvement, or to his success in the ministry, observes, "The Pastor of this Church hath much encreased with the encreasings of Christ Jesus."¹ His death is erroneously stated by Rev. Mr. Chickering to have occurred Dec. 1, 1684.⁶ It took place Sept. 5, 1684, as stated in the Record of Births and Deaths in Woburn: and moreover at a meeting of the Selectmen Oct. 6th, 1684 was presented an account of his funeral charges paid by the town.⁷ [*¹Johnson's W. W. Providence, B. II. ch. 22. ²Johnson's W. W. Prov. B. I. ch. 37, and Winthrop's Hist. Vol. I. p. 169 note. ³Mather's Magn. B. III. Introd. ⁴Winthrop's Hist. Vol. II. App. ⁵Farmer's Geneal. Register. ⁶Chickering's Ded. Sermon, Appendix. ⁷Day Book of Selectmen, Vol. II.*]

FOX. Mr. Jabez Fox was probably a native of Cambridge, (a son of Mr. Thomas Fox of that town, who was admitted freeman in 1638, and was living in 1674,¹) and according to a tradition in his family, a lineal descendant from Rev. John Fox, the martyrologist.² When he had preached at Woburn upwards of a year, as an assistant to Rev. Mr. Carter, the inhabitants gave him a call Nov. 5, 1679 "to be their minister for his life time;"³ and accepting this invitation, he was ordained shortly after, it is probable, as a colleague with the senior pastor. He died of the small pox at Boston, "Lord's Day Febr. 28, 1702-3,"⁴ but was buried at Woburn. In the year of his death, assigned by the inscription on his grave stone or monument in Woburn grave yard, as copied by Alden⁵ viz. "Feb. 28, 1702," there is an erroneous omission of the double date. It is not

known that he ever published any thing. But an abstract of a discourse of his at Cambridge from 2 Tim. ii. 19, taken at delivery July 28, 1678 by Nathanael Gookin, then a student at H. C. afterwards pastor of the Church in Cambridge, is published by Alden.² [¹*Farmer's Geneal. Reg.* ²*Alden's Epitaphs Vol. I. No. 236.* ³*Town Records.* ⁴*Sewall's Journal.*]

FOX. Mr. John Fox was a son of his predecessor, Rev. Jabez Fox, and was born at Woburn probably, though his name is not to be found on the Record of births &c. &c. in that town. His ordination is noticed as follows, in the diary of Rev. Joseph Green of Danvers. "1703. 17 Nov. I went with Mr. Fitch and L^{td} to Mr. Fox's ordin^a at Woburn. Mr. Peirpoint began with a prayer Mr. Fox preach'd Mr. Willard gave y^e charge Mr. Peirpoint y^e right hand—I came home at 7 oclock."¹ He lived long in the Ministry. But while young, he appears to have been not unfrequently disabled from preaching by sickness;² and the last fifteen years of his life he was entirely blind.³ During his blindness however he would preach occasionally, and often catechise the young, who repaired to his house for that purpose.³ Two sermons of his from 1 Sam. xiv. 15 occasioned by the great earthquake Oct. 29, 1727, are still extant.³ [*Manuscripts of William Gibbs, Esq.* ²*Town Records.* ³*Alden's Epitaphs Vol. I. No. 238.*]

JACKSON. Mr. Jackson was a son of Deacon Edward Jackson of Newton, and a grandson of Edward Jackson, who arrived in New England about 1640, and settled in Newton between 1640 and 1645.¹ He was ordained (B) as a colleague with Rev. Mr. Fox, but died before him. There is evidence that he was a worthy minister, and well esteemed by the great majority of his people. But his ministry was rendered a very uneasy one, and not improbably was cut short, by troubles arising from a depreciating currency, from an unhappy difference with the senior pastor, and from the contentions and separations in his day among the inhabitants of the town. [*Farmer's Geneal. Reg.; Hon. William Jackson, Newton.*]

SHERMAN. Mr. Sherman was a son of Mr. William Sherman of "Stoughton" Ms. (Newton?) and a direct descendant, of the third generation, from Capt. John Sherman, who came from Dedham, England, to Watertown, Ms. about 1634 or 1635.¹ Hon. Roger Sherman of New Haven, Ct. and Rev. Nathanael Sherman of Bedford, Ms. were his brothers.² He studied divinity with Rev. Dr. Bellamy of Bethlehem, and with Rev. Mr. Graham of Southbury, Ct.¹ At his coming to Woburn in 1755, he belonged to "Milford" (or, as it is otherwise called in the Records, "New Milford") Ct.: and was dismissed and recommended from the church in that place to Woburn Church, previously to his ordination.³ At his dismissal from Woburn in 1775, he retired to Milford; and, after residing a while with his family at Stratford, Ct. was installed at Goshen, Ct. in 1781.¹ In 1788 he was dismissed from Goshen;¹ and after a short residence at Sheffield, Ms. he accepted an invitation from the church and society in Woodbridge, Ct. to settle with them; but died at Woodbridge a few months after his arrival there.¹ Mr. Sherman was greatly admired at Woburn for his eloquence; and is still remembered there with respect. His request for a dismissal was granted with great reluctance; and in December 1778, an effort was made in town meeting, upon which the votes of the people were nearly equally divided, to procure his re-settlement among them.³ He published, while at Goshen, a number of discourses: one, addressed to infidels, ("in consequence of the publication of 'Ethan Allen's Theology'") from those words Luke xv. 16, "And he fain would have filled his belly with the husks which the swine did eat:" another upon the redemption by Jesus Christ; and a third, entitled, "The History of Melchizedec."¹ In 1760, while at Woburn, he preached the Artillery Election Sermon from Psalm cxlix. 6: but this was not published. [¹*Roger Minot Sherman Esq. of Fairfield, Ct.* ²*Shattuck's Hist. of Concord, Bedford, &c. p. 265.* ³*Parish Records.*]

SARGEANT. Mr. Sargeant studied divinity under the direction of Rev. Professor Ripley of Dartmouth College. Dismissed from Woburn, he removed to Chester, Vt. and was never resettled in the Ministry. At different times however, he made several Missionary tours, in the employment of the Connecticut and Massachusetts Missionary Societies: particularly to the Northern parts of Vermont, to Wayne and Luzerne Counties, Pennsylvania, and to Oneida County, N. York. He also had the charge of the church in Chester, and at times preached in the town by contract for a longer, or a shorter period, as occasion offered; but without settlement. He died at Chester. [*Phineas O. Sargeant, Esq. his son.*]

CHICKERING. Mr. Chickering is a son of Rev. Jabez Chickering of Dedham. He pursued the study of theology at Cambridge, under Rev. Professor Tappan: and after retiring from Woburn, was installed over the church in Phillipston, Worcester Co., Ms. July 10, 1822; and dismissed at his own request July 16, 1835.¹ He still resides at Phillipston. [*Rev. Mr. Chickering.*]

BENNETT. Mr. Bennett received his theological education at the Seminary in Andover.

Second Church. See Burlington.

Third Church.

No records of this church have been transmitted. It was gathered however, not improbably, on the day of its pastor's ordination. The Society with which it was connected in public worship, grew out of the variance that unhappily existed between Rev. Messrs. Fox and Jackson of the First Church.¹ It was petitioned for to the General Court Dec. 11, 1745 by several friends of Mr. Fox;¹ and was established by the Legislature of the following year.² Soon after the death of Mr. Jackson, the reunion of this Society and its Church with the First Parish began to be contemplated. Proposals to this end were first made April 14, 1755: petitions were presented to the Legislature in 1759 from both parishes to be incorporated as one; and on March 10, 1760 the First Parish held its last meeting, in distinction from the Third Society, and its first, as reunited with it.³ At present, no vestige of this Third Church remains, except the cellar of the building, in which its assemblies for public worship were held. [¹*Petition for Incorporation in Records of First Parish.* ²*Records of First Parish, Vol. I. p. 262.* ³*Rec. of First Parish, Vol. II.*]

COTTON. Mr. Cotton was a son of Rev. Roland Cotton of Sandwich, a grandson of Rev. John Cotton of Plymouth, a great grandson of the celebrated Rev. John Cotton of Boston, and a brother of Rev. Messrs. John Cotton of Newton, Nathanael of Bristol, R. I. and Ward of Hampton, N. H.¹ He was ordained Oct. 23, 1728 the pastor of a Congregational church gathered that day at Providence, R. I.;² but when dismissed from that church is not known. The following notice of his installation at Woburn is from the Boston Weekly News-Letter of July 16, 1747. "Woburn July 15. This Day the Rev. Mr. Josiah Cotton was installed Pastor over the 3d Church in this Town.—The whole Affair was carried on with the utmost Peace and Decency." Perceiving his people inclined to reunite with the First Society, after the decease of Rev. Mr. Jackson, and the ordination of his successor, Rev. Mr. Sherman, he called a Council of the neighboring churches "to advise and direct him with respect to his removal," &c.³ This Council assembled June 30, 1756:³ and with the sanction doubtless of their opinion and advice, he asked a dismissal⁴ He was installed at Sandown N. H. in 1759; and there died in 1780.⁵ [¹*Farmer's Geneal. Reg.* ²*Journal of Rev. Dr. Sewall, Boston.* ³*Burlington Chh. Records.* ⁴*Chickering's Ded. Serm.* ⁵*N. H. Gazetteer 1823.*]

SOUTH READING.

Church of.

South Reading was incorporated Feb. 25, 1812.¹ It was previously the South or First Parish of Reading; and its church the First Church. That ancient town was originally called Lynn Village;² and was at that time doubtless the Westerly part of Lynn. Its first settlements were within the present bounds of South Reading; and seem to have been commenced as early as 1640. In Danforth's Almanack for 1647, in a memorandum headed with, "The time when these Townes following began," Reading is set against the year 1640, and represented as the 24th plantation in Massachusetts proper. The date of its incorporation, assigned in a modern work, is May 29, 1644.¹ But according to Gov. Winthrop, it was not incorporated till April or May 1645. Under the date of "1645. 2. 13," (April 13th) but at the distance from it of several pages in the printed History, he observes, "A village was erected near Lynn, and called Reading; another village erected between Salem and Gloucester, and called Manchester:"² and a little below, under "1645. 3. 14" (May 14,) "The court of elections was held at Boston;"² when, according to Spofford, Manchester was incorporated. Of the gathering of its First Church, &c. we have the following notices: "1645. 5. 9" (1645, Nov. 5) "A church was gathered at Reading, and Mr. Greene ordained pastor. He was a very godly man, and died 3: 48." that is, May 1648.⁴ "On the 5th day of November following" (1645) "there was a church gathered at Reading, six miles to the west of Lynn, and Mr. Henry Green was ordained pastor thereof."⁵ (A)

In a day when dismissions of ministers have become matters of frequent and lamentable occurrence, it is refreshing to find a church, which has had no experience of the evil. Nearly two hundred years have elapsed since the foundation of the church at South Reading. In this long period of time, it has had eight pastors settled over it, but has dismissed none. While they, on their part, have gone on, regularly dispensing in succession the word and ordinances of Christ, and adorning their holy vocation by their lives; the church, on the other hand, has lived in perfect peace and harmony with them;

has loved and honored them in their lives, and lamented them at their deaths; and their dust now mingles with that of their people. May the time of the removal of the present Incumbent, now in the 34th year of his ministry, in this church, be yet distant; and then may it be, to be laid by the side of his revered predecessors, in the blessed hope of rising with them at the resurrection of the just! [¹*Spofford's Gazetteer of Ms. Woburn Town Rec. Sept. 6, 1640.* ²*Winthrop's Hist. Vol. II. p. 220.* ³*Winthrop's Hist. Vol. II. p. 253.* ⁴*Hubbard's Hist. p. 416.*]

GREEN. Mr. Green is numbered by Mather with the ministers of his "First Classis."¹ The following notice of him is by governor Winthrop. "1643. 10. 8.—Some of Watertown began a plantation at Martin's Vineyard beyond Cape Cod, and divers families going thither, they procured a young man, one Mr. Green, a scholar, to be their minister, in hopes soon to gather a church there. He went not." From Johnson he appears to have been an inhabitant of Reading previously to his ordination. Speaking of Reading people, that author observes, "They gathered into a church, and ordained a Pastor *from among themselves* at the same time, a young man of good abilities to preach the Word, and of a very humble behaviour, named Mr. Green," &c.² The date of his death in the List is from the Church Records by Mr. Brock, and agrees with that from Gov. Winthrop's History, given under the preceding head. But a different and more precise date from a very respectable authority is deserving of notice. "1648. 8. 11. (Oct. 11.) Mr. Green Pastour to the Church at Reading, dyed."³ [¹*Magnalia B. III. Introd.* ²*W. W. Prov. B. II. ch. 25.* ³*Danforth's Alm. for 1649: Chron. Mem. in. N. B.* This Almanac (now in the hands of the compiler) appears to have once belonged to Mr. Green's successor, having written on its title page, "Sa. Haugh 1649, 1650."]

HAUGH. Mr. Haugh was probably a son of Atherton Haugh,¹ a gentleman of great influence in Boston, who arrived in this country Sept. 4, 1633; was of the Board of Assistants in 1635, a deputy from Boston in 1637, and died Sept. 11, 1650.² This son of his was a member of the First Class at Harvard College, and one that complained before the General Court of his treatment as a boarder in the family of its first instructor, Mr. Nathanael Eaton; but, from some cause unknown, was never graduated.¹ With allusion probably to his education in this country, Johnson observes of him, "After him" (Mr. Green) "succeeded in the place one Mr. Hoph, a young man, one of the first fruits of N. E. a man studious to promote the truths of Christ."² He came to Reading in 1648; and previously to his ordination was admitted into the church there, dismissed from First Church, Boston.⁴ He died at Boston.¹ The following notice of this occurrence accounts for his absence from home at death. "1662. March 30. Mr. Samuel Haugh Pastor of y^e Ch. at Reading, Coming to the Synod, fell sick at Boston and died."⁵ [¹*Winthrop's Hist. Vol. I. p. 310, 311. Note.* ²*Winthrop's Hist. Vol. I. p. 108, 109. Note; 158, 220.* ³*W. W. Prov. B. II. ch. 25.* ⁴*Chh. Records.* ⁵*Mem. in Records of 1st Chh. Roxbury.*]

BROCK. Mr. Brock came to New England 1637;¹ was admitted into Harvard College in 1643; and after a residence there of five years (or of two years from his graduation in 1646) in the pursuit of his studies, he commenced preaching.² He labored in the ministry first at Rowley, then at the Isle of Shoals.³ After his settlement at Reading, he entered the following memorandum in that Book of Church Records, which was apparently begun by him: "John Brocke called by the Church to officiate amongst them after Mr. Sam. Haughs' decease at Boston, and dismissed to them from Dedham Church, was joined to them the Lord's day before y^e Ordination and Nov. 13, '62: he was ordain'd, and y^e Day after he was married to Mrs. Sarah Haugh a widdow indeed." Mr. Brock was very eminent as a devout man; and especially for what has been called "*a particular faith*" in prayer, or an assurance of being heard, which is verified in the event. Several remarkable instances of this in Mr. Brock are cited in his "Life," by Dr. Mather.² The notice subjoined of his funeral is from the Journal of Judge Sewall. "1688. Tuesday, June 19. Went to y^e Funeral of Mr. Brock of Reding, a worthy good Minister generally lamented. Was very laborious in Catechizing and instructing Youth. Mr. Danforth, Mr. Russel there. Mr. Morton, Wigglesworth, Fisk, Fox, Shepard, Lorie, Pierpont, Lawson, Carter, &c. buried between 2 and 3." &c. &c. [¹*Farmer's Geneal. Reg.* ²*Mather's Magnalia, B. IV.*]

PIERPONT. Mr. Pierpont, previously to his ordination, was a resident fellow or tutor at Harvard College. In the course of his ministry he preached a monthly lecture to his people. "1700 (Ap^l?) 10. Fair w^t—Redding Lect^r I went." &c. &c. May 8. "Redding and Beverly Lecture."¹ The following notices have been transmitted of his death and funeral. "1709 2 June. Mr. Peirpoint died." 6 June. "I went to Mr. P——t's fun^l the bearers were Mr. Leverett, Mr. Brattle, Wadsworth, Coleman, Gr. and Fox. There was a general lamentation—he was a man of great worth."¹—"1709 Tuesday

May 31.—This Week Mrs Blowers dies, then her Husband, Capt. Sill, Mr. Lemon, and Alas, alas, June 8. The Rever^d Mr. Pierpont dies at Reading; a very great Loss!"
 —June 6. Artillery-day. I went with Mr. John Williams of Dearfield to y^e Funeral of Mr. Pierpont at Reading. His Bearers were Leverett, Brattle; Wadsworth, Colman; Green, Fox. Mr. Jonathan Corwin and I followed next after the Relations: None else of the Council there."² [*Extracts from Diary of Rev. Jos. Green of Danvers, by W. Gibbs, Esq.* ²*Sewall's Journal.*]

BROWN. Mr. Brown was only son of Mr. Richard Brown of Newbury.¹ The sub-joined notice of his ordination is from Judge Sewall's Journal. "1712 Midweek, June 25. I go in a Calash with Mr. Josiah Oakes to Reading, to the ordination of Mr. Richard Brown. Mr. Green of Salem Village began with Prayer, Mr. Brown preach'd well from Acts xx. 28. prayd—Mr. Jer. Shepard Ordaind, prayd—Mr. Tappan Gave the Right Hand of Fellowship—Mr. Parsons of Maldon prayd. Sung y^e 122 Psalm York Tune. Mr. Brown gave the Blessing. Got home before 9. Laus Deo." [*Farmer's Geneal. Reg.*]

HOBBS. Mr. Hobbs belonged originally to the Old North Church, Boston, from which he came recommended to Reading Church for admission, before his ordination.¹ He was distinguished in his day for his piety, and as a zealous, successful advocate of the evangelical faith. He preached the Artillery Election Sermon in 1747, which was published.² His other publications were, "A vindication of the itineracy and conduct of Whitefield, 1745; self examination in its necessity and advantages, 1746;—vindication of the protest against Jonathan Edwards' dismissal, 1751;"² a sermon at the ordination of Mr. Daniel Emerson over the Second Church in Dunstable (Hollis, N. H.) 1743. "He also wrote a letter to his people, which consisted of advice relative to the choice of another pastor, found in his study after his death, entitled *Advice from the grave*, which his people published. This letter may be seen in the Mass. Miss. Magazine, Vol. v. No. 10, March, 1808. It is worth a perusal."³ (B) [*Church Records.* ²*Allen's Biog.* ³*Brief Sketch of Chh. S. Reading, in Boston Recorder, June 23, 1821.*]

PRENTISS. Mr. Prentiss, previously to his ordination, had been Librarian of Harvard College, to which office he was chosen in Oct. 1768.¹ He published two discourses on the truth and faithfulness of God, 1790; a sermon at the installation of Rev. Joseph Willard, Boxborough, 1785; at the installation of Rev. Elias Hull, Seabrook, N. H. 1799; before Mount Moriah Lodge, Reading, 1799. [*Boston Weekly News Letter. Oct. 27.*]

EMERSON. Mr. Emerson studied divinity with Rev. Messrs. Page of Hancock, N. H. and Farrar of New Ipswich, N. H.: was ordained at Westminster, Vt. 1800; and dismissed, 1804.¹ [*Rev. Mr. Emerson.*]

MALDEN.

Church of.

Malden was incorporated in 1649. The date of its church cannot be ascertained either from its own records, or those of the town; the former commencing with the ministry of Rev. Dr. Thacher; the latter containing no entry of ecclesiastical concern, earlier than 1673-9. According to Johnson however, the settlement of Malden commenced about 1648; and its first inhabitants "gathered into a Church some distance of time before they could attain to any Church Officer to administer the Seals unto them," and were supplied with temporary preachers, "till the year 1650."¹ Hence, as his words imply, there were a number of such preachers, it may be confidently inferred, that the church of Malden was embodied at least as early as 1649. The first person who ministered the Word to this church in their Sabbath assemblies, in the interval between its establishment, and its ordination of a pastor, was "a godly Christian named M. Sarjant,"¹ or Sergeant, a name, it is believed, yet common in Malden. He was followed by certain "young Students from the Colledg"¹ of whose names no record has been preserved. There was likewise a Mr. Upham, who preached to this people in the early period of their history. "1661-2. March—Mr—Upham, who sometime preach'd at Malden, died at Cambridge."² But who this gentleman was, or at what time precisely he ministered at Malden, there seem to be no means of ascertaining. As the name of Upham does not occur in the Catalogue of Harvard College till 1734, he was probably educated in England: and as the time of his death admits the supposition, it appears quite as likely, that he did not supply that desk till after the dismissal of Mr. Matthews, as that he did before Mr. Matthews was called to office. A division was made in this church, in 1735, at the gathering of the South Church, which was healed by the reunion of the latter in 1792. Not long after the resignation of Rev. Mr. Green in 1827, the control of affairs in the First Congregational Society in Malden was obtained by gentlemen of the Universalist persuasion.

In consequence of this change, the Church withdrew from that Society, with which it had been connected in the worship of God from the beginning; and having united itself with "the Trinitarian Congregational Society," established July 12, 1882,² they now worship together in a meeting-house erected by their joint efforts. [¹*Wond. W. Prov. B. III. 7.* ²*Mem. in Rec. of First Chh. Roxbury.* ³*Society's Records.*]

MATTHEWS. Mr. Matthews arrived in New England Sept. 21, 1638.¹ He was first settled in Plymouth Colony,² over the church of Yarmouth,³ of which he seems to have been the first pastor, and to have had for his successor, Rev. John Miller.¹ Miller was at Rowley, Oct. 1641, an assistant to Rev. Mr. Rogers.⁴ But as Morton mentions them both under 1642, among those "Godly and able Gospel-Preachers," with whom "*about these times* the Lord was pleased of his great goodness richly to accomplish and adorn the Colony of Plymouth;"⁵ and as Yarmouth appears to be the only town in that Colony, in which either of these two gentlemen was ever settled, it seems reasonable to conclude, that *about* 1642 Matthews removed from Yarmouth, and that Miller leaving Rowley *about the same time*, ministered at Yarmouth in his stead. (Concerning Mr. Miller, more hereafter under Groton.) From Yarmouth, in Plymouth Colony, Matthews appears to have come to "Natastcott," in the Colony of Massachusetts;² and is conjectured by Hon. Mr. Savage to be the minister alluded to by Winthrop, as settled in that town, when it received from the General Court, July, 1644, the name of Hull.⁶ From Hull he appears to have partially withdrawn early in 1649. For at the May Session of the General Court that year, a petition was presented from the inhabitants of Hull "for the encouraging Mr. Matthews to go to them and preach amongst them:" upon which petition it was resolved as follows: "The court judge it no way meet to grant the inhabitants of Hull their desire for Mr. Matthews' *returning* to them, nor residing with them, and do declare that they find several erroneous expressions, others weak, inconvenient and unsafe, for which it judgeth meet to order, that said Mr. Matthews should be admonished by the governour in the name of this court."⁶ Upon receiving this public censure, he doubtless took his final leave of Hull, and came not long after to Malden. There he became the stated preacher to the people in 1650;² and in the course of the same year probably, the Church ventured to call him "to the office of a Pastor," "although some Neighbour-churches were unsatisfied therewith."² For proceeding thus, "without the consent and approbation of neighbouring churches, and allowance of the magistrates, (if not against the same,) contrary to the approved practice of the country," (A) the General Court in 1651 "passed an handsome fine or mulct upon all of the church that were actors therein."⁷ As the people of Malden, we are told, came afterwards to see, and also were willing to acknowledge their miscarriage"⁷ in calling Mr. Matthews, under such circumstances, to be their minister, they doubtless resigned him soon after. But where he went next does not appear. Farmer mentions Lynn, as one of the places at which he preached in this country; and states, that eventually he "returned to England, and, according to Calamy, died in 1683."⁸ [*Winthrop's Hist. Vol. I. p. 273 and note.* ²*Johnson's W. W. Prov. B. III. ch. 7.* ³*Gay's Serm. at inst. of G. Rawson at Yarmouth, 1755, 2d ed. 1793, p. 28, note.* ⁴*Woburn Town Records.* ⁵*Morton's N. E. Memorial.* ⁶*Winthrop's Hist. Vol. II. p. 175, note.* ⁷*Hubbard's Hist. p. 550.* ⁸*Farmer's Geneal. Reg.*]

WIGGLESWORTH. Mr. Wigglesworth was probably born in England;¹ a son, it seems, of Mr. Edward Wigglesworth, who died at New Haven, Ct. 1654, and who is called by Rev. Dr. Stiles, "ancestor of the professor."² Concerning this eminent minister, the Church Records of Malden go not back far enough to show any thing, and the Town Records say nothing, till towards the close of his life; so that his early history in that place is involved in much obscurity. Even that diligent antiquary, the late lamented Mr. Farmer, was constrained to confess on this point, "Where he lived, and how he was occupied after leaving college until he was admitted freeman of the Massachusetts colony, in 1680, I have not learnt."³ From a fragment of a sermon preached by Dr. Increase Mather at Malden shortly after his death, it appears, that he was ordained at Malden about 1654; and so continued to be the pastor of that church till his death in 1705, "*above a Jubilee of years together*:" that about 1664, in consequence of feebleness of constitution, he was taken off "from his Publick Work for *some whole sevens of years*," (say, 21 years); and that having lived "near Twenty Years" wholly secluded from the world, he about 1685 came abroad again, and lived to spend as many more in public usefulness. (B) During this long indisposition, he went a voyage for his health. The rest of the time, "near twenty years," he spent in retirement in Malden; and his pulpit was successively supplied by Messrs. Bunker, Blackman, and Cheever, the first and last of whom, at least, were settled clergymen, and the last dismissed not far from the time of Mr. Wigglesworth's recovery. Mr. Wigglesworth was a fellow of Harvard College. He was also a physician as well as a divine; and for his skill was much employed in that capacity both in Malden, and in the neighboring towns. He preached the

Election Sermon in 1686, which was published, and the Artillery Election Sermon in 1696. On the former occasion, May 12, 1686, he publicly alluded to his recent long seclusion from society. "In's prayer sd, That may know y^e things of our peace in y^e our day, and it may be y^e last of our days. Acknowledged God as to y^e Election, and bringing forth him as 'twere a dead Man, had been reckon'd among y^e dead, to preach." ⁴ His death was noticed by a friend as follows. "Lord's Day, June 10, 1705. The Learned and pious Mr. Michael Wigglesworth dies at Malden abt. 9. m. Had been sick abt. 10 days of a Fever; 73 years and 8 moneths old. He was the Author of the Poem entituled, The Day of Doom, which has been so often printed: and was very usefull as a Physician." ⁴ Beside the works above named, he published "Meat out of the eater, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children," of which there was a fifth edition in 1718.⁵ He was the father of the first, and grandfather of the second Professor of Divinity at Harvard College. His name was held in great veneration at Malden long after his death; and it is not forgotten there, even at the present day. (C) [¹*John Farmer, Esq.* ²*Stiles's Hist. of Regicides, ch. iv. p. 172.* ³*Memoirs Ministers, American Quarterly Register, May, 1836.* ⁴*Sewall's Journ.* ⁵*Allen's Biog.*]

BUNKER. Mr. Bunker was a son of Mr. George Bunker of Charlestown, who was disarmed by order of the General Court in 1637, for espousing the cause of Mrs. Hutchinson;¹ and from whom, or some descendant, the name of Bunker's Hill was probably derived. From the following record of his baptism in the church at Charlestown, he appears to have been born in that town in 1635. "1635. 7: mo: day 20. Beniamine Buncker the Son of George Buncker and of Judith his wife was Babtised."² He was admitted by profession into that church April 29, 1660:² and the following memoranda by Rev. Samuel Danforth in the Records of First Church, Roxbury, preserve the dates of his ordination at Malden, and of his death. "1663. Decemb. 9. The ordination of Mr. Benj. Bunker to the office of a Pastor in Maldon." 2. 12^m 1669." (Feb. 2, 1670) "Mr. Benj. Bunker Pastor to y^e Church at Malden died." [¹*Winthrop's Hist. Vol. I. p. 248 note.* ²*Rec. of First Chh. Charlestown, Vol. I.*]

BLACKMAN. Mr. Blackman was son of Rev. Adam Blackman, first minister of Stratford, Ct.¹ Whether the son was ever ordained at Malden, or only statedly employed to preach there for a considerable length of time, without ordination, seems doubtful. From the Town Records we learn, that he "supplied the desk four years and upwards, and left in the year 1679:" that while there, "he lived in the ministry house, upon which he laid out money in repairs;" and that in the "1 mo. 78-9" (March 1679) "A Committee of y^e Town settled with Mr. Blackman for his disbursements on the house, & purchased what land he owned himself, wh. with the parsonage was (to be?) for the use of the Ministry (forever?)" This parsonage is doubtless that, which was recently in the occupation of Rev. Mr. Cobb, the minister of the Universalist Society. After quitting Malden, Mr. Blackman preached at Scarborough, Me.¹ "In 1683 he was a representative of Saco, in which town he was a large landholder, and owner of all the mill privileges on the east side of the river. He probably died in Boston."¹ [¹*Allen's Biog.*]

CHEEVER. Mr. Cheever was a son of the celebrated schoolmaster, Mr. Ezekiel Cheever, author of the Latin Accidence; and a younger brother of Rev. Samuel Cheever of Marblehead;¹ and was probably born at Ipswich about 1658, where it appears, his father was then keeping school.² Mr. Cheever began to preach at Malden "14 day of February 1679" (Feb. 14, 1679-80): and at a Meeting "27. 10 mo. 1680" (Dec. 27, 1680) ("the year being neer upp") he was desired to continue.³ He was ordained in 1681:⁴ but some charges being preferred against him, which an Ecclesiastical Council assembled to examine, thought sufficiently sustained, but the justice of which he saw not cause to confess, he was dismissed in 1686.⁴ After living in retirement, apparently, for many years, he recovered the confidence of the community, resumed preaching, and was ordained the First Pastor of the First Church in Chelsea⁵ Oct. 19, 1715, nearly thirty years after his dismissal from Malden; and continued in the ministry at Chelsea above thirty years more. (See Chelsea.) [¹*Rev. Mr. Alger, Chelsea.* ²*Allen's Biog. of Ezek. Cheever.* ³*Town Records.* ⁴*Sewall's Com. Place Book.* ⁵*Sewall's Journ.*]

PARSONS. Mr. Parsons was chosen by the town in concurrence with the Church of Malden, as their minister, Oct. 27, 1708; but was not ordained till the spring or summer following: for in a receipt on the Town Book, subscribed by him May 15, 1721, he observes, that he had been settled in the ministry *near twelve years*; and that his church, according to recommendation of late Council had dismissed him.¹ From Malden he went to Leicester, where he was installed Sept. 15, 1721; and dismissed March 6, 1735.² He died at Leicester in 1737.³ [¹*Town Records.* ²*John Farmer, Esq.* ³*Spofford's Gazetteer.*]

EMERSON. Mr. Emerson, the eminently pious and devoted minister of Malden, was son of Mr. Edward Emerson of Chelmsford; a grandson of Rev. Joseph Emerson of Mendon (who was driven thence by the Indians in King Philip's War, July, 1675;¹) and father of the ministers deceased of his name at Pepperell, Concord and Conway. His publications were, "The importance and duty of a timely seeking of God, 1727;" "Meat out of the eater, and sweetness out of the strong, 1735;" "Early piety encouraged, 1738;" and a sermon at the ordination of his son Joseph at Groton, W. Parish, now Pepperell, 1747.² [¹*Spofford's Gazetteer.* ²*Allen's Biog.*]

THACHER. Dr. Thacher was son of Oxenbridge Thacher, Esq. of Boston; a direct descendant of Rev. Thomas Thacher, first pastor of Old South Church, Boston, and of Rev. Peter Thacher of Milton; and father of late Rev. Samuel C. Thacher of the New South Church, Boston: very eminent in prayer, and called by Whitefield, "the young Elijah:" installed after his dismissal from Malden as Pastor of Brattle Street Church, Boston, Jan. 12, 1785; and died Dec. 16, 1802, at Savannah, Ga., to which place he had recently undertaken a voyage for his health. He preached the Convention Sermon, 1802; and the Artillery Election Sermon in 1798, which was published. His other publications were, An oration against standing armies, March 5, 1776; a sermon on the death of A. Eliot, 1778; three sermons in proof of the eternity of future punishment, 1782; observations on the state of the clergy in New England, with strictures upon the power of dismissing them, usurped by some churches, 1783; a reply to strictures on the preceding; sermon on the death of J. Paine, 1788; of Gov. Bowdoin, 1791; of Gov. Hancock, 1793; of S. Stillman, Jr. 1794; of T. Russell, and N. Gorham, 1796; of Dr. Clarke, and Rebecca Gill, 1798; of Gov. Sumner, 1799; of Washington, 1800; at the ordination of E. Kellogg, 1788; of W. F. Rowland, 1790; of his son, T. C. Thacher, 1794; memoirs of Dr. Boylston, 1789; before the Massachusetts Congregational Charitable Society, 1795; before a society of freemasons, 1797; and a century sermon, 1799. [*Allen's Biog.*]

JUDSON. Mr. Judson, after his dismissal from Malden, was installed at Wenham, Dec. 26, 1792; dismissed Oct. 22, 1799; and installed at Plymouth May 12, 1802.¹ Embracing the peculiarities of the Baptist denomination, he was dismissed from Plymouth, Aug. 1817;² and was employed afterwards in several Baptist Societies, as at Woburn, from Aug. 1821 to April 1822,³ and at Scituate, at which latter place he died. He was father of Dr. Judson, missionary in Burmah. [¹*List of Ministers in Essex County, in Am. Quart. Reg. Feb. 1835.* ²*Do. in Plymouth County, in Reg. Nov. 1835.* ³*Records of Baptist Chh. Woburn.*]

WILLIS. Mr. Willis was originally Pastor of the South Church in Malden: but at the union of that church with the First, March 25, 1792, he appears to have become the pastor of this united church without any formal installation; and sustained this relation till death. [*First Chh Rec.*]

GREEN. Mr. Green studied divinity principally with Rev. Jason Haven, Dedham;¹ was ordained as colleague pastor with Rev. Mr. Willis; and after dismission from Malden, he removed to Andover, where he still resides. [*Rev. Mr. Green.*]

McCLURE. Mr. McClure studied divinity at the Theological Seminary in Andover. [*Rev. Mr. McClure.*]

South Church.

The South Precinct in Malden had its origin in a contest respecting the location of a meeting-house for the whole town.¹ It was incorporated by the Legislature Dec. 24, 1787: but a meeting-house had been built, and a minister settled within its bounds, a few years before.² Its church was probably gathered on the same day that its first minister was ordained. After a separation of nearly sixty years, it was re-united March 25, 1792, with the First or North Church, by the joint vote (D) of the brethren of both churches.³ The Records of this church are not known to be now in existence. But the Records of the Precinct were politely put into the hands of the compiler for inspection, by a gentleman in Malden in 1834. [¹*Wright's Hist. Discourse, pp. 8—10.* ²*South Precinct Records.* ³*First Church Records.*]

STIMPSON. Mr. Stimpson, a second son of Mr. Andrew Stimpson of Charlestown by the name of Joseph, was baptized there by Rev. Mr. Bradstreet Feb. 18, 1699—1700; and admitted into the church by profession Nov. 11, 1722.¹ The date of his ordination is preserved in some chronological minutes by Rev. Samuel Checkley of Boston, copied by William Gibbs, Esq. as follows: "1735 Sept. 24. Mr. Stimpson ordained at Malden." In 1736, "a proposition was before the town, respecting the payment of the salaries of the two ministers, equally alike, by a town rate, but it was not accepted."²

From a vote of the South Precinct Nov. 5, 1744, to accept the terms of settlement between them and Rev. Mr. Stimpson, determined by referees mutually chosen, he seems to have been dismissed about that time.³ Another Precinct vote, March 9, 1752, shows him to have been then an inhabitant of the Precinct: but whether he continued to be so till death, does not appear. [¹*Records of First Chh. Charlestown.* ²*Wright's Hist. Disc.* p. 10. ³*South Precinct Records.*]

CLEAVELAND. Mr. Cleaveland was originally minister of Haddam, Ct., the successor of Rev. Phineas Fisk, who died 1738: ¹ but when Mr. Cleaveland succeeded him in office, and when he was dismissed, does not appear. By an error of the press, he is represented, in the Catalogue of Ministers, &c. in Trumbull's History of Connecticut, Ch. 26th, to have been ordained at Haddam and dismissed at the same time that his successor was, the Rev. Mr. Elderkin; viz. in 1749 and 1753. He was chosen minister of the South Precinct, Malden, April 2, 1747, by a vote of the Precinct in concurrence with the Church.² Messrs. Daniel Shute and Joseph Emerson, Jr. (afterwards of Hingham and Pepperell) had been chosen to that office by similar votes, passed July 21 and Sept. 4, 1746; but had declined.³ To encourage Mr. Cleaveland to accept his invitation, the Precinct voted April 24, 1747, the sum of £1,200 Old Tenor, for the purchase &c. of a parsonage for his use, while their minister.² He came with his family to Malden, to undertake the work of the ministry there, May 23, 1747; ³ and was probably installed the following month, the Precinct voting, June 19, 1747, to raise £30 "to pay the Charges of (his) Instalment."² From a Precinct vote, Oct. 19, 1750, he appears to have been dismissed about that time.² [¹*List of Cong. Min. in Ct. in Am. Quart. Reg.* May, 1832. ²*Records of South Precinct, Malden.*]

WILLIS. Mr. Willis was a native of that part of Dartmouth which is now New Bedford. He was chosen by the Precinct, in concurrence with the Church, as their minister, Oct. 16, 1751,¹ but the precise time of his ordination the Records do not determine. In June 1752, an attempt was made to re-unite the two parishes, which proved abortive. But Mr. Willis lived to see this desirable end accomplished about forty years after (viz. March 25, 1792); and to be for nearly nine years a minister of the whole town.² [¹*South Precinct Records.* ²*Records of First Church.*]

CHELMSFORD.

First Church.

Chelmsford was incorporated as a town in May, 1655.¹ Its first church was gathered at Wenham Oct. 8, 1644.² After continuing there several years, a majority of its members, with its pastor, Rev. Mr. Fiske² and its deacon, Cornelius Waldo,¹ removed to Chelmsford² and established themselves there, apparently as a church already organized.¹ Mather states this to have occurred "about the year 1656," and after Mr. Fiske had sustained the pastoral office at Wenham "for more than twice seven years."² But in this term he must include the whole time of Mr. Fiske's preaching there. A comparison of the following passages from Wenham Town Records, renders it highly probable, if not certain, that the removal of Mr. Fiske and his church to Chelmsford took place in 1655. "Wenham the 6 of 12th. mo. 1654" (Feb. 6, 1655) "It is ordered that the maintenance of our minister shall be £40 a year, *whether Mr. Fiske stay and settle among us, or we procure another.*"—"31 Dec. 1655. It is ordered that in case Mr. Brook" (Brock?) "*be procured to stay among us,*—be a committee to receive whatever the town has engaged for Mr. Brooks' use."³ At Wenham, after its original church had withdrawn, another was gathered. "1663 Dec. 10. A Church was gathered at Wenham, & Mr Antipas Newman ordained."⁴ With regard to Chelmsford church, its Records commence with Rev. Mr. Bridge's ministry, 1741. The following statements show its comparative numbers at different periods. "The number of church members at the commencement of Rev. Mr. Bridge's ministry was, Males 73, Females 122—Total 195. Do. of Rev. Mr. Packard's—Males 40—Females 62—Total 102. Do. of the present Pastor's—Males 39, Females 73—Total (112)—Present number" (in 1820) "Males 36, Females 72—Total 108. When there were but 853 souls in town, in 1741, there were 195 professors of religion. Now" (1820) "the population is increased to 1,450, and the number of professors, including Baptists, may be estimated at 160."¹ [¹*Hist. of Chelmsford, by Rev. Wilkes Allen.* ²*Mather's Magnalia, B. III. Life of Mr. John Fiske.* ³*Allen's Hist.* p. 122, note. ⁴*Mem. in Rec. of First Chh. Roxbury.*]

FISKE. Mr. Fiske "was born in the parish of St. James, (called for distinction, *one of the nine parishes,*) in the county of Suffolk;" (A) and is supposed to have been a student of Emmanuel's, Cambridge University, Eng.¹ Having commenced preaching, he was so opposed for his nonconformity, that he applied himself, with the advice of friends, to the study of medicine, and "upon a thorough examination" was licensed to

practice.¹ He came to New England in 1637, in the same ship with Rev. John Allin of Dedham;¹ and was admitted a freeman of the Colony Nov. 2, of the same year.² By the following memorandum among the collections of William Gibbs, Esq. formerly of Salem, he seems to have been received as an inhabitant of that town a few months earlier. 1637 "July 12. Fiske, Mr. John, approved into jurisdiction." At Salem he resided about three years, employed in the instruction of "divers young scholars (whereof the well known Sir George Downing was one;)" and occasionally in preaching to the church.¹ From Salem he removed to Enon, afterwards Wenham, the settlement of which had commenced in 1639.³ There he was probably employed immediately in preaching (see above, "*First Church*"); and at the gathering of a church there, Oct. 1644, he was ordained its pastor.¹ In 1655, he removed with the majority of his church from Wenham to Chelmsford,⁴ where proposals for settling had been made him, Nov. 22, 1654;⁵ and here he continued in the pastoral office till death, highly esteemed both as a divine, and as a physician.⁴ In the course of his ministry, he expounded almost the whole of the Bible to his people; went through the Assembly's Catechism twice in expository discourses before afternoon sermon on the Lord's day; and held a monthly lecture on a week day.¹ He also composed at the request of his people, and published in 1657, at their expense, a catechism for their children, entitled, "The Watering of the Olive Plant in Christ's Garden, or a Short Catechism for the entrance of our Chelmsford children. Enlarged by a three fold appendix."⁴ He was the father of Rev. Moses Fiske of Braintree, and grandfather of Rev. Samuel Fiske of Salem.⁴ [¹*Mather's Magnalia*, B. III. ²*Winthrop's Hist.* Vol. ii. *Append.* ³*Danforth's Almanac*, 1647. ⁴*Rev. W. Allen's Hist.* ⁵*Chelmsford Town Records.*]

CLARK. Mr. Clark was a son of (Elder?) Jonas Clark of Cambridge.¹ Mr. Allen dates his ordination from 1677.² But this is a year too early. The "Articles of Agreement" between the town and Mr. Clark in order to his "settlement in the Ministry for time to Come in Chelmsford" are dated "this fifth Day of the Twelfth month, one thousand six hundred and seventy seven;"³ that is, Feb. 5, 1677-8. His ordination must have been soon after, probably in March or April, 1678. His death was noticed at the time, as follows. "1704 Dec. 7th. Mr. Clark of Chelmsford dies of a Fever; was taken very suddenly the Friday before, after he had been at a Funeral: buried the 11th."⁴ "Dorchester, 1704. Dec. 10. The death of the Rev. Thomas Clark of Chelmsford was lamented in a Sermon from Acts 20—25, &c. A great loss to all our towns, and especially to the frontier towns on that side of the country, who are greatly awakened with the loss of such a man."⁵ "None of his writings have been preserved."² His epitaph in Latin, (composed probably by his son-in-law, Rev. Mr. Hancock of Lexington, and given at large by Allen) signifies, that he died Dec. 7, 1704, in the 52d year of his age.² [¹*Farmer's Geneal. Reg.* ²*Allen's Hist.* pp. 127, 128. ³*Town Records*, Vol. i. p. 68. ⁴*Sewall's Journ.* ⁵*Fairfield's Man. Journ.* quoted in *Allen's Hist.* p. 127.]

STODDARD. Mr. Stoddard was a son, probably, of Mr. Sampson Stoddard of Boston, and a nephew of Rev. Solomon Stoddard of Northampton. The City Records have been examined in vain for the time of his birth: but according to the Records of First Church, Boston, he was baptized in that church Jan. 12th (or Jan. 18th) 1691, when he was 12 years of age.¹ He preached the Artillery Election Sermon 1713. This discourse, though not published, was noticed at the time as follows, "1713 June 1. Mr. Stoddard of Chelmsford preaches the Election Sermon. 1 Sam. 2. 30. Them that honor Me, I will Honor. Made an Excellent Discourse."² [¹*John Farmer Esq.* ²*Sewall's Journal.*]

BRIDGE. Mr. Bridge studied Divinity under the direction of Rev. William Welsteed of Boston, who preached his ordination sermon.¹ He preached the Artillery Election Sermon in 1752, the Gen. Election Sermon in 1767, and the Convention Sermon in 1780. The two former discourses were his only publications, though he was often solicited to publish others.¹ The date assigned for his birth in the List, is on the authority of the late John Farmer, Esq. But Allen names 1714 as the year; and the Inscription on the monument, erected by his people to his memory, states that he died "Oct. 1, 1792, Æ. 78."¹ [*Allen's Hist.*]

PACKARD. Dr. Packard studied Theology at Cambridge.¹ After his dismissal from Chelmsford at his own request, he was installed at Wiscasset, Maine, Sept. 8, 1802; dismissed at his own request Aug. 5, 1830; and installed over the North Cong. Society in Chelmsford, at the village of Middlesex, Dec. 8, 1830.¹ From this last named pastoral charge he was released at his own desire in the Autumn of 1836; and now resides with one of his children at Saco, Maine. [¹*Rev. Dr. Packard.*]

ALLEN. Mr. Allen, it is believed, studied Divinity at Cambridge. His dismissal from his pastoral charge was at his own request, and by the advice of a mutual council,

convened Oct. 10, 1832.¹ He now resides on a farm at the North Parish, Andover.
[*Rev. Dr. Packard.*]

ANDREWS. Mr. Andrews studied Divinity at the Theological School, Cambridge.
[*Rev. Mr. Andrews.*]

Second Church.

This church consisted originally in great measure of inhabitants of Chelmsford, who resided at the village of Middlesex, three miles distant from the principal settlement. It was then connected with the Second Cong. Society, and met with them for public worship in a meeting-house erected in that village for their mutual accommodation. But being at length deprived of that privilege, or at least compelled to resign it, they retired to a Hall in the village for that purpose; and more recently have had their place of worship in that part of Chelmsford, known by the name of Leach's Foundry. Since the dismission of Mr. Albro, this church has had no settled pastor.

ALBRO. See First Church, Cambridge.

North Church.

This church was gathered, principally at least, out of the Second Society, after the Second Church had withdrawn from it: and meets for public worship in the meeting-house at Middlesex village, originally occupied by that church.

PACKARD. See First Church.

[To be continued.]

Errata in "the Survey" published in Register of August, 1838.

On page 45, line 6, for "County," read, *Country*.
On page 45, line 18, for "given, New Style is intended," read, given that New Style is intended.
On page 47, in Column of Authorities, the 4th, "Rev. Mr. Crosby" should stand opposite to "Jan. 9th, 1833" (1) under "Winthrop Church" in first Column.
On page 48, line 7th, for "sections of County," reads, "sections of Country."
On page 51, under Prentice, on line 5th, between "leaving his people," and, "He died at Cambridge," insert the following: "He preached the Artillery Election Sermon in 1745, and the Convention Sermon in 1766."

Graduates at Colleges and Theological Seminaries in the United States in the Year 1838.

THE FOLLOWING LIST IS AS FULL AS WE HAVE BEEN ABLE TO MAKE IT.

Colleges.							
Harvard College,	.	.	65	Rutgers College,	.	.	14
Yale College,	.	.	68	Miami University,	.	.	21
Dartmouth College,	.	.	42	University of Nashville,	.	.	20
Brown University,	.	.	30	Franklin College, (Ga.),	.	.	25
Williams College,	.	.	23	University of Pennsylvania,	.	.	22
Middlebury College,	.	.	43	Dickinson College,	.	.	13
Bowdoin College,	.	.	29	Geneva College,	.	.	2
University of Vermont,	.	.	24	Kenyon College,	.	.	5
Amherst College,	.	.	42	Augusta College,	.	.	11
Waterville College,	.	.	12	Pennsylvania College,	.	.	6
Washington College, (Ct.),	.	.	12	Illinois College,	.	.	8
Columbian College,	.	.	15	Theological Seminaries.			
Wesleyan University,	.	.	26	Theological Seminary, Andover, Ms.			28
Jefferson College,	.	.	28	Theological Seminary, Cambridge, Ms.			7
Union College,	.	.	92	Theological Seminary, Bangor, Me.			11
Hamilton College,	.	.	20	Theological Seminary, Gilmanton, N. H.			10
New York University,	.	.	12	Theological Seminary, Newton, Ms.			10
College of New Jersey,	.	.	75	Theological Seminary, New Haven, Ct.			11
				Theological Seminary, East Windsor, Ct.			12

NOTICES OF NEW PUBLICATIONS.

1. *Collections of the Massachusetts Historical Society*. Vol. VII. of the third series. 1838. pp.

We feel the highest satisfaction in noticing the volumes of this, and of kindred societies. They are a connecting link with the past. They carry us back to the glorious days of our origin. They enable us to quit for a few moments, the dull realities and the wearisome labors of the present, and to converse with the pious and the heroic dead, whose names grow brighter with the lapse of each revolving year.

The present volume is the *twenty-seventh* of the collection, or the seventh of the third series, the volumes having been classed in series, each comprising ten volumes. They are sold at the very moderate price of one dollar a volume. The proceeds of the sale are devoted to defraying the expense of the annual publication of a volume. The first article in the volume before us, is the account of the Massachusetts Historical Society, prepared by the Rev. Dr. Jenks, and originally published in the *American Quarterly Register*. Then follow *A Word to Boston*, by governor Bradford, and *Our Forefathers' Song*; a *Model of Christian Charity*, by governor Winthrop, a very interesting article, from which we may make an extract hereafter; some account of the Post Office Department as it was managed in the Colony of Massachusetts Bay, derived from the archives in the State house; some account of two celebrated Frenchmen, D'Aulney and La Tour, the scene of whose history was laid in Nova Scotia; certain notices respecting Whalley and Goffe; instructions from his majesty's commissioners in England, to Edward Randolph, Esq.; papers relative to the period of usurpation in New England; a number of interesting letters of the Rev. John Higginson of Salem, son and successor of the venerable Francis Higginson, the first minister of Salem; Memorial of colonel Quarry, an admiralty judge in New York and Pennsylvania, on the state of the American Colonies; some account of Mr. Isaac Allerton, one of the first settlers of Plymouth, by the Rev. L. Bacon of New Haven; some account of Beverly, and of Rev. John Hale, a minister in that town, by the Hon. Robert Rantoul of Beverly; a memoir of the late Rev. Dr. Holmes, by Dr. Jenks; list of portraits in the hall of the Massachusetts Historical Society, etc.

2. *An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island*, by John Callender, M. A. with a memoir of the author, biographical notices of some of his distinguished contemporaries, annotations, original documents, etc. By Romeo Elton, M. A., F. S. U. S., Member of the Royal Society of Northern Antiquaries at Copenhagen, Professor in Brown University, etc. Providence: Knowles, Vose & Co. 1838. pp. 270.

This is the fourth volume of the Collections of the Rhode Island Historical Society. It is printed with all possible accuracy, and with great beauty. The paper and typography are superior to any which we have seen employed in the publications of other Historical Societies. Professor Elton has performed his editorial labor with the assiduity and intelligence to be expected from his accurate habits, and his zeal in antiquarian researches. Of the 270 pages in the volume, Mr. Callender's Discourse occupies 137. The remainder is supplied by the editor with biographical notices of Mr. Callender, Dr. Stiles, Rev. Messrs. John Comer, Nathaniel Clap, Thomas Prince, William Blackstone, professor Wigglesworth, bishop Berkely, John Clarke, Mary Callender, Thomas Hollis, with an account of the ante-Columbian discoveries on this continent, with various deeds, forms of civil compact, patents, depositions, commissions, letters, and illustrative notes and documents. The whole volume is exceedingly creditable to the editor, his learned associates, and the printers. Mr. Callender's Discourse, of which we have not space here to give an abstract, is regarded as one of the most important documents in existence in relation to the early history of Rhode Island.

3. *The Thirty-fourth Report of the British and Foreign Bible Society*, 1838, with an Appendix, etc. London: 1838. pp. 246.

For this and for some other valuable documents, we are indebted to our attentive correspondent, the Rev. Dr. Matheson of Wolverhampton, England. The amount of funds received by the British and Foreign Bible Society from all sources during the year, was £97,237 1s 11d. The expenditures amounted to £91,179 14s 11d. The issues of the Society were 594,398, being 366,764 at home, and

226,634 abroad, which is the largest number of copies circulated from the foreign depôts of the Society in any year, since its establishment. The total issues of the Society since its commencement, are 10,888,043. The Society is under engagements to the amount of £68,000. The number of societies connected with the British and Foreign, and the Hibernian Bible Societies, is 2,960. The distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society directly, in 67 languages; indirectly, in 69, total, 136.

4. *The Report of the Directors of the Forty-fourth General Meeting of the Missionary Society, commonly called the London Missionary Society, on Thursday, May 10, 1838.* pp. 208.

In the several parts of the world connected with the Society's operations, there are 455 stations and out-stations; 135 missionaries, 32 European, and 473 native assistants; making a total of 640 European missionaries and assistants. Under the care of these are 93 churches, with 7,347 communicants; and 568 schools, containing 36,974 scholars; being an increase reported during the year, of 27 stations and out-stations, 44 agents, 9 churches, 932 communicants, 52 schools, and 2,732 scholars. There are 17 printing establishments, nearly all of which have been continued with increasing activity during the past year. Income during the year, £70,255, being an increase beyond the income of the previous year, to the amount of £5,888 3s 7d. Expenditure, £76,818 16s 11d.

5. *The Twenty-sixth Annual Report of the Committee of the Congregational Union of Scotland.* 1838. pp. 40.

The receipts of this Association were last year, £1,563. Its labors appear to have been very useful in diffusing a knowledge of the gospel, by means of missionaries and books, throughout Scotland, and the Islands north and west of it.

6. *Third Biennial Report of the Edinburgh City Mission, for 1836-7.*

This Report is crowded with most affecting and interesting facts. There are some harrowing details on pp. 32-43, respecting intemperance, which is declared to be "the monster vice of Scotland, carrying in its train poverty and misery, desolation and death in their most appalling forms." The Society employs ten or a dozen missionaries, who are evidently laboring with most cheering results.

7. *The Fifth Annual Report of the British and Foreign Sailors' Society, including the Port of London and Bethel Union Society.* 1838. pp. 80.

The missionaries of this Society, during the year, boarded nearly 8,000 vessels; held above 260 meetings on the Thames, thus making known the unsearchable riches of Christ to 5,000 seamen; distributed 200,000 religious tracts; obtained 247 additional Bethel ships; dedicated 19 entirely new vessels; prevailed on more than 100 captains to attach their names to a solemn covenant to maintain the worship of God on board their respective vessels, etc.

8. *A Charge to the Grand Jury upon the Importance of Maintaining the Supremacy of the Laws; with a brief sketch of the character of William M. Richardson, late Chief Justice of the Superior Court of New Hampshire.* By Joel Parker. Concord: 1838. pp. 82.

The author of this Charge is now Chief Justice of New Hampshire. Not entertaining the same political views with those of the executive authority of the State, his elevation is alike honorable to both parties—to him whose acknowledged talents adorn the place which he now occupies, and to the candor and magnanimity of the appointing power. The Charge is a very lucid, fearless, and yet temperate exposition of a most appropriate subject. The author briefly reviews the history of our country, and shows that a great object of its first settlement, was the establishment of a government by law; that the upholding of the laws has been a matter of absorbing interest on the part of all patriots and good men ever since; he then graphically delineates the recent flagrant infractions of law in various parts of the country, particularly by bodies of men, or by organized associations, and closes by pointing out the dangers to our freedom and to all our valuable institutions, by allowing this lawless spirit to prevail. The Charge is very timely, and the thoughts suggested are weighty, and are expressed in good taste and style.

The closing pages of the pamphlet are devoted to a brief exhibition of the character of judge Richardson, who died at his residence in Chester, in the early part of the present year. From this biographical sketch, we learn that judge Richardson was born at Pelham, N. H., Jan. 4, 1774, graduated at Harvard in 1797, engaged as an assistant instructor in Lancaster* academy, Ms., and afterwards as principal in-

* Judge Richardson was an assistant instructor in Leicester academy, see Am. Quar. Reg., VII. 53.

structor of Groton academy in the same State, then pursued the study of law, became member of Congress from Massachusetts in 1811, removed to Portsmouth, N. H. in 1814, and in 1816, was appointed Chief Justice of the Superior Court, in which office he remained till his death. A deservedly high character is given to his late associate by the author, for integrity, good sense, legal knowledge, literary taste, and sound morality. "He was a firm believer in the Christian religion, and honored its precepts by the patience and resignation with which he endured the severest dispensations, and that illness which resulted in death. Patience and fortitude seemed to have with him their perfect work."

9. *Centennial Sermon, delivered before the Church and Congregation in Franklin, Ms., Feb. 25, 1838. By E. Smalley, pastor of the church.* Boston: Manning & Fisher. 1838. pp. 56.

This Sermon is taken up in giving an account of the church of which the author was late pastor. Of the many interesting facts which it records, we can advert to but few. Franklin was originally a part of Wrentham. The church was formed Feb. 16, 1738, O. S. The Rev. Elias Haven, the first pastor, was ordained Nov. 8, 1738. Five or six years before his death, he was compelled to desist from ministerial labor by bodily indisposition. He died Aug. 10, 1754, in the forty-first year of his age. During his ministry, 171 persons were added to the church. The second minister, Rev. Caleb Barnum, was ordained June 4, 1760. He was regularly dismissed March 6, 1768. One of the principal difficulties which occasioned his dismissal, resulted from the introduction of Watts's Psalms and Hymns. Mr. Barnum was afterwards settled in Danvers, and died in 1792. During his ministry in Franklin, 47 were added to the church. The venerable Dr. Emmons, who was born in East Haddam, Ct. in 1745, was ordained the third pastor of the church in Franklin, April 21, 1773. By reason of the infirmities of age, he retired from the active services of the ministry May 28, 1827. The whole number added to the church during his ministry, was 308. There were three seasons of special attention to religion. The late pastor, the Rev. Elam Smalley, was ordained June 17, 1829. Twenty-seven persons born in the limits of the parish during the last 100 years, have been liberally educated—9 of whom entered the ministry, 13 studied law, 3 practised medicine, and 2 engaged in teaching, one of whom was professor Fisher of Yale College. The church at its formation consisted of 24 members. To this

number, 676 have been added. There are now connected with the church about 225 members.

The discourse of Mr. Smalley is elaborately prepared, and is well worthy of perusal and preservation.

10. *A Discourse on the Traffic in Spirituous Liquors, delivered in the Centre Meeting-house, New Haven, Ct., Feb. 6, 1838. By Leonard Bacon; with an appendix exhibiting the present state and influence of the traffic in the city of New Haven.* 1838. pp. 54.

Mr. Bacon first inquires respecting the license laws of Connecticut; and secondly, in what respects, and to what extent, the business of the dram-seller is a public wrong. In the appendix are detailed some of the most startling and horrible facts in relation to the effects of ardent spirits, which we have ever seen. The author deserves great credit for the thoroughness and the boldness of his exposure. He fearlessly grapples with the wolf in the den, and drags him out to the light. The republication and the wide diffusion of this pamphlet of Mr. Bacon, would not be amiss in Massachusetts at the present moment, when the opponents of the license law are so diligently mustering their forces.

11. *A Sermon delivered before his excellency Edward Everett, governor, his honor George Hull, lieutenant-governor, the honorable Council, and the Legislature of Massachusetts, at the anniversary election, Jan. 3, 1838. By Richard S. Storrs, D. D., pastor of the First Church in Braintree.* Boston: 1838. pp. 46.

The text is Rom. xiii. 1. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God." The various topics suggested by this passage are handled with much ability, and in a style of servid eloquence. The discussion was very seasonable, and we cannot but hope it will exert a happy influence throughout the Commonwealth.

12. *First Annual Report of the Morrison Education Society, and Catalogue of Books in its Library.* Canton: 1838. pp. 136.

The object of the Morrison Education Society is to improve and promote education in China by schools and other means. The Constitution was adopted Nov. 9, 1836. The Society is composed of many of the resident Englishmen and Americans in Canton. Five lads, and a school at Macao, are under the auspices of the Society. The books in the library amount to 2,310 volumes, all of which

have been gratuitously furnished, the greater part by Messrs. J. R. Morrison, Colledge and Reeve. The Report of the Society, drawn up by Mr. Bridgman, the corresponding secretary, is filled with important details respecting native education in China.

13. *An Address, delivered before the Penobscot Association of Teachers, and friends of popular education, at Levant, Me., Dec. 28, 1837. By E. G. Carpenter. Bangor: 1838. pp. 26.*

Mr. C., in this Address, gives the outlines of the character of an *efficient teacher*, under the following heads; Such a teacher attaches due importance to his station; he will be well versed in the common branches of an English education; he should faithfully study ancient and modern history; he will devote a portion of his attention to intellectual philosophy; and, if possible, to the higher mathematics, and geology and mineralogy; he should have a capacity for imparting instruction; should be a man of system, affable in his address, should know how to govern his school, and be a man of high moral character. This outline will show that the Address contains very valuable thoughts.

14. *Eester, Zweiter, Dritter und Vierter Jahrsberichten des Verwaltungs--Raths der Rettungs--Anstalt für sittlich verwahrlosete Kinder in Hamburg 1835, 1836, 1837, 1838.*

Through the kindness of Dr. Julius, our correspondent at Hamburg, we have received these Reports of the Directors of the Hamburg Asylum for neglected children. The probable expense of the establishment for 1838 is estimated at 7,900 rix dollars, (a rix dollar of Hamburg is about \$1 08.) The probable expenditures for 56 children at 180 rix dollars apiece, 10,080. The Reports are occupied with many interesting details respecting the institution.

15. *Our Home Population. A Discourse delivered in Buckingham, England, on the 20th anniversary of the North Bucks Association of Independent Churches and Ministers, June 5, 1837. By the Rev. Robert Ainslie. London: 1838. pp. 22.*

The text is, "Preach the gospel to every creature." The subject, The present duty of the church in reference to our home population. Remarks, 1. A home population is not necessarily a Christian population. 2. The contiguity of such a population to Christian ordinances often causes us to mistake their real situation. 3. An unchristian home population is in equal peril, and exposed to a greater

punishment than a population absolutely heathen. The best means of benefitting the home population is to preach to them the gospel. The difficulties in the way of propagating the gospel in Great Britain alluded to are, 1. Gross ignorance as to the true nature and principles of Christianity. 2. The speculating and worldly spirit of the age. 3. The jealousies of various sects. 4. Objections, on the part of many, to all excitement. This powerfully written sermon closes with appeals to various classes in the audience addressed.

16. *Fireside Education. By the author of Peter Parley's Tales. New York: F. J. Huntington & Co. 1838. pp. 396.*

A great variety of important suggestions on the subject of domestic education are here embodied in Peter Parley's usual attractive style. The contents are so diversified, that we cannot well give an abstract. We have been particularly pleased with some remarks on the subject of manners, towards the close of the volume. Were they generally copied by respectable people, the streets of our large cities, as well as our tables and firesides would present a very improved aspect. The volume is well printed, and taken in connection with the profound and philosophical work of Mr. Isaac Taylor on Home Education, will do much good.

17. *Baptism considered in relation to its mode and subjects, in a series of Discourses. By Archibald Burgess, pastor of the First Congregational Church in Hancock, N. H. 1837. pp. 258.*

The Rev. John M. Whiton of Antrim, N. H., a very competent judge, remarks as follows, in respect to these Lectures: "I have examined the greater part of a work in MS. on the subjects and mode of Baptism, by the Rev. A. Burgess, and am free to express my desire of its publication. His reasonings on the subject, are able and convincing; and in consequence of some recent occurrences in this region, a discussion of it has become *seasonable* and necessary."

18. *Précis du Système, des Progrès et de L'Etat de l'Instruction Publique en Russie. Rédigé d'après des Documents Officiels, par Alexandre de Krusenstern, Chambellan de S. M. L'Empereur de Russie, Varsovie. 1837. pp. 430.*

For this valuable document, we are indebted to our friend and correspondent, the Rev. John C. Brown of St. Petersburg. We should give a copious abstract of it, were we not expecting an elaborate account of Russian education, similar to the histories which we have published

respecting schools and seminaries in France and Germany. Mr. Krusenstern first gives an historical account of the progress of public instruction in Russia, from the time of Peter the Great to the close of the reign of Alexander. Then succeed four chapters. Chapter I. describes the duties of the minister of public instruction; education in the public schools—parish, district, gymnasia, universities; the departments of St. Petersburg, Moscow, Charkoff, Casan, Dorpat, White Russia, Kieff, Odessa, Trans-Caucasian Provinces, Siberia; education in special schools, domestic education, normal schools, imperial academy of sciences, Russian academy, learned societies, libraries, museums, periodical publications, and censorship of the press. Chapter II. describes the military and marine schools; chapter III., the ecclesiastical, and chapter IV., the special and miscellaneous. The following general summary is given.

Schools.	No. of scholars.	Supported by pensions.	Sum furnished by government.
Under Min. Pub. Ina.	85,707	25,000	7,450,000 roubles.
Military,	179,981	179,500	8,687,191 "
Ecclesiastical,	67,024	25,915	8,000,000 "
Special & miscellan'ous,	127,884	21,896	9,596,947 "
Total,	460,576	252,311	28,734,141 "

19. *A Sermon delivered by Rev. Thomas Snell, D. D., on the last Sabbath in June, 1838, which completed the fortieth year of his ministry; containing a brief history of the town, and especially of the church and parish of North Brookfield, from 1798 to the present time.* Brookfield: 1838. pp. 55.

This Sermon embodies a great variety of local facts; many of them, however, are interesting to the general reader. Dr. Snell is the third minister of North Brookfield. About the time the church was embodied, Rev. Eli Forbes was ordained pastor, June 3, 1752. He was dismissed March 1, 1775. His successor was the Rev. Joseph Appleton, born in Ipswich, a graduate of Brown University, ordained Oct., 1776, died July 25, 1795, aged forty-four years. The present minister is Dr. Snell. In 1798, the whole valuation of North Brookfield was \$127,000. In 1835, less than two-thirds of the property was valued at \$218,266. The contributions of Dr. Snell's people to general benevolent objects in 1837, was more than \$1,100. The whole number who have died during Dr. Snell's ministry, is 642, 77 of whom were children, mostly under five years. About one-sixth of the whole died of fever, 76 of consumption; 50 of bowel complaints; and more than 40 of intemperance, or one in every ten of all the adults who die. Dr. Snell states the

interesting fact, that for forty years, he has been disabled from preaching but four and a half Sabbaths. In that time he has preached about 2,000 written discourses. The church consisted of 80 members at the time of his settlement. Present number 242; admitted during his ministry 348.

20. *A Sermon, preached at the ordination of Rev. Robert B. Hall, over the Third Congregational church and society in Plymouth, Ms., Aug. 23, 1837. By the Rev. George W. Blagden, pastor of the Old South church, Boston.* 1837. pp. 45.

This is an eloquent and well written sermon from the passage, "Cry aloud! spare not! Lift up thy voice like a trumpet! and show my people their transgression, and the house of Jacob their sin." The subject illustrated is, The principles on which a preacher of the gospel should condemn sin; with some reference to existing evils.

21. *The American Almanac and Repository of Useful Knowledge, for the year 1839.* Boston: Charles Bowen. pp. 324.

The contents are arranged under the heads of calendar and celestial phenomena for 1839, miscellaneous department, United States, meteorological information, particular States, South America, Europe. The obituary department is increasingly valuable from year to year. Ten volumes of the work are now published. The tenth volume contains, besides its own Index, a General Index for the whole series. This index adds greatly to the value of the publication. It is not necessary for us to commend the American Almanac. It does honor to the author, to the publisher, to Boston, and to the whole country.

22. *Report of the Executive Committee of the American Temperance Union, 1838.* Philadelphia: 1838. pp. 100.

This Report is in substance a review of the progress of the cause of temperance in the United States during the past year. In the State of New York, 268,000 Temperance publications have been printed and circulated during the year—1,000 Societies have been organized on the total abstinence pledge, and 80,000 signatures obtained. In the State of Illinois, in the same period, 250 societies, with 18,000 members, have been organized, and about 125,000 Temperance publications circulated. There has been also much advance in legislative action, particularly in the States of Massachusetts,

Tennessee, Rhode Island and Connecticut. In Maine, a bill was reported in the legislature of 1837-8, to repeal all the license laws of the State, and forbid the sale of any ardent spirit to be used as a beverage or drink in a less quantity than twenty-eight gallons. On motion to submit the question to the people, it was lost by one vote in the Senate. In Tennessee, the retail of spirituous liquors is a misdemeanor, to be punished by fine, at the discretion of the courts. In Massachusetts, the retail of any spirituous liquors is forbidden, in a less quantity than fifteen gallons, under a penalty of twenty dollars for each offence. By a law of the legislature of Connecticut in 1838, the sale of intoxicating liquors is very much restricted and guarded. In Rhode Island and New Hampshire, laws have been enacted which leave it optional with the inhabitants of townships whether any persons shall be licensed among them for the sale of intoxicating drinks.

23. Twenty-First Annual Meeting of the Baptist Education Society of the State of New York. Utica: 1838. pp. 28.

The receipts of this institution amounted, during the last year, to \$18,325 99; the disbursements to a little more. The debts of the Society amount to \$10,850 04. The property of the Society amounts to \$108,924 76. The Society has under its care the Literary and Theological Institution at Hamilton, N. Y., and devotes its funds, we believe, entirely to that seminary, evidently, with great advantage to the interests of the Baptist denomination, and to the general cause of Christ.

GEMS FOR CHRISTIAN MINISTERS.

A dry sermon can never be a good one.—*Blair.*

The puritans visited their flocks by house-row; the visits were short: they talked a little for God, and then concluded with prayer to God.—*Berridge.*

A good style is constituted by proper words in proper places.—*W. Jones*

The words of a preacher should be those of a guilty man to guilty men; of a dying man to dying men; of a man who humbly hopes he has found pardon for himself, and is most affectionately anxious that his hearers may find the same blessing.—*Dringt.*

Let us speak to our people as for their lives.—*Baxter.*

Are not those ministers usually the most happy and the most successful, who display the kindest solicitude for the juvenile division of their flock?—*Dr. H. F. Burder.*

Never be anywhere, nor in any temper, that would unfit you for preaching.—*S. Bradburn.*

Mere moral preaching tells the people how the house ought to be built; gospel preaching actually builds the house.—*Teplady.*

I find I cannot study to advantage without a plan.—*Urguhart.*

My days roll away with but little done for God; and this is my burden.—*Brainerd.*

I hope I have had; and shall, if I live, still have many sermons sent down from heaven.—*J. Hinton.*

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

BENJAMIN TAPPAN, Jr. Cong. ord. pastor, Hampden, Me. Aug. 8, 1838.

WALTER T. SARGENT, Bap. ord. pastor, Damariscotta Bridge, Me. Sept. 5.

EDWARD D. VERRY, Bap. ord. evang. East Machias, Me. Sept. 10.

PAUL S. ADAMS, Bap. ord. evang. Sanford, Me. Sept. 19.

THEODORE L. PILLSBURY, Bap. ord. pastor, St. George, Me. Sept. 26.

CYRUS HAMLIN, Cong. ord. missionary, Portland, Me. Oct. 3.

O. B. WALKER, Bap. ord. pastor, Baring, Me. Oct. 24.

JOHN H. LEARNED, Bap. ord. pastor, Salisbury, New Hampshire, Sept. 18, 1838.

HENRY S. G. FRENCH, Cong. ord. missionary, Concord, N. H. Sept. 19.

JOSHUA CURRIER, Bap. ord. missionary, Canaan, N. H. Sept. 25.

EZRA M. BURNHAM, Bap. ord. pastor, Hinsdale, N. H. Oct. 10.

GEORGE C. CHANDLER, Bap. ord. evang. North Springfield, Vermont, Sept. 2, 1838.

FRANCIS P. SMITH, Cong. ord. pastor, Guilford, Vt. Sept. 12.

J. R. WHEELLOCK, Cong. inst. pastor, Barre, Vt. Sept. 20.

FISHER DAY, Bap. ord. evang. Lunenburg, Vt. Sept. 27.

ETHAN ALLEN, Epla. ord. priest, Ota, Massachusetts, July, 5, 1838.

THOMAS C. BISCOE, Cong. ord. pastor, Grafton, Ms. July 18.

J. HUMPHREY AVERY, Cong. ord. pastor, Harwich, Ms. Aug. 8.

CHARLES I. BURNETT, Unit. ord. pastor, Plymouth, Ms. Aug. 8.

SAMUEL A. DEVENS, Unit. ord. evang. Boston, Ms. Aug. 20.

JONAH G. WARREN, Bap. ord. evang. North Oxford, Ms. Aug. 28.

GEORGE A. OVIATT, Cong. ord. pastor, Belchertown, Ms. Aug. 29.

ANDREW GOVAN, Cong. inst. pastor, Rowe, Ms. Sept. 5.

SENECA WHITE, Cong. inst. pastor, Marshfield, Ms. Sept. 8.

WALES LEWIS, Cong. inst. pastor, Weymouth, Ms. Sept. 12.

W. A. NICHOLS, Cong. ord. pastor, Brookfield, Ms. Sept. 12.

ELAM SMAILEY, Cong. inst. pastor, Worcester, Ms. Sept. 19.

ROBERT F. ELLIS, Bap. ord. pastor, Chickopee Falls Springfield, Ms. Sept. 19.

JOSEPH H. CLINCH, Epla. inst. rector, South Boston, Ms. Sept. 23.

JOSIAH GODDARD, Bap. ord. evang. Shutesbury, Ms. Sept. 27.

HENRY L. DEANE, Cong. ord. evang. Newburyport, Ms. Oct. 2.

D. W. PHILLIPS, Bap. ord. pastor, Medfield, Ms. Oct. 3.

DAVID SANFORD, Cong. inst. pastor, Medway Vill. Ms. Oct. 3.

F. A. SIMMONS, Unit. ord. evang. Boston, Ms. Oct. 9.

EDMUND DOWSE, Cong. ord. pastor, Sherburne, Ms. Oct. 10.

W. V. THACHER, Unit. ord. evang. Boston, Ms. Oct. 14.

NATHANIEL S. FOLSOM, Cong. inst. pastor, Providence, Rhode Island, Sept. 6, 1838.

CHARLES P. GROSVENOR, Cong. inst. pastor, North Scituate, R. I. Sept. 12.

BENJAMIN R. ALLEN Cong. inst. pastor, Barrington, R. I. Sept. 26.

NATHANIEL RICHARDSON, Cong. ord. pastor, Terryville, Connecticut, Aug. 8, 1838.

EZRA D. KINNEY, Cong. inst. pastor, Darton, Ct. Aug. 8.

SPENCER F. BEARD, Cong. inst. pastor, Montville, Ct. Sept. 6.

LUKE WOOD, Cong. inst. pastor, West Hartland, Ct. Sept. 19.

WILLIAM A. SMITH, Bap. ord. pastor, Montville, Ct. Sept. 25.

NORMAN WOOD, Bap. ord. pastor, New Lebanon, New York, June 27, 1838.

GEORGE W. THOMPSON, Cong. inst. pastor, Munsville, N. Y. July 11.

C. G. ACLEY, Epla. ord. priest, Watertown, N. Y. July 28.

HUMPHREY HOLLIS, Epla. ord. priest, South Danby, N. Y. Aug. 8.

ROSWELL COLLINS, Free Will Bap. ord. pastor, Charlestown, N. Y. Sept. 9.

RUFUS SMITH, Cong. inst. pastor, East Hampton, N. Y. Sept. 18.

JOURNAL
OF
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NOVEMBER, 1838.

THE CLAIMS OF THE GOSPEL MINISTRY UPON YOUNG MEN.

[By the Rev. JOHN J. OWEN, New York.]

EVERY pious and intelligent reader of God's word cannot but believe, that a glorious day is yet to be enjoyed by the church on earth, and that 'the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession.' Nor is it less evident to those, who take an enlarged view of the moral, intellectual and political changes, which are taking place in the world, that a great revolution of opinion and conduct is at hand, the nature and extent of which is disclosed in the inspired volume. The kingdoms of this world are to become the kingdom of our Lord and of his Christ.

But this revolution will not take place without an appropriate instrumentality. There will be a perfect adaptation of the means to the end, and a cause fully adequate to the effect to be produced. It will result from no miraculous interposition of God, from no new or unheard of agency, but from the exercise of an instrumentality committed to the church for these eighteen centuries, and which, when rightly put in operation, God has promised to make effectual by his Holy Spirit. This instrumentality, in subordination to which other means are to be wisely employed, is the preaching of the gospel by men trained and qualified by the Spirit of the living God, and by moral and intellectual discipline. I say, qualified by the Spirit, for unto the wicked God says: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Nor must intellectual training be dispensed with; for it is through and by the truth, exhibited with skill, clearness and energy, that the triumphs of the gospel are to be achieved. An ignorant priesthood might answer for the dark ages, when the clergy had power to enforce the dogma, that "ignorance is the mother of devotion." But that starless night has passed away, and the intellectual character of the present age forbids, that we should lay

"careless hands
On skulls that cannot teach, and will not learn."

There is no department of the field of labor, where a thorough education is not essential to the functions of the gospel ministry. If a missionary goes among the intelligent Chinese, he ought to be an educated man. If he goes to any heathen nation, he ought to understand the philosophical structure of language, in order to translate the Scriptures into the language of the natives, and form and arrange grammars, lexicons, and elementary books. He ought to be well versed in science, in order to meet and refute the errors, which heathen teachers have promulgated by the application of false principles of science. If he goes out as a Home Missionary into the Western Valley, he will find ample scope for the exercise of the most highly cultivated intellect. And need I say that the pastors of the churches around us ought to be well educated men? Show me the church, which prefers an unlettered pastor, other things being equal, to one whose mind has been thoroughly disciplined and stored with knowledge. Such a church cannot be found. The whole community gives its suffrage in favor of a pious and well educated ministry.

The position, which I have taken, that a pious and intelligent ministry is to be the main instrument in bringing the world under the dominion of Christ, is confirmed, both by reason and the word of God.

There is great efficiency embodied in *preaching* the gospel. We are so constituted as to be greatly affected by the tones of the human voice. The same truth, which being presented to the mind through the medium of sight, has little or no effect, when expressed by appropriate tones of the voice, will find its way to the heart, and there oftentimes work an entire change. The perusal of truth, as it meets the eye in the Bible, and in the vast number of religious books and tracts, now furnished the community at so cheap a rate, often produces a happy result. But with what vast accumulation of power does it arm itself, when urged upon the conscience by the man of God, who feels the worth of souls! It was when Paul reasoned of righteousness, temperance, and a judgment to come, that Felix trembled. It was when he recounted the particulars of his wonderful conversion, that Festus, forgetful of his judicial dignity, cried out in a loud voice, "Paul, thou art beside thyself;" and the dissolute Agrippa made the memorable confession, "that he was almost persuaded to be a Christian." "The voice of man," says Baxter, "is contemptible. But the voice of God coming from the sacred desk, is awful, and terrible, and mankind dare not reject it."

The Scriptures bear unequivocal testimony to the truth we are attempting to establish. The commission, which Christ gave his followers to preach the gospel to every creature, while it involves every instrumentality, which promises auxiliary assistance, points distinctly to the living ministry, as the means by which the world is to be evangelized. So the apostles understood the commission. They engaged with great singleness of purpose in preaching, and thought that it was not reasonable, that they should leave the word of God and serve tables. Paul, with his characteristic energy, said, "necessity is laid upon me; yea, wo is me if I preach not the gospel." And again: "I am a debtor both to the Greek and the barbarian, both to the wise and the unwise." And again: "It pleased God, by the foolishness of preaching, to save them that believe."

But the apostle has left a still more lucid commentary upon the commission of the Saviour. After having asserted that "whosoever shall call upon the name of the Lord shall be saved," he proceeds: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Thus by inseparable links the salvation of the world is connected with the sending forth of a competent number of preachers.

In confirmation of this point, (if after the express declaration of the apostle any thing confirmatory be required,) let us refer to the passage in Isaiah lii. 7—9, which Paul quoted as corroborative of his argument above given. The prophet, looking in prophetic vision at the future state of the church, describes a band of the heralds of salvation, and exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth." He next describes the unanimity with which they should preach the gospel. "The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." The effect of this harmonious proclamation of the gospel then comes before the prophet's eye, and in view of it, he shouts in rapture: "Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

It must be evident, from the apostle's quotation of this passage to prove the point he was enforcing, viz. the connection of faith with the hearing of the word of God, that this prophecy has reference to the universal reception of the gospel by mankind, whenever it is preached with fidelity and love. In the rapid language of prophecy, we have simply the cause and effect. The *cause*, under God, is the band of watchmen, lifting up the voice together; the *effect* is, the

salvation of the ends of the earth. The apostle's argument then stands thus: The world is to be converted by sending forth preachers, for how can they hear without a preacher? and this accords with prophecy, which refers the moral renovation of the earth to the harmonious proclamation of the gospel by the watchmen of Zion. Compare also Rev. xiv. 6, 7.

I might adduce many passages of Scripture as corroborative of this position. One of the standing injunctions laid upon the ministry is, "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Enough, however, has been advanced to show, that the preaching of the gospel is the divinely appointed instrument in converting the world. Any plan, therefore, which overlooks or undervalues this instrumentality, must necessarily prove unsuccessful. The press is a mighty engine, and in its appropriate sphere, as auxiliary to the cause of righteousness, can effect much; but it should never be substituted for the living ministry, either in our own or in heathen lands. Nor would I intimate that it is so substituted. There may be danger, however, in the enlarged and complex operations of Christian benevolence, of attempting to improve upon the simple means which God has ordained, and of relying too much upon subordinate instrumentalities. Such is our inertness in the cause of Christ, our love of ease, and want of self-denial, that we are ready to embrace almost any plan, which rides us of personal effort and sacrifice. Any device to convert the world, which dispenses with the personal dedication of ourselves, our sons, and our daughters, has much to commend itself to the carnal heart. But such plans are contrary to the word of God, and will therefore be fruitless. Our young men must not deceive themselves with the idea, that there is not a demand made upon their personal services—a demand which the devotion of prospective worldly gains will not meet, nor frivolous excuses justify in slighting, nor for which an ill-defined hope of being more useful in some secular employment can be substituted. The world will lie in darkness another eighteen centuries, unless the command, **GO, PREACH THE GOSPEL**, is responded to, by the personal dedication of many of the sons of the church.

Having thus briefly shown that the preached gospel is the divinely constituted means of saving men, let us look for a moment at the alarming destitution of ministers both in our own and in heathen lands. This was predicted in the word of God nearly three thousand years ago. "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11, 12.

The want of ministers of the gospel is a fact so glaring, as to hardly need proof. Yet it may be well to examine for a moment this point, in order that our admission of its truth may not be vague and evanescent. Our population is about *fifteen millions*. Allowing one minister to a thousand souls, it would take *fifteen thousand* ministers to supply these United States. By referring to statistics it appears, that the number of efficient ministers of all the evangelical denominations does not exceed *nine thousand*, leaving a deficiency of *six thousand* ministers, and a population of six millions enduring the calamities of spiritual famine.

But let us look at the subject in another aspect. The Presbyterians, Congregationalists, Episcopalians, and Baptists have about *eight thousand* churches, and yet only *five thousand* of them are supplied with pastors. Connected with these four denominations, are therefore *three thousand* churches destitute of the settled ministry of the gospel. And the number of these destitute churches is continually increasing. The reason is easily explained.

The number of men who enter the ministry averages about three hundred a year. Of these, some are foreign missionaries, some are agents of benevolent institutions, and some are teachers in colleges and academies; so that not more than two hundred and fifty become pastors of our home churches. The average death of ministers is about one hundred and fifty each year; so that the yearly increase is not more than *one hundred*. So much for the supply; now let us look at the demand. Our population increases at the rate of four hundred

thousand in a year, which demands a corresponding annual increase of four hundred ministers. Looking therefore simply at the increase of our population, three hundred ministers more than we actually send into the field are required. The number of destitute churches, and the masses of population without the ordinances of the gospel, cannot therefore but be fearfully increasing every year.

But let us contemplate this destitution of ministers as it affects specific sections of our country. The Secretary of the Central Agency of the American Home Missionary Society in the State of New York, reports,* that "there are within the bounds of that agency, more than five hundred thousand inhabitants. The whole number of ministers of the gospel is about three hundred and sixty, viz. one hundred and sixty of the Presbyterian and Congregational denomination, and two hundred of other denominations. Allowing seven hundred hearers to each pastor, which is more than the average of our congregations, it will appear that but one-half of the population is supplied with the preached gospel. Not less than sixty Presbyterian and Congregational churches in this district of the State are now entirely destitute of the gospel ministry, except as they are furnished with an occasional sermon. Less than one in six of the people are professors of religion, and more than four hundred thousand are confessedly in the broad road to death."

The Secretary of the Western Agency of the American Home Missionary Society in New York, reports, that "the population of the seventeen western counties is now at least six hundred and fifty thousand; that, although no part of our country so new as this, is so well supplied with the stated labors of faithful ministers, yet many more laborers are needed. At least fifty men could obtain immediate employment in churches now destitute of pastors, or in places where churches might be immediately organized. In some single counties, ten missionaries are needed. The counties peculiarly destitute are Cattaraugus and Alleghany. But in almost every county from Chataque to Cayuga, there is a loud cry for more laborers."

The Secretary of the Philadelphia Agency of the American Home Missionary Society reports, that "the State of Pennsylvania abounds with dreary moral wastes, which greatly need the labors of skillful, diligent, spiritual husbandmen. The same may be said of many parts of Delaware and Maryland. There some of the first Presbyterian churches in this country were organized. Some of these have become extinct. Others have little more than a nominal existence. Many of the houses of worship have been suffered to sink into decay. Within their once consecrated walls, the voice of God's ambassadors and the songs of Zion are no longer heard, but the bleating of flocks, the lowing of herds, the chattering of swallows, and the hooting of the bird of darkness."

Did our limits permit, we could show an equally sad destitution of preachers of the gospel in every section of our country, with the exception of some parts of New England. And even in that highly favored portion of our country, there are many destitute churches. The deplorable deficiency of religious teachers in the newly settled portions of these United States, has by no means been overrated.

In view of these desolations, who can refrain from saying with the prophet: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We are debtors to these famishing churches in our midst. Wo, wo, unto us, if we send them not the gospel.

Such are the wants of our own country; and yet, compared with the spiritual dearth of heathen lands, our dwelling is the fatness of the earth. There is hardly one of our eastern or middle States, which has not a greater number of ministers than the whole heathen world. Six hundred millions of dying heathen are perishing for the bread and the water of life. Every day consigns nearly sixty thousand to the grave, who have never heard of the Saviour. Let imagination carry us for a moment to Asia. Follow its mighty rivers, along the banks of which not a Christian temple is erected. Traverse its vast central and

* These extracts are taken from reports of 1835.

northern deserts, the stillness of whose solitudes has hardly been interrupted, by the prayers or praises of a Christian worshipper. Stand up on Himmaleh's lofty summit, and let the eye look in vain for a single trace of the religion of Christ. Enter the rich and splendid cities of India, and of the Chinese Empire; coast along the countries of Asia Minor; explore Persia, Armenia, and Independent Tartary; and alas, what a frightful picture of moral death every where appears! And need I say any thing of Africa, over which an almost unbroken cloud of darkness rests; or of the islands of the sea, most of which are yet peopled with the most degraded class of idolaters? The facts are well known. So small a portion of the earth is supplied with the means of grace, that it may well be said, that "the *whole* creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

Our Lord Jesus Christ, after having said that the harvest was great, and the laborers few, commanded his disciples to "pray the Lord of the harvest to send forth laborers into his harvest." If there ever was a subject which ought to be commended to the blessing and guidance of God, it is the training up of young men for the holy ministry. It ought to be remembered in the closet, where no ear, but that of the Most High, hears the outpourings of the heart. The parent, in the hour of family devotion, with his beloved children around him, should pray that God will raise up an intelligent and holy ministry. In the circles of social prayer, it should be made an object of supplication. And it should by no means be overlooked, when the people of God meet in the sanctuary, to pray for the extension of the Redeemer's kingdom.

If this were made a more earnest and frequent subject of prayer, would not many young men, who are eagerly pursuing wealth, honor, and pleasure, give up all for Christ, and enter into his service? Would not many youth in our colleges and academies be converted to God, and go forth in due season to build up, and not to destroy, the Redeemer's kingdom? Would not hundreds of young men, now at ease in Zion, agonize in prayer over the question of their personal duty to preach the everlasting gospel?

Prayer, however, without appropriate and accompanying means, is of no avail. Vigorous and personal efforts must be made to increase the number of well qualified ministers, or the work will never be accomplished. It is a duty of common obligation. Parents, guardians, Sabbath-school teachers, church ministers, and pious young men, all share the responsibility of supplying a famished world with the bread of life.

The parents of pious sons, having suitable natural endowments, ought to encourage them to seek the office of the ministry. I do not mean that they should be compelled or urged to study against their will. But a judicious parent can in various ways so place this subject before a son, as to guard the sanctity of the ministerial office, and also incite in him a strong desire, if it be the will of God, to enter the ministry. He ought to be taught from his childhood, that having the requisite qualifications, he can be more useful in the ministry than in secular employments. There ought to be a free interchange of sentiment between the parent and son upon this subject. And as the ungodly son ought to know the strong desire of his parent for his conversion; so the pious son should be made acquainted with the feelings of his parent, in relation to his becoming a minister of Christ.

Pious parents ought to consecrate their children to the service of God. Hannah consecrated her son Samuel before his birth. "I have lent him," said she, "to the Lord, and as long as he liveth, he shall be lent unto the Lord." The mothers of Schwartz and Samuel J. Mills made a similar dedication of their sons. Had they given millions of dollars to the cause of benevolence, the offering would not have been so valuable. Had Schwartz and Mills engaged in secular employments, the conversion of the world would have been retarded, and millions, who will now be saved, would have perished in the darkness of heathenism.

A pious widow in Vermont had no money, but she loved her Saviour. As she laid down the memoir of Harriet Newell, and took up her Bible, she resolved to give her children, two sons and two daughters, to God. One of them now is a preacher of the gospel in this country, and the other three have

gone to tell the story of the cross to the dying heathen. How soon would there be an adequate supply of ministers, did all pious mothers thus consecrate their children to the service of God!

Parents should feel that the Lord has special claims upon their children. If a beloved son has been converted, it is the duty of the parent to enlighten his mind in respect to the nature and extent of his obligations to Christ. He ought to say: My son, it would afford me great pleasure to have you live with me, and share in the labors and profits of my business. But it has long been my prayer, that the Lord would convert you. He has answered my request. My claims upon you must now give place to those of the Saviour. I freely give you to his service. Although by engaging in secular avocations and devoting all your gains to Christ, you can do much good; yet I have no doubt, but that you can be far more useful as a minister of the gospel, than in any other calling. I wish you to reflect upon this subject, and seek the guidance of the Holy Spirit; and should you feel it to be your duty to prepare for the ministry, I shall rejoice, and will aid you to the extent of my ability.

But I seem to hear some poor and pious father or mother faintly ask: And shall I give up my son, who is the staff of my old age, and my only dependence? I answer, most certainly. If he wishes to study, and has the requisite qualifications, it is your duty cheerfully to give him to the service of Christ. God will take care of you. He will raise up friends to you, and prepare food, and raiment, and house, and home.

Brothers and sisters and other relatives not unfrequently throw obstacles in the way of those, who desire to study for the ministry. Sometimes they resort to jeers and taunts, and thus wear out the patience and break down the spirit of the young man. I have known several instances, where a young man has been induced to abandon his studies, on account of threats from his brothers, that they would withhold assistance from their aged and dependent parents, unless he would engage in such pursuits as would enable him to share in the burden which filial duty imposed upon him. It is easy to see how a remark of such a kind would affect the mind of a tender hearted son. But when the world is starving for the bread of life, and a young man has been convinced by reflection and prayer, that it is his duty to preach the gospel, and has received the advice of his pastor; when his heart is throbbing for the work, and he has lost all relish for secular employments, and cries out, "wo is me if I preach not the gospel;" it is dangerous for a brother, or sister, or any pious friend, to make opposition. It is proper for them to advise with him; and if they think that he is mistaken in regard to his talents, or the nature of the holy office to which he aspires, kindly and firmly to expostulate with him. But to oppose him for no other reason than a preference to his becoming a merchant, or mechanic, or entering upon a more lucrative profession, is wrong, and will meet with disapprobation at the bar of God.

Ministers and churches have no small responsibility resting upon them in relation to this subject. Whenever a young man is examined by them for admission into the church, they ought to mark well his moral and mental qualities. If his religious experience be clear and satisfactory, his natural endowments good, his health unimpaired, and his deportment amiable and prudent; they ought to pray and converse with him, and endeavor to awaken in him the spirit of self-consecration. I have no doubt that the time will come, when every church organization will feel as sacredly bound to furnish *men*, as they now do *funds*, for the service of the Lord. When they begin to see the wheels of benevolence dragging heavily, if not wholly retarded, by the want of men to go forth on errands of mercy, they will consecrate their pious youth to the work of the ministry.

This subject cannot occupy too high a place in the prayers and efforts of our churches. Were they to appoint a day of fasting and prayer, on account of the lukewarm and worldly minded spirit of pious young men; if these young men knew that their negligence of duty was borne on the wings of prayer before the eternal throne, and that the church was groaning in anguish of spirit, because her sons did not make a personal dedication of themselves to the Lord; might we not hope for great accessions to the ministry? And would not the

Lord of the harvest send forth laborers of such an apostolic spirit, that one would do the work which it now takes many to perform?

In addressing pious young men on the claims of the gospel ministry, I think it unnecessary to consume time in proving, that they are bound to their utmost ability to advance the Redeemer's kingdom. This is one of the fundamental principles of their covenant vows. It has been fully settled by the word of God, and is the great thing in an intelligent dedication to the Lord Jesus Christ. The inquiry with which we have to do is, *How this may best be effected.*

I commence then by assuming this position: that every pious young man ought to make the solemn inquiry, how he can live most to the glory of God. If circumstances conspire to make out some secular employment as best adapted to effect this object, let him unhesitatingly enter upon it. If, on the contrary, it appears to be the mind of the Spirit, that he should seek the office of the gospel ministry, let him yield prompt obedience. In making this inquiry, it is not safe to consult his inclinations, or supposed tastes. Almost every young man of energy and industry has a natural desire to amass wealth; and were this to be the governing principle in arriving at a decision, few would study for the ministry. A question of duty is never to be settled by a reference merely to natural inclinations and desires. The only point to be considered is, in what sphere a young man can do the most good.

Now it cannot be doubted that, other things being equal, a youth can now do more good in the ministry of the gospel, than in any other avocation. And this will hold true until the time comes, when there shall be a minister to every thousand souls upon the globe. No young man should therefore engage in any secular employment, until, after prayer and deliberation, and consultation with pious friends, he becomes convinced that he has not the requisite qualifications for a minister of Christ. If a young man, at this time, when so many are perishing who have never been taught the way of salvation, engages in worldly pursuits, without having prayerfully inquired whether he ought not to preach the gospel, he has shrunk from the examination of a momentous question, and ought to fear lest the blood of souls will be required at his hands.

It is estimated that twenty thousand young men have been hopefully converted, during the last seven years; and that not less than fifty thousand, between the ages of fourteen and thirty-five, are now enrolled in our churches. Probably not more than four thousand of this number are studying for the ministry. Is it a reasonable supposition that of fifty thousand youth, only four thousand have the proper qualifications to become candidates for the ministry? Is it a fact that but *one-twelfth* of our pious youth have the prudence, energy, diligence, talents, and piety, which would make them useful ministers of Christ? It cannot for a moment be believed. No, we must come to the heart rending conclusion, that very few of these young men have examined the question of personal consecration to the gospel ministry; and while the cries of millions, ready to perish, are wafted upon every breeze, they have never seriously inquired, whether they ought not to give up all for Christ, and obey his command to preach the gospel to every creature.

Pious young men, are these things so? Is there not more than *one* in *twelve* of your number, who has the heart and talents to engage in the blessed work of carrying the bread of life to the destitute? Is the moral renovation of the world to be retarded thirty years, until another generation of pious youth rises up, having more of the spirit of Christ? How can you meet at the bar of God the *six hundred millions* of heathen, whose urgent claims you disregard? What plea can you offer, when you hear them say: "We had none to tell us of Christ, and had the pious young men of America done their duty, we might have been saved. They had bread enough and to spare, but left us to perish with hunger. They knew our condition, but commiserated it not, and through their neglect we must for ever be separated from God." Will you respond to this heavy charge, that you were in prosperous business, and could not forego the pleasures of wealth and worldly ease, for the sake of preaching the gospel; or that you feared a personal dedication to the Saviour would wound the feelings of your friends; or that you never seriously reflected upon the subject? You would neither dare nor have the disposition, amidst the terrors of the

judgment, in the presence of the heart-searching God, and in the hearing of the poor heathen, to offer such wicked and frivolous excuses.

But I seem to hear you say; it cannot be the duty of all the pious young men to prepare for the ministry. I freely admit this. Does it however follow, that all or the greater part are to be excused? Is it not the duty of all to examine and settle the question of personal consecration? How shall it be known whose duty it is to preach the gospel, and whose to engage in secular avocations, unless each one examines the subject in reference to himself? If a young man acts as a judge in the case of others, and lays heavy burdens upon their shoulders, and does not make an honest and prayerful investigation of his own duty, he betrays a criminal desire to rid himself of personal responsibility, and like Jonah, flees from the presence of the Lord. Let every one do all he can to excite his young companions to the work, but never imagine that he will be thus exonerated from the duty of a thorough examination of the subject, in reference to his own personal obligation to preach the gospel.

[To be concluded.]

LETTER FROM ONE OF THE SECRETARIES OF THE AMERICAN HOME MISSIONARY SOCIETY, TRAVELLING IN THE WEST.

Want of Ministers.

Since I have been on my present tour, I have been most painfully affected with the want of *men*—of more educated and holy men of God, to fill the pulpits of the West. We think that our beloved Society has done much, and so it has. But our efforts at the moral cultivation of this vast field, are much like the beginnings of the farmers in the newer districts. The land may be all taken up, the owners may be here and there scattered over it, and thus, in a sense, it may be said to be settled. But the dense forest is there, and many is the weary month which must wear tediously away, ere the farms are made—ere the heavy growth can be removed from one field after another, and the soil broken up, fenced and subdued, and the wild products of nature displaced by the cultivated fruits which furnish food for man and beast.

Under God, we have been the instruments of doing much—more, dear brother, than I ever anticipated. But O, the work is large. The *vastness* of this country—the wide extent of surface—the frequency with which it is dotted over with important points of influence—the immense number of the people—force upon the mind an overwhelming idea of the *magnitude* of that moral change which Home Missions must produce.

The Churches to be aroused.

In contemplating this long, laborious, and yet indispensable work, I am led, at every step, to exclaim: "O that the churches could but be waked up to see the claims of this cause!" Surely, we are, as a nation, asleep over our dearest interests, and that, too, in the crisis of their destiny—the hour of hope, and the hour of peril! Every

stroke now struck is of incalculable importance in the building of Zion. But the Christians of this country do not half understand this subject, they do not realize the preciousness of these passing years. They are waiting till the wilderness is filled with towns, till the towns are filled with infidels, errorists, vice and debauchery; and one or two generations of enterprising emigrants and their young families, are hopelessly poisoned with the direful contagion; and then, at length, after all this waste of soul and body and treasure—this immortal, irreparable ruin, the tardy church comes timidly forward with her *remedy* for evils which she might have *prevented*, but cannot fully *cure*.

I have seen towns that have sprung up in four years—and which are evidently born to no ephemeral existence, but, according to all the laws of social economy, must flourish and increase—where every evil thing that pollutes our cities is rank and riotous; and, for want of timely planting and efficient culture, gospel institutions must languish. In such cases, it is enough to break one's heart to see how immortal souls are thrown away by neglect.

Has the Missionary spirit fled?

I said, the *church* is asleep on this subject. But I must confess my apprehensions that much of the blame lies upon the ministry. I would not be censorious, and yet we have much reason to fear the missionary spirit is declining, especially in the rising ministry. Some years since, the choicest sons of the church offered themselves willingly for the hard fields of the West. Said one of those noble spirits to the Executive Committee of the A. H. M. S., "If you have any station so difficult that

no one else will go to it, SEND ME." Such was the feeling, and well has it been acted out, in the lives and labors of the men whom it moved. That it was no romantic, transitory glow, or youthful love of adventure, is proved by the fact that it has stood the test. Those men have been our best missionaries. They have remained firm in trials and dangers; they have been apostles of salvation to the dark regions around them.

But whither has that spirit of enterprise fled? Why do not the young men in our seminaries *now* come forward and desire to be sent to the fields of labor and self-denial? I will not venture an answer to these questions, though my fears suggest one. If they think they are *not needed*, they greatly mistake the fact. They *are* needed, and more than ever. Ten years ago, men were needed for hamlets; now cities cry for help. Then, here and there counties were open for their labors; now, whole States demand a supply. "When can you send us a good man for ———?" has been the constant inquiry wherever I go. Even the never-failing theme of "the currency," is scarcely more frequent in men's mouths, in the circles where I have moved, than the question, "Where can we get a good minister?" This is not the result of purely a religious feeling; even worldly men, who have any regard to the authority of law, and the deceucies of society, are convinced that an evangelical, permanent ministry, is essential to the life that now is, as well as that which is to come.

Tell the committee, and tell the churches, and especially tell the *young ministers* of the East, that they must redouble their interest, their efforts and their prayers for the West.

Anniversaries of Societies, connected with the American Education Society.

CONNECTICUT BRANCH.

AN account of the last Annual Meeting was given in the Journal for August. Extracts from the Report prepared by the Secretary, the Rev. Mr. Riddel, follow:

In looking back through a period of twelve years, which has elapsed since the organization of this Branch of the American Education Society, the friends and patrons of the cause find much to excite their grateful sense of the goodness of God, and to encourage them to the utmost fidelity in their benevolent work. The Great Head of the church has been pleased to cause the efforts in which they have been engaged to prosper, even beyond their most sanguine expectations. The number of young men preparing for the ministry, under the patronage of the Parent Society, at the date referred to, was *one hundred and fifty-six*;

of whom *twenty-five* came under the care of the Connecticut Branch. During the year just closed, the Parent Board have embraced in their list nearly *twelve hundred* beneficiaries; and the whole number to whom appropriations have been made by the Branch, during the year, must be something over a *hundred*. The number of literary institutions enjoying the important benefits afforded by these facilities of education for the ministry, has increased within these twelve years, from *twenty-one*, to *one hundred and sixty*. These results are such, it is believed, as sufficiently demonstrate the wisdom and usefulness of the general system adopted by the Society, and such as may be regarded, we trust, without any arrogant or presumptive claims, as a satisfactory indication of the favor of God towards the department of Christian enterprise in which we are engaged.

In closing the labors of the present year, the Directors are constrained, by peculiar considerations, to renew their acknowledgments of the divine goodness. It has been a year of unprecedented pecuniary embarrassment. Little has been given to any benevolent object, which has not cost the giver more than an ordinary sacrifice. A multitude of the little streams which, by their accumulation, once contributed to swell the tide of charitable munificence, have been at length dried up. Not a few of the larger tributaries, also, have been suddenly cut off. In these circumstances, the Directors have been under the apprehension from time to time, that the resources of the Society might so far fail, that it would no longer be in their power to fulfil their pledges to more than a small part of the beneficiaries under their care. They have been obliged, in two instances, to postpone the payment of the quarterly appropriations, until near the expiration of the quarter; to the very serious embarrassment of the young men, whose straitened circumstances do not, in general, admit even of such a derangement in their supplies, without involving them at once, in much perplexity.

But notwithstanding these trials and discouragements, we have been enabled, thus far, to keep along with every department of the work. Although some young men, through a knowledge of our difficulties, have withdrawn their applications, and suspended their studies; and others, doubtless, have been deterred from applying to the Society, and from all present hope of preparation for the ministry; yet no one continuing worthy of our support, has been by us refused the usual amount of assistance.

In the course of the year, thirteen new applications have been received by this Board, through the several committees for examination in the State.

The object which the Education Society is intended to promote, is confessedly one

of the highest importance. A pious and enlightened ministry is the leading instrumentality which God has ordained for the salvation of sinners of the human race, and for the ultimate redemption of the world from the degrading thralldom of ignorance and guilt. Humble and feeble as this instrumentality is in itself, its design is the most exalted, and its efficiency, through God, the most mighty, of all the agencies committed to the hands of men. Our prayers for the glory of God, and the coming of the Redeemer's kingdom on earth, for the defence and propagation of the pure doctrines of Christianity, and even for the converting and sanctifying influences of the Holy Spirit, would, to say the least, be fruitless as to the objects sought, were we wholly to overlook the duty of sustaining the ministry of reconciliation. We may properly embrace the whole world in our imagination and desire when we pray, but we have no ground to expect an answer in behalf of any portion of its perishing millions, until this instrumentality of God's express appointment, and others, which, according to the divine plan, must accompany it, shall have been faithfully provided and applied. Much that is denominated prayer for the conversion of the world, evaporates in poetic sentiment and melodious sound. It is only as the multiplied and united prayers of the church are seen to be connected with a scriptural and healthful spirit of activity in *guarding, sustaining and extending the truth and ordinances of God*, that they exhibit any cheering sign of the approach of that happy day when the earth shall be filled with the knowledge of the Lord. It is important to be distinctly understood, that the responsibility of the church in relation to this glorious consummation of her hopes, attaches peculiarly to the use of her power and resources for the propagation of the gospel, through the simple means of Christ's appointment. The church, then, is to see to it, as a duty of primary importance, that her consecrated sons are trained and devoted, in sufficient numbers, and with competent qualifications to the work of the ministry. If God is pleased to renew them by his Spirit, he will call as many of them to the sacred office as shall be needed, for the work which he has assigned to their generation; and there will doubtless be satisfactory means, if the hearts of all concerned are right, for ascertaining from time to time who are the subjects of this call.

If, now, with an established conviction of these general truths, we cast our eyes abroad upon the moral and social condition of the world; if we remark the extraordinary developments of divine providence among all nations, whether called Christian or pagan, apparently opening the way for the gospel to have free course in every

direction; if, in connection with these interesting movements without, we consider the movements within the bosom of the church, the awakened spirit of Christian commiseration and benevolence, and the diversified forms of missionary operation, which have sprung up, we surely cannot fail to perceive the necessity which exists for correspondent, special exertion in the department of labor in which the Education Society is employed. It is impossible to suppose that the sudden and extraordinary demand for ministers of the gospel, which the pressing exigencies of our own country and the numerous openings in the foreign field have simultaneously created,—a demand too, which must be continued, perhaps increased for a long period to come—could ever be supplied if no greater facilities were provided for the education of pious youth than were enjoyed thirty years ago. What proportion of the educated youth of this land, at that period, were willing to go into the ministry? Only about one-sixth, as statistical tables have shown. What would our churches do at this day—what would foreign and home missions do, with such a meagre supply? Every one of these important interests is painfully stunted and circumscribed even now, although, in consequence of special efforts for the education of pious youth, from one-quarter to one-third of those in a course of liberal studies, are destined for the sacred office.

The Education Society possesses some features which must always peculiarly recommend it to the favor and confidence of the best portion of the people. It operates beneficially upon the highest interests of a most numerous and respectable class of Christian families, who, by their circumstances, would, otherwise, be almost wholly excluded from participating in the higher benefits of education; and would know, in but few instances comparatively, the benevolent satisfaction of consecrating their sons to the service of Christ and the church. It is designed, also, to give to the country a class of ministers who will have their sympathies and attachments with the people, and who will bring into their holy and responsible vocation those very principles and habits, and that peculiar modification of character, which are demanded in order to their general acceptance and usefulness in a community like this. If, among our benevolent societies, there is one, more than the others, which in its structure and operations recognizes the great popular principle of our social institutions; and, in its tendencies and results, more effectually contributes to carry down, and extend, and equalize, among all classes of our most worthy citizens, the best privileges of our common inheritance, it is the American Education Society.

As the year now closing has been distinguished by the effusions of divine influ-

ence, in which a large number of our youth have shared, let us anticipate the appeal which may soon come to us in behalf of many of them, whom the Lord designs to send as laborers into his harvest. Arduous as our work has already become, our prayer is that we may still find it increasing and prospering in our hands, so long as there remains one heathen tribe to be evangelized, or one desolation of Zion to be repaired.

MAINE BRANCH.

EXTRACTS from the last Annual Report of the Directors of the Maine Branch, prepared by the Rev. Dr. Tappan. An account of the Anniversary was given in the last Journal.

The whole number of young men, aided by this Society during the year past, has been 94. Of these—two have died; twelve have completed their course at Bangor, of whom three are already settled in the ministry in Maine, one is upon his way, as a missionary to the Indians beyond the Rocky Mountains, and two others are waiting until they can be sent to the heathen; ten, of whom six completed their collegiate course the last year, have ceased applying for aid; and from three, appropriations have been withheld, for want of the necessary testimonials of talents and scholarship. During the year, six have been added in the third stage of their education; four in the second, and nine in the first. The whole number of beneficiaries at present is 72; 22 at the Theological Seminary, 27 in College, and 23 preparing for College.

The amount appropriated to those under our patronage during the year, has been \$5,263. In many instances, the payment of quarterly appropriations has been delayed, for months after it was expected, occasioning to some of our beneficiaries very serious embarrassment.

It is not believed, that the churches have ceased to think favorably of the object contemplated by this Society, nor have they lost the disposition to contribute to its promotion. Taking into view the very peculiar difficulties of the times, the receipts of the past year have been as large, perhaps, in comparison with those of former years, as could reasonably be expected. Not improbably, were we acquainted more minutely with facts, we might speak of individuals and churches, whose holy joy and deep poverty have abounded to the riches of their liberality. Several of the churches have had great occasion for joy in the spiritual blessings, which it has pleased God to bestow upon them. And while to Him they have given all the glory of that efficiency, which commands success, have

they not felt more deeply than ever, the preciousness of the Christian ministry? Have they not esteemed the faithful servants of Christ very highly in love for their works' sake? And have not their tenderest compassions been excited, in view of those wide-spread wastes and deserts, where every thing evil flourishes in rank luxuriance, and every thing good withers and dies for want of appropriate culture? Can the Christian sit down at his father's table where there is bread enough and to spare, and have no kind remembrance of those who are suffering a famine of the Word of the Lord? While led to the green pastures and beside the still waters, will he not think of the sheep scattered upon the mountains without a shepherd? And while he prays, that they may be brought under some shepherd's care, will he not, should opportunity offer, do his part towards the fulfilment of his petition? For this purpose a much greater number is needed of good and faithful men in the shepherd's office. It is God's province to give the necessary endowments of nature and grace; it is man's, with the Divine aid and blessing, to give the necessary training, and in many cases this must be done by the hand of charity. Of the 1,200 men, whom the Education Society has already assisted in bringing forward into the holy ministry, most of them would have spent their days in other employments, but for the aid which that Society afforded them. They would indeed have desired the good work of the ministry, but they would have seen no way of obtaining the object of their desire. A wilderness would have intervened, and no pillar of cloud and of fire going before to encourage them in attempting a passage, they would have concluded, that it was not their duty to attempt it. But they heard of the Education Society, and now a preparation for the ministry seemed attainable. They applied for aid, were received, went forward in their studies, were instrumental of much good in the academy, the college, became at length preachers of the gospel, and now in their native land, or afar off among the Gentiles, are telling the story of the Cross, and guiding their fellow men to heaven. It is not improbable that many of the churches in this State and other States which have been recently blessed with revivals, are indebted for that blessing under God to the labors of men, whom the Education Society has given them. And could other places which resemble the mountains of Gilboa, without rain or dew, be favored in the same way with the appointed means of cultivation and fruitfulness, the Lord might there also command his blessing. It is one way of testifying our gratitude for the mercies of God, to do what we can for imparting those mercies to others. Freely ye have received, freely give. Does any one inquire, what shall I render for the blessing of a suc-

cessful ministry? Give up yourself, or your child, or give of your worldly substance to aid in bringing forward some other suitable person, who shall be the instrument in God's hand of conferring that same blessing upon some other portion of the world. Your heart made glad in seeing the moral desert, under the hand of the faithful cultivator, rejoice and blossom as the rose.—Give your assistance then in raising up other faithful men, under whose cultivation other deserts shall rejoice and blossom. But your joy is accompanied with poverty, and you cannot do what you would. Do what you can then, with a willing mind, and it will be accepted. We read of one so poor, that He had not where to lay his head, and there were certain good women who ministered to His necessities, and those of the students in theology, preparing for the sacred ministry, under his instructions. And yet in this family a bag was kept, from which, in obedience to His orders, donations were made to the poor. It is true, that our community has been in some degree impoverished, and many who heretofore could give of their abundance, and not be conscious that any thing was lacking, now cannot give without something of retrenchment and self-denial. And is it not well to practice retrenchment and self-denial for Christ's sake? How much of benevolence is there in giving that which costs us nothing? The poor widow's two mites in view of the Searcher of hearts were *more* than the rich had contributed of their abundance; and in the same sense, the donations of hard times may be more, though less in pecuniary value, than those of years more prosperous; and more may be effected by them, for those who give, and for those who receive. Thus seasons of poverty—deep poverty—may occasion greater riches of liberality in the churches, and the gift of more abundant grace from their all bounteous Head. Such instances, we trust, have not been wanting among us. The friends of Zion are beginning to learn from disappointments and privations in their secular concerns, what will be of more value to them, than would have been the fulfilment of their golden dreams. Beginning to learn. We are not usually very swift to receive instruction in the school of self-denial. No one believes, that the funds collected during the past year for the several objects of Christian benevolence, presented before the churches have been equal to their ability. Why should the burden, or the privilege of sustaining the sons of Zion in Maine in their preparation for the ministry be transferred from us to the churches of Massachusetts? For such an object cannot the 15,000 members of our churches raise \$5,000 a year? Ought they not to do it? Will they not do it? We are not willing to believe that the churches from which during the past year nothing has been re-

ceived, have forgotten this Society; have no sympathy with its beneficiaries; or that they do not recognize the obligation and the privilege of doing their part for the accomplishment of its object. They will, we trust, come up to this work of the Lord; and the churches that have contributed—let them not be weary in well doing, for in due season they will reap, if they faint not, the reward, to be conferred upon all, who give to a disciple in the name of a disciple; the blessedness of which all will partake who having aided, from love to the Saviour, in bringing forward his ministers, will meet them and the multitudes saved by their instrumentality on the hill of Zion, to rejoice together in the presence of their King.

RHODE ISLAND AUXILIARY.

THE following is the last Report of the Education Society, connected with the Consociation of Rhode Island, prepared by the Rev. Thomas Shepard, who is the Secretary.

The Education Society connected with the Consociation of Congregational Churches in Rhode Island, beg leave to submit the following report of their operations during first year of their new organization. The following contributions have been made to the cause during the year, chiefly under the agency of Rev. S. H. Riddel, secretary of the Connecticut Branch of the American Education Society.

Beneficent Cong. Soc. Providence	\$25 00
Richmond Street	23 00
High Street	30 50
Pawtucket	13 00
North Scituate	5 52
Washington Village	9 75
North Kingston	10 00
Bristol	21 35
	<hr/>
	\$138 12

In addition to the above, we are happy to understand that the ladies of the Beneficent Society, Providence, have pledged themselves to sustain one temporary scholarship; and also, that the members of the Richmond Street Church sustain one; and that the ladies of this church contribute the same amount annually, to sustain one young man, who is studying for the ministry, but is not a beneficiary of the Education Society.

The ladies of the Congregational Church in Bristol, have selected their beneficiary, a true native son of Rhode Island, and have resolved, by the blessing of God, to carry him through into the gospel ministry.

This effort among our few churches, we cannot but hope, is but the beginning of more extended operations in this important branch of Christian benevolence. Certain it is, that within our own bounds, we greatly need those very results to which

this system is tending, viz :—the rearing up of a learned, pious and active ministry for the supply of the destitute. There are, it cannot be denied, widely extended moral wastes within this State, very inadequately supplied with the ministry of any denomination. These destitutions, it must be obvious to every reflecting mind, can best be supplied by a ministry born and trained up for the work from among our own population. If this may be said generally of other places, it may be emphatically said of Rhode Island. Such are the peculiar habits of our population, and especially those living where the influence of the ministry is most needed—that all other things being equal, the labors of a stranger and a foreigner, will be less acceptable and less efficient, than of one trained up to the work from their midst, and acquainted with their peculiar habits and associations. Ought we not, then, to turn our thoughts and our resources more especially to this work with reference to the supply of our own State? Have we not pious young men belonging to our churches in sufficient numbers and of sufficient promise, to supply all our wants in the best manner, if they were but looked up and aided in obtaining the necessary qualifications? But we are not permitted to confine ourselves to the narrow circle of our own wants. The field is the world. The immense valley of the West—Africa, Southern India, China, the isles of the sea, are all uttering in our ears the Macedonian cry. And the burden of that cry is for *men*—for *pastors*—for *missionaries*. “Faith cometh by hearing.” “How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?”

We must be aware that it is by the foolishness of preaching, that God is determined to save them that believe. An able, devoted ministry is what the church has always needed in promoting her enlargement and purity; and it is what she will continue to need down to the end of the world. Facts are abundant, in proof, that in the ordinary means of preparation, the requisite number of laborers cannot be brought into the field. For many years previous to the present system of Education Societies, there were scarcely enough brought into the ministry to supply the places of those who were called away by death. Since these efforts have been made, hundreds have been introduced into the sacred work, and are now active pastors of churches at home, or self-denying missionaries abroad, who otherwise would have lived and died in those private circles from which they were drawn forth.

That this system of Christian efforts is attended with its difficulties, peculiar difficulties, it would be in vain to deny. Still,

we know of no better way. And so long as no more excellent way offers, so long we feel bound to give our influence and our money to further the objects of the American Education Society.

We would notice, with sentiments of high commendation, the course adopted by those ladies who have selected their beneficiaries, and have resolved, by the blessing of God, to carry them forward into the sacred ministry. To our beloved sisters in other churches, we would say, *Go ye and do likewise*.

May the year to come, opening as it does under more favorable commercial auspices, find us advancing onward in this good cause. Let every one who feels it his privilege to pray that the Lord of the harvest would send forth laborers into his harvest, feel it equally a privilege to contribute freely, that his prayer may be answered. Let all who prefer Jerusalem above their chief joy, and who know from long experience, the value of a pious and learned ministry, withhold not their contributions until the destitute in every continent, and kingdom, and island, and tongue, shall lift up their voices together and sing, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.”

Mr. Isaac Wilcox of Providence, is Treasurer of the Society.

WORCESTER NORTH AUXILIARY.

THE following communication is from the Secretary of the Society.

The Worcester North Auxilliary Education Society held its Annual Meeting at Hubbardston the 26th April, 1838, attended to the usual business of the Society, and heard an able and interesting sermon on the occasion by Rev. Samuel Austin Fay of Barre, and the report of the Executive Committee. The collections were not all taken up for the present season within the bounds of our Society, of course we could not have a full report from the Treasurer; but should the amount fall short of what it has been in some preceding years, it would not, considering the commercial embarrassments of the country, afford conclusive evidence of diminished interest in the cause. There must be an *increase* of interest and effort to keep the collections up near to what they have been in more prosperous times. I think the cause is gaining upon the affections and confidence of the churches in this vicinity, although we are very far below the standard of duty, which we ought to have attained long ere this, especially since the Parent Society is so much

embarrassed in its operations for want of funds.

I send you one or two extracts from the report presented at the annual meeting.

"The design and operations of the Education Society are such that it must necessarily depend more than most other societies on the moral worth and importance of the object it aims to accomplish in order to gain the sympathies and co-operation of a certain portion of the community. It has no splendid and soul-stirring achievements to report;—no conquests gained over the darkness and superstition of paganism in foreign lands—no churches formed and revivals promoted under their immediate direction and supervision in the destitute portions of our land. Such facts belong to our missionary reports and give a thrilling interest to the subject, that will occasionally draw forth liberal contributions from a class of people, who give from the impulse of the moment, and not from settled convictions of duty. Large communities are brought under their happy influence, and favorable changes take place under the labors of the missionaries. The facts become extensively known; they are seen and felt, and have an influence to awaken a deeper interest, and excite the friends of the Redeemer to continued and increased exertions to sustain a society that is manifestly doing so much good. When feeble churches are seen destitute of pastors, and holding out imploring hands for the bread of life, it awakens a sympathy in the Christian's bosom that is irresistible. To withhold aid under such circumstances would manifest a want of the Christian spirit. The common bond of union among the churches makes the sufferings of one felt through the whole body. It is seen and acknowledged to be a public benefit when a missionary is sent to preach the gospel to the destitute in our own country, or to the perishing heathen abroad. And the supporters of the cause expect in return for their contribution to hear some grateful intelligence of good accomplished. They need not wait long before some favorable return is looked for.

But it is not so with the Education Society. Their labors are more silent and unobserved, and the good to be accomplished is more distant in the prospect; and *when* accomplished it does not stand out so prominently to public view as the result of *their* efforts. The effects are remote and not so readily traced to their cause.

Here and there in our churches an individual young man is found in possession of piety and talents, but of obscure birth and indigent circumstances. He is sought out by his pastor or some Christian friend, who knows his worth, and encouraged to commence a course of study in preparation for the ministry. He listens to the advice of friends in whose judgment he has confidence, and enters with trembling on the

great enterprise. Unable to meet the necessary expenses, he applies to the Education Society for assistance and places himself under their patronage. The assistance rendered is designed to be no more than is necessary with untiring industry and strict economy on his part to prevent his sinking under disheartening embarrassments, that would paralyze the energies of his mind and drive him from the object of his pursuit. With this he is enabled to overcome obstacles, which would otherwise have been insurmountable, and to pass with credit through the several stages of an education preparatory to the gospel ministry.

But his *preparatory* course has not been a *fruitless* one. The same desire for usefulness, which induced him to prepare for the ministry, inclined him to do good as he had opportunity during his course of preparation. In the academy and the college he does much to elevate the standard of science and piety. It is an influence that is *needed*, and is highly appreciated by the guardians of our literary institutions. In the Sabbath school and the day school he has given instruction that will have an influence in training up some of the rising generation for the kingdom of heaven. A revival of religion among his fellow-students may have been, as is the case in many instances, the fruit of his prayers and efforts for their salvation. And numbers in a course of study are converted and ultimately enter on the work of the ministry, who but for his pious influence would have had no heart to it. So that when prepared for his commission to preach the gospel, he comes to the work not alone. He brings others with him into the field. And if in the providence of God he is cut off before his studies are completed, he has not lived in vain, nor has the money expended on him been thrown away. It has put in operation a train of influences, which will bless the world for generations yet to come. And who can estimate the amount of good accomplished by *one* such man even during his *preparatory* course? And should he live to pursue his labors in the pastoral office or on missionary ground for twenty years, it is no improbable supposition that he may have been the means of the conversion of one or two hundred souls and of bringing into the ministry four or five individuals, and thus making his influence more deeply and extensively felt on the next generation than it is on the present.

During all this time it is forgotten, or is not known to any considerable extent, that he was a beneficiary of the Education Society, and yet but for the assistance received from them, he would still have remained in obscurity, and his hallowed influence would not have been felt beyond the little circle of his own neighborhood. But instead of *one* such man, the American Education Society has in its noiseless progress aided

hundreds in their preparation for the ministry. About *one thousand* of their beneficiaries have already completed their course of study, and are now occupying important stations of usefulness as pastors of churches, officers in literary and theological seminaries, or missionaries on heathen ground."

The Rev. Samuel Gay, of Hubbardston, is President of the Society, the Rev. Alexander Lovell, of Phillipston, is Secretary, and Dea. Justus Ellingwood, of Hubbardston, is Treasurer.

BARNSTABLE AUXILIARY.

THE following account is taken from the minutes of the Conference of Churches in Barnstable county.

The *Education Society of Barnstable County*, held its third annual meeting at Falmouth, April 18, 1838. The President and Vice President being absent, Rev. Stillman Pratt was chosen President pro tem.

The Treasurer's Report was read and accepted.

The Secretary's Report was read, and its acceptance moved by Rev. Mr. Emerson, Agent of the American Education Society, who made an interesting address, urging the claims of the Society, and describing its present embarrassed condition for want of funds in a manner calculated to effect every Christian's heart. The report was accepted and referred to the standing committee for publication.

The report, which we have not room to publish entire, states, that more than five hundred dollars were reported last year as raised in the county, and that less than one hundred dollars this year; that the difference is at once attributed to the "*hard times*," but in reality is owing to the want of more efficient efforts, and the practice of more genuine self-denial on the part of the friends of the cause. The fact also that no agent had visited the county during the year may account in part for the smallness of the amount raised. The report urges the claims of the Society upon the churches, and adds; "The cause of the American Education Society must be sustained, its embarrassments must be relieved, its beneficiaries must not be retarded for want of help. If we suffer this cause to languish, and this Society to die, we shall blot out one of the brightest stars in the constellation of benevolent enterprise."

The following resolutions were passed:

By Rev. John A. Vinton: *Resolved*, That the pecuniary embarrassment of the American Education Society calls loudly upon us to renew and increase our efforts in this cause.

By Rev. H. B. Hooker: *Resolved*, That the ministers of this county be requested to bring the wants and claims of the American Education Society before their respective congregations from time to time, to prepare them to contribute to this cause when collections are called for.

By Rev. Alfred Greenwood: *Resolved*, That as the silver and the gold are the Lord's, and the hearts of all men in his hands, the present deranged state of the currency of our country ought not to discourage our efforts in the cause of benevolence.

The following officers were chosen for the ensuing year:

Hon. Elijah Doane, President; William Fessenden, Esq., Vice President; Rev. Charles S. Adams, Secretary; Dea. Joseph White, Treasurer; Rev. John A. Vinton, Rev. Nathaniel Cogswell, Rev. Samuel Williams, Directors.

ESSEX NORTH AUXILIARY.

Report for 1838.

It was well said by a father to a young brother in the ministry, "At the present day, when a sinner is truly born into the kingdom of Christ, he is born right into the Bible Society, into the Foreign and Home Missionary Societies, into the Tract and Education Societies, into the Seamen's Friend and the Temperance Societies, and into all the benevolent institutions of the day. His understanding in reference to these operations is previously enlightened; and the moment his heart is regenerated he cordially approves and identifies himself with them." If this remark be correct, he is an unnatural son who, while he sustains a place in the visible church, takes no interest in these objects, particularly in that of the Education Society.

As many persons at present excuse themselves from contributing to the object of this and its kindred societies on account of the pecuniary pressure of the times, let me call your attention to the question, Should the existing pressure lessen the efforts in behalf of this cause?

I admit that the pressure referred to is very heavy. A dark cloud hangs over our prospects. Many of our benevolent citizens are deprived of the means for aiding these objects with their usual munificence. Confidence in all that is human is shaken. Men's hearts fail them in view of the evils which have come upon the land, and which are apprehended. In every part of our country and among every class of our citizens, it is a time of deep depression. While merchants and mechanics hold down their heads with discouragement and almost with despair, husbandmen, husbandmen, on the banks of this beautiful river, (the Mer-

rimack,) the cultivators of the rich soil around us, happy men, if they know what happiness is theirs, participate in a degree of the general depression.

It is said, that a time of such pecuniary pressure calls for great retrenchment in our expenditures. The remark is most true. Retrenchment must be made, and made by persons in all the employments and in all the ranks of life. A system of severe economy must be instituted. But where shall retrenchment be made? With what objects? With those which relate to the body and to time, or with those which relate to the soul and to eternity? A moment's attention to the comparative importance of these objects will furnish an answer.

The body, it is admitted, is a noble work of God. It displays his intelligence. A human countenance, attentively viewed, strikes atheism dead. Who can examine such a countenance, and observe the evidences of contrivance and design by which it is so strongly marked, and not confess a God? Let not the body be neglected. Let it be fed, exercised and clothed, in a manner best adapted to its strength, beauty, and usefulness. Let it be treated in a manner best suited to render it a fit habitation for an intelligent mind, a fit temple for the Holy Spirit. The soul is a more noble work of God. It *resembles* his intelligence. It is spiritual in its nature, and immortal in its destiny. It is susceptible of endless advancement in knowledge, happiness and glory. Through grace it is capable of the pure, the perfect, and the endless enjoyment of God. Let not the soul be neglected. Let it be fed with gospel truth, and clothed with gospel grace.

Time is valuable. It gives a favorable opportunity for improving the mental powers, for enjoying the society of friends, for promoting the welfare of fellow beings, and for preparing for immortal glory. Let time be duly valued. Let every portion of it be wisely improved. As to all the proper concerns of this life, let our motto be, "diligent in business." The soul gains nothing by neglecting our temporal pursuits. Indolence is a foe to grace. It was a remark of a man of great observation as to things of this nature, I refer to Dr. Dwight, that "among all who within his knowledge appeared to become sincerely penitent, he could recollect only one lazy man, and he became industrious from the moment of his hopeful conversion." But eternity is more valuable than time. It is infinitely more durable. And to the blessed, each portion of it affords unspeakably greater enjoyment than an equal portion of time. Eternal things therefore deserve far greater attention than temporal ones. If we ought to be diligent in seeking temporal good, how diligent should we be in seeking a far more exceeding and eternal weight of glory.

As that object which relates to the soul and to eternity is infinitely more important than that which relates to the body and to time, it is perfectly reasonable, that the former receive greater attention than the latter. Since then, retrenchment must be made, it should be made in those things which relate to the body and to time, rather than in those which relate to the soul and to eternity. Now the Education Society, as well as its sister associations, aims to promote the eternal welfare of souls—the eternal salvation of an innumerable multitude of immortal souls, of the present and of all succeeding generations. Its operations bear powerfully on this momentous object. This Society therefore should be encouraged in proportion to the superior importance and magnitude of its object. Many precious souls have already been converted through its instrumentality, some of whom are already before the throne of God, and others are serving him on earth, and exerting a happy influence on the minds of their fellow men. And a multitude which no man can number, doubtless will be converted and brought home to glory through its instrumentality. The whole world will one day be converted, for the mouth of the Lord hath spoken it. The preached gospel will be one of the principal means of its conversion. It pleases God by the foolishness of preaching to save those who believe. The Education Society will raise up a multitude of able and efficient men for this work. It has already brought into the ministry more than a thousand young men, whose labors have been blessed to the conversion of many souls. Full nine hundred are now laboring in various parts of our country and world, as ministers of reconciliation. As future years revolve, beneficiaries will be multiplied, and their moral influence will be most powerful and happy. This Society, through the instrumentality of its beneficiaries, it is confidently believed, will bear an important part in introducing the great day of Zion's glory. Shall retrenchments then be made in the means of sustaining the operations of this Society? Shall they be made in an object involving the salvation of precious souls?

Let retrenchments be made in things relating to the body and to time, and the avails of that retrenchment be appropriated to the soul with reference to its immortal welfare. But in what shall this retrenchment be made? In that drink, which is prejudicial rather than salutary to the body. Let all such drink be entirely relinquished. Let that which God has made for the refreshment and comfort of man, pure water, take the place of all those beverages, which men have factored, and substituted for it. In those articles of food which are expensive, but not healthful? Let these give place to those less costly but more whole-

some. In the *quantity* of wholesome food which is used. Most persons consume a third more food than is conducive to health and activity of body and of mind. Let all surfeiting be done away. Let it be felt through the community, that gluttony is as great a sin against the body, as drunkenness. Let a voracious appetite be restrained; and the luxury of the table pass away. In articles of dress. Let those articles, whose excellence consists in their costliness rather than in their comeliness, be exchanged for those less costly and more comely. Let all superfluous ornaments be laid aside. Let those articles be preferred which are at once economical and useful; such as are in unison with the ornaments of a meek and quiet spirit. Let the bodies of Christians be clothed in a manner most accordant with the thought, that they are one day to appear in the likeness of the Saviour's glorious body. Thus, instead of making it the inquiry, what shall we eat, and what shall we drink, and with what shall we be clothed, in order to gratify our pride, and indulge a voracious appetite, and gain the admiration of the lighter portion of the community; let us inquire, what retrenchment we can make in drink, food, and clothing, consistently with the health, strength, and beauty of the body, by which we may secure means for promoting the spiritual and immortal welfare of our fellow beings in Christian and in pagan lands. In this way, difficult as are the times, and scarce as is money, means may be redeemed for procuring Tracts and Bibles, for sustaining missionaries, and educating young men, to act as stated pastors and missionaries for this and for all countries. The times call, and call loudly for strict economy in all temporal concerns, to furnish the means requisite for sustaining the various benevolent operations of the day. And the question comes home, especially to the pious portion of the community, Will you not, at this time of pecuniary scarcity, and of general depression, practice the economy in food, drink, and clothing, necessary, in order that you may be able to furnish the means of gospel instruction to all those who are sitting in the region and shadow of death? Which is better, in taking an extensive view of things, to dispense with the luxuries of life, to divest ourselves of all superfluous ornaments, to deny ourselves many things which are generally thought desirable, and to practise a very rigid economy; or to have young men whose hearts are burning with the love of souls, and with a desire to preach the gospel to their fellow men, denied that education which is requisite to their highest usefulness; to have those who are well prepared to bear the messages of grace and salvation to their fellow men in heathen lands, prevented from entering on their work; to have millions and hundreds of millions of the human

family denied the privilege of reading the sacred Scriptures and religious Tracts; and to have schools in pagan countries, which have been gathered by our missionaries, and instructed in the principles of Christianity, dispersed, and the children who have begun to enjoy their advantages, sent back to their heathen teachers? Which will afford us the higher satisfaction, when our bodies shall be food for worms, and our spirits shall have gone to him who gave them; when we shall meet at the judgment seat of Christ those who perished for lack of vision; to have provided amply for our bodies, and to have bestowed sparingly upon the souls of others, or to have practised great self-denial, as to our bodies, and to have bestowed bountifully upon the souls of those in the destitute parts of our country or in the realms of heathen darkness?

We call upon the friends of religion and of humanity in Essex North, especially on those of them who own and cultivate its fertile soil, to practise that self-denial and economy which are requisite, in order that at a time of general depression, *they* may give very efficient aid to the benevolent enterprises of the day. From whom can more substantial help be reasonably expected at this time? We ask, that there may be bestowed upon those objects for which we plead, what can be spared, as the result of a well regulated economy, without any injustice or injury to the body. Let this be done through Essex North the present year, and far more will be contributed at a season of pecuniary embarrassment and depression, than has been contributed at times of the highest prosperity. The present pressure then, heavy and general as it is, should not lessen in the smallest degree the efforts in behalf of the Education Society and its kindred institutions. Retrenchment in less important things should secure ample means for sustaining these institutions.

Give us for the Bible, and Missionary, and Tract, and Education Societies of Essex North all that can be saved by such retrenchment in drink, food, and clothing as will leave for the body that which is necessary for its strength, beauty, and usefulness, and as solicitors for these benefactions, we ask no more. The avails of such retrenchment will be amply sufficient to educate all the pious young men within our limits, who may possess the qualifications and the disposition to come into the ministry; to sustain our part of the men, who are needed, as domestic and foreign missionaries, and furnish our full proportion of Tracts and Bibles for every destitute region of the globe.

WORCESTER SOUTH AUXILIARY.

EXTRACTS from the Eighth Annual Report of the Worcester South Auxiliary Edu-

cation Society, read at Worcester May 8, 1838, by the Secretary, Rev. J. D. Farnsworth.

This Society has been in successful operation eight years, and has thus far to considerable extent accomplished the object for which it was formed. The parent acknowledges this as a dutiful child. May future obedience answer all reasonable parental expectation. Although the Treasurer's Report may be less animating than in former years, it is by no means discouraging. Benevolent institutions feel in common with all branches of business the pecuniary embarrassments of the country. But these hard times will not continue forever. Business will again revive. The banks have already shown their confident expectation in regard to the future. Creditors are expecting that their debts will be paid, and debtors are expecting to pay them. Let us increase our deposits in the bank of faith, which can never fail, and whose circulating medium is good in all countries and ages, and which is always ready to pay spiritual specie to all who need it, and inquire for it.

The circumstances of the Parent Society are now exceedingly trying, and we are called upon to make increased effort to relieve it from its present embarrassments and increase its continued operations. It has been in trying circumstances before; its wants were then made known, and it soon found relief. We trust in God that it will be so now.

For the encouragement of this Society and all who love a pious, learned, and efficient ministry, your Directors would, in the remaining part of this Report, ask your attention to the influence which Education Societies exert upon the ministry.

1. This influence is seen in the increased number of ministers. More than 1,000 young men have pursued their studies under the patronage of the American Education Society alone, who have entered on the active duties of their profession, and are now laboring for Christ in different parts of the globe, and a greater number still are now on their way to the ministry under the patronage of the same Society; so that this Institution alone adds about one hundred annually to the candidates for the ministry. Other Education Societies add a large number.

2. Education Societies strengthen and bring out the physical energies of young men. About one-half of all, who now come into the ministry, are aided directly or indirectly in this way, and the character and habits of these have a great influence upon the rest. Circumstances exert great influence upon men. They are a powerful auxiliary in making or destroying them. Such men are not born in affluence, nor

brought up in abundance. They early learn that they are not to expect to have every desire gratified. They are early taught to exert their strength. By such means their health is promoted, their strength increased, and their physical energies brought out.

3. The systematic and thorough course pursued by Education Societies in preparing men for the ministry, disciplines and strengthens the mind as well as the body.

4. Education Societies promote economy in the ministry.

5. They promote a thorough education for the ministry. They require those whom they aid to go through a regular, full course of study.

6. They promote the efficiency of the ministry in an eminent degree. The beneficiaries are thrown upon their own resources and must help themselves. Their course of discipline tends to make them hardy, active, efficient.

7. Such societies tend to promote and elevate the piety of the ministry, which should be eminently holy. Their pastoral supervision is highly favorable to this. Every beneficiary is to regard it an object of primary importance to grow continually in a spirit of enlightened devotion and of fervent piety.

Lastly. Education Societies tend to make the ministry more devoted to the great and responsible work of preaching Christ and saving souls. This great work is kept constantly in view and the most solemn considerations move them on to untiring effort to make full proof of their ministry.

Alfred D. Foster, Esq. is President of the Society, Rev. James D. Farnsworth, Secretary, and Hon. Abijah Bigelow, Treasurer.

FOR WHAT ARE YOU STUDYING?

THE following remarks, says the Christian Watchman, were recently forwarded by the Rev. Amos Sutton, of Cuttack, addressed to the young men in — Academy, a Freewill Baptist institution, we believe, in New Hampshire.

"My dear young brethren: To you my heart often turns with intense interest. Could my voice reach you, I would entreat you, for Christ's sake, by all your hopes of salvation through him, and for the sake of an innumerable multitude of wretched dying men, who will soon all be in eternity, to ask yourselves if God does not bid you come out and help us. For what are you created? For what are you studying? Is it to sit down in inglorious ease and selfishly drag out your existence amidst voluptuous sweets, or is it that you may co-operate with Christ

in subjugating this revolted world to his dominion? What a career of godlike benevolence is presented you! Enter on it, I beseech you, with all your heart and all your powers. When I look on to the termination of our world's probation, and behold the ransomed millions thronging the gates of glory, I can conceive of nothing half so glorious, as to have been instrumental in augmenting that multitude, and nothing so ignoble as to have had the opportunity of doing this and yet not to have improved it. Brethren, resolve nobly to live not for yourselves, but for Christ, the *commands* of Christ, the cry of dying souls, the untold miseries of man. Cry aloud and spare not."

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held October 10, 1838. The usual appropriations to beneficiaries were made, though the present heavy debt of the Society was thereby increased. How long will the churches of the Lord Jesus permit this state of things to continue!! *Forty-one new applicants* were admitted to the patronage of the Society.

The following vote was passed:

Voted, That the Quarterly Appropriations now reported by the Secretary be made, and be paid when the Financial Committee shall direct.

REV. MR. NASH'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,

SINCE my last report I have spent most of the time in visiting the churches in different parts of Massachusetts. Besides this, I have gone into some neighboring States to attend the anniversaries of different branches of the Education Society. It has been somewhat painful and disheartening to hear from all these the statement that the amount of funds which they have raised, during the year past, is much below what has been expended on their own beneficiaries. In each State I have also heard it observed, that within its limits the churches have more than their share of young men looking to this institution for aid in preparing themselves for the Christian ministry. Hence has naturally arisen the inquiry, Whence are the eleven or twelve hundred young men under the care of the Education Society to derive the means of their support? Have the churches in Massachusetts only, the ability to support their own beneficiaries, and to afford assistance to their neighbors? But who will pretend that these churches have not their propor-

tion of indigent promising young men in training for the gospel ministry?

I trust that what I now say will not be regarded as the language of unreasonable complaint. Most obviously from some source the means of the Education Society must be much increased, or it cannot long continue to make good its engagement to the Christian public. I have been many times interested and cheered to hear it expressed, that for this institution to fail of redeeming its pledge would produce most disastrous effects. Not a few have said with emphasis, this must not be suffered to take place. The impression is evidently extending and gaining strength, that a pious educated ministry is indispensable to the support and extension of our holy religion, and that special effort is needed to provide such a ministry. From the expressions of sympathy and kind regard which I have heard in all quarters I cannot believe that the Christian community will allow this Society to be driven to the necessity of withholding its stated appropriations. Plainly, however, if this is not to be realized, its debt, already swollen to a fearful amount, must not long be suffered to accumulate. Though the amount given in some quarters has been diminished, the disposition to give has, unquestionably, been increased. What has been given, though perhaps less in amount than the donations made in more prosperous times, has cost the givers efforts and sacrifices to which they were not formerly accustomed. Hence the hope is not without reason indulged, that as the prosperity of the country begins again to flow, larger revenues will soon be furnished to the treasury of the Lord. There are individuals in the land, and their number is every year increasing, who have a practical conviction, that they may not live for themselves; that to do good and to communicate is an indispensable part of the religion which fits the soul for heaven.

Still it is painful to observe that the spirit of worldliness and of speculation continues so prevalent in the country; that it does indeed seem hardly checked at all by all the calamities and disappointments which have been experienced. When the hope of gain is gone in one quarter, our countrymen may be seen rushing, as it were by an instinctive impulse, after their favorite object in some new direction. Alas, how few of them make the conversion of the world the great object of their earthly existence. We have sometimes heard individuals say that their object in seeking gain is that they may cast it into the treasury of the Lord. That this is mere pretence I presume not to assert. Still I fear that under this cover persons have many times concealed their avarice from their own view, imagining they were aiming at their Maker's glory when in truth their ultimate object has been their personal aggrandizement or interest. In most in-

stances, if I am not mistaken, they who have professed to make money for the Lord have appropriated a very large share of their gains to themselves. He who studies to know how small an amount of this world's goods may suffice his own purposes, and how much he can devote to objects of Christian benevolence, this man does in truth evince the sincerity of his declaration when he says the object of his efforts and his gains is to promote the divine glory and to save the world. But to how small a part even of the visible church will this statement apply. Unless a spirit of worldliness shall abate in the land, unless our recent pecuniary embarrassments shall have a marked influence in raising the standard of piety, and increasing their zeal for the Lord in the minds of the faithful, we may well tremble for our country and for the church. If what we have experienced shall be without the desired result, we have cause to fear lest heavier judgments await us. The symptoms which I have recently witnessed excite the painful apprehension, that the work of reformation from worldliness and selfishness is much less marked and decisive than is to be desired. It surely becomes every one who has tasted that the Lord is gracious, to seek for more of the grace which bringeth salvation. The time has come when every follower of Christ should make it a primary object of his prayers and efforts, that the standard of holiness may be greatly elevated in the church. Till this is done, its members cannot be expected to come up to the measure of their duty. But till they do this, no reasonable hope can be indulged of the speedy conversion of the world.

Among the hindrances to the success of the aggressive movements in our community against moral darkness and sin, may be mentioned as not the least the frequency of changes in the pastoral office. That good and sufficient reasons may many times arise why a Christian pastor should be dismissed from his flock, can by no means be denied. But that this should take place from every slight and trivial reason which is now suffered to produce it, affords painful cause of disapprobation and regret. By the frequent and uncalled for removal of ministers from their appointed fields of labor, very much is done to impair the confidence and the influence which should ever be attached to the ministerial character. In very numerous instances, time is not afforded to generate those feelings of attachment and respect for a pastor, without which he can never be in the highest degree useful, before he is removed, and his charge are called upon to transfer the regards which they had begun to cherish for him to a stranger. As I have gone up and down among the churches and seen a large part of them continually in agitation from the cause to which I refer, I have been severely pained at what I have witnessed. What a pity, I have often ex-

claimed, that an institution which Heaven has established to bless and to save lost men, and so well adapted to this great end, should be robbed of half its power of doing them good, by a cause which needs not exist. Let every minister give himself wholly to his people for the Lord's sake, let him study as he ought to do, their good, and thus to secure their love and confidence, and let them esteem him highly in love for his work's sake, and it will soon cease to be told so frequently as it now is, that this and that faithful servant of the Lord has been dismissed from his charge. Whether ministers or people are to be charged with the larger portion of blame in the case before us, I shall not attempt to decide. Whether the evil in question arises from a desire to be freed from troubles and difficulties or to rise to distinction on one side, or from a captious spirit or a wish for change on the other, or from any other source, it is to be most deeply lamented. It is quite time that the whole Christian community should take alarm, and employ its united influence that this evil may be checked. If I have been in some instances cheered with symptoms that it begins to be less prevalent than in times past, I have been oftener pained that these symptoms are not more decisive. There are indeed individuals who speak of the frequent dismissal of ministers as matter of serious regret. And still the practice is one of almost daily occurrence, and neither ministers nor people seem properly aware of the mischievous consequences which it is adapted to produce. Not unfrequently I have seen this practice operating to the disadvantage of the cause which I am endeavoring to lay before the Christian public. I have heard many assert with peculiar significance, We should feel more interest in assisting to educate ministers, were it possible after they are educated to keep them at their posts. It ought surely to be felt that a sacredness and an importance are attached to the relation of a minister to his charge, and consequences are depending upon it, which forbid that it be trifled with; that it be made a mere matter of convenience or of caprice. It ought to be impressed on the minds of all, that till this relation is regarded in its proper light, as well as its appointed duties properly fulfilled, the inestimable benefits to the world for which it was instituted cannot be realized.

Worcester, September, 1838.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Since I have been employed as an Agent of the Education Society, I have labored principally in Sullivan and Grafton counties, New Hampshire. It need not be repeated that

our country in every branch of business for some time past, has been greatly embarrassed by the derangement of our currency. This derangement at first affected our cities more than the country, but recently it has been perhaps reversed. It cannot be doubted that the scarcity of money in our country towns during the past summer has been very great. It has been often repeated, and I presume with truth, that it never was so difficult to raise money in the country towns as during this summer. The season of the year also is one in which money does not generally circulate so freely as in either of the other seasons; and especially among those who are employed in agriculture. These circumstances have made it very difficult to raise funds for benevolent purposes where I have labored.

But though it be difficult to procure means to contribute for benevolent purposes, yet where there are benevolent hearts, something will be done as an expression of the feelings fondly cherished. The churches which I have visited, without an exception, exhibited a disposition to do something for charitable objects, and manifested a deep interest in the prosperity of the Education Society. When they listened to a recital of the wants of this Society, it was evident that they were anxious to afford it relief. It often has been deeply affecting to my mind to witness the efforts some have made for the benefit of this Society. An individual in a place which I visited, and his circumstances were by no means affluent, sent to the distance of ten miles that he might procure money for this Society before I left town. The rich generally have given of their abundance, and sometimes according to their abundance. The poor have given of their penury, and often so liberally as to evince fully that they believed it to be more blessed to give than to receive.

It is very evident to my mind that the Education Society holds an important rank among kindred societies of the day in the estimation of the good and the benevolent. I have often heard such remarks as these, "We cannot do any thing without the Education Society. The other benevolent societies do and must depend upon this for men to carry forward the enterprizes in which they are engaged. This Society brings forward men inured to hardship, disappointment and toil, which qualify them for the labors of the ministry and the trials of a missionary life."

An acquaintance with the young men aided by the Education Society, generally contributes to its prosperity. I frequently have heard it said, If you will bring into the ministry men equal to one aided by your Society with whom I am acquainted, you shall have my support. If there ever should be occasion to call forth an expression opposed to this, it must be the cause of

universal regret among the guardians and patrons of this Institution.

But though there be an interest generally in the prosperity of the Education Society and the other benevolent societies of the day, I am fully convinced that there is but little done for the cause of benevolence to what ought to be and may easily be done.

If Christians generally gave with the liberality for the support of religious institutions that some are in the habit of giving, there would be no want of means to sustain all our benevolent societies, and to keep them in constant and vigorous operation. In a small town which I visited, one man, reputed to be worth five or six thousand dollars, gives annually sixty dollars to support preaching in his own society—another worth fifteen hundred dollars gives annually twenty-five—another worth one thousand dollars gives annually twenty—and a lady worth only eight hundred dollars gives annually twenty-four dollars for the same object—and yet this people contributed to the Education Society. I could not perceive that these families which gave so liberally for the support of the gospel, were consequently deprived of any of the comforts and conveniences of life. They appeared to be truly prosperous and happy. I could not but be reminded while in that place of the precious promises contained in God's word to the liberal and benevolent. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." And why is it that all Christians cannot give with the same liberality, and still greater than these few to whom I have referred? Have we not reason to believe that such liberality, instead of making poor, would make rich? Would not unnecessary expenses consequently be avoided, and those habits confirmed, and feelings cherished, which contribute to our prosperity for time and eternity?

I think that it cannot be reasonably doubted that the liberal give more from principle and less from impulse and circumstances, than formerly. It must be highly important for the stability and prosperity of our benevolent societies to advance still farther in this way of giving. How much labor and effort on the part of clergymen and agents would be avoided, if all were governed by principle on the subject of giving to aid benevolent objects. A man who gave liberally for the Education Society, said to me after he had made his contribution, "My course is to decide first what I ought to give to each benevolent society, and when called upon to contribute,

if I have not the money on hand, I borrow it as I would to pay a debt, and one too which I must pay without delay." This example I regard as truly worthy of imitation.

Wells, Me., October, 1838.

Mr. Hall is now laboring in York county, Maine.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

Extracts from the Annual Report of the Board of Education of the General Assembly of the Presbyterian Church in the United States of America. Presented May, 1838.

We are warranted by the word of God to believe that the church as an organized agency is that by which God will convert the world unto himself. *If so it has ample resources both of men and means.* The General Assembly has appointed the Board of Education to bring these resources, as far as the Presbyterian church is concerned, into active and extensive operation. And although the Board has doubtless come very far short of what the Head of the church requires, yet he has prospered the efforts that have been made to a degree that demands our devout gratitude, and that of the Assembly whose agents we are. The Board present to the Assembly a summary statement of their labors and their success during the past year.

Candidates.

The number of the candidates for the ministry under the care of the Board during the past year, and under the care of its auxiliaries as far as reported to us, are 526

Of these there are under private tuition and in academies, 136

In colleges, 268

In theological seminaries, 122

Total, 526

These Institutions are located as follows:

In New England, 7

In New York, New Jersey and Pennsylvania, 35

Delaware and Maryland, 2

Southern Atlantic States, 32

Western States, 19

Total Institutions, 95

Of the whole number of candidates now reported, fourteen have declined further aid; one has been transferred to the American Education Society; four have been placed on permanent scholarships at Princeton, New Jersey; three have ceased to prosecute their studies for the ministry, and thirty-one are absent, teaching. The patronage of the Board has been withdrawn from six for conduct unbecoming candidates for the ministry; from five for refusing to sign the pledge which we require of candidates; from forty-four for not reporting for a year or more; and four have been removed by death.

Agents Employed during the Year.

The Rev. Francis McFarland, Corresponding Secretary; the Rev. William Chester, General Agent; the Rev. James A. Peabody, Financial Secretary; the Rev. James Wood; the Rev. Thomas A. Ogden; the Rev. Robert B. McMullen; the Rev. S. S. Davis; the Rev. Daniel Deruelle; and the Rev. James Stafford. Some of the above Agents have been employed only a part of the year.

It is a matter of extremely doubtful experiment whether the work can be carried on with efficiency and success in any section of the church without the services of agents to some extent. Thus far, *uniform experience is against it.* All the facts forbid us to depend exclusively on voluntary agencies. And this is not the experience of our Board *alone*, but of all similar institutions, whether civil or ecclesiastical. Where the machinery has been well constructed by a skilful agent, and a strong impulse given, it will continue to move on for some time; but the friction of indolence and avarice will stop its motion. We find it extremely difficult to obtain suitable agents, and equally difficult to retain them in the service of the Board after we have procured them. The service is so laborious, requiring the agent to be so much absent from his family, meeting frequently with unpleasant repulses where he thought he had a right to expect a different reception, and finding none of the dear delightful sympathies that cling around the pastor, and that bind him to the flock for whose souls he watches, as soon as he can do it with a good conscience, he retires and takes a pastoral charge.

There is no class of ministers in the church whose labors require more self-denial, and who need to be cheered in their work by the General Assembly, and all the pastors and churches under their care, more than the agents of your Boards.

AGE OF EARLY RISERS

THE following is a catalogue of above twenty early risers. Their age has been mentioned, when it was known. The average age, so far as ascertained, is about 70.

Franklin was an early riser. He died at the age of 84 years.

President Chauncey, of Harvard college, made it his constant practice to rise at four o'clock. He died at 81.

Fuseli, the painter, rose with or before the sun. He died at 81.

Wesley rose at three or four o'clock, and slept but six hours. Died at 88.

Buffon, the celebrated naturalist, says he was indebted to the habit of early rising for all his knowledge and the composition of all his works. He studied fourteen hours a day. Died at 81.

Samuel Bard, M. D. of Hyde Park, rose at daylight in summer, and an hour before in winter (say about five) through life. Died at 79.

Dr. Priestly was an early riser. He died at 71.

Parkhurst rose at five in the summer and six in the winter. Died at 74.

Bishop Jewel rose at four o'clock.

Bishop Burnet commenced rising at four while at college, and continued the practice through a long life. Died at 72.

Sir Matthew Hale rose at four or five. Died at 67.

Dr. Adam rose at five, and for a part of the year at four. He died at 68.

Paley, though naturally indolent, began early to rise at five, and continued the practice through life. Died at 63.—*Library of Health.*

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1838.

Boston, Bequest of Miss Susan C. Hunt—real estate, for the permanent fund	\$7,000 00
INCOME FROM FUNDS	580 25
LOANS REFUNDED	2,028 00

AUXILIARY SOCIETIES.

ESSEX COUNTY SOUTH.

[David Cheate, Esq. Essex, Tr.]	
Beverly, Dane St. Soc. Gent. 43 05—Lada. 20	63 05
Fourth Cong. Ch. and Soc.	11 25
Danvers, Rev. Mr. Braman's parish, in part, 15 of wh. from Mr. Gilbert Tapley, to const. himself a L. M. of Co. Soc. by the hand of Rev. Mr. Park	79 37
Do. from the Rev. Mr. Park's parish	127 33
Gloucester, Sandy Bay,	72 00
[The above by Rev. J. Emerson, Agent.]	
Lynn, Rev. Mr. Cook's Soc. by Dea. Richard Tufts	13 50
Salmon, Tabernacle Ch. and Soc. by Rev. Mr. Worcester	121 70—493 20

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Bosford, 1st Par. 40 of wh. is by the Fem. Ben. Soc. to const. their Pastor, Rev. Wm. S. Coggin an H. M.	48 57
Bradford, West, Cong. Soc.	42 00
Haverhill, Centre Ch. and Soc. of wh. 29 50 is from Ladies' Ed. Soc. and 80 of wh. is to const. Mr. David Marsh and Mrs. Lydia Boardman L. M's. of the Co. Soc.	100 05
Newbury, Byfield Cong. Soc. in part	12 19
Topsfield, collections	42 00
West Newbury, in part	54 50—296 31
[The above by Rev. Mr. Emerson, Agent.]	

FRANKLIN COUNTY.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]	
Ashfield, Gent. 4 19—Ladies 7 70	11 89
Coleman, 1st Cong. Soc.	4 00
Ross	6 00
South Derryfield, Cong. Soc.	21 75
Sunderland	82 80—126 44

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Amherst, Ladies' Ed. Soc. by Mrs. H. P. Washburn, Tr.	28 00
Cummington, by Mr. Wm. Packard	1 70
Hatfield, Gents. Ed. Soc.	18 25
Haley, North Soc. by Mr. E. Brown	7 50
Worthington, by Rev. Mr. Adams	53 17
From the disposable fund of Hampshire Ed. Soc.	402 20—510 32

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Longmeadow, 1st Ch.	13 00
Southwick, a few individs. by Rev. A. Nash, Gen. Agent	8 48
West Springfield, 1st Parish	20 00
Chicopee, Gent. and Ladies' Asso.	14 25
Westfield, Ch. and Cong.	89 93
Rev. George Nichols	2 00—92 66

MIDDLESEX COUNTY.

Medford, Evan. Soc. by Dea. James, thro' Mr. E. Hayden	73 41
Newton, Dea. Ben]. Eddy	2 00
Woburn, East Side Shoe Binding Soc. by Miss Almira Richardson	9 00—84 41

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
Fitchburg, Ladies' Ed. Soc. by Miss Sarah Woods, Tr.	19 00

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]	
Framingham, Evan. Soc.	38 75
Sherburne, Soc. of Rev. Daniel T. Smith, part of wh. is the bal. to const. him an H. M. by Mr. A. Lawrence	32 16—70 91—174 82

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
Braintree, Dea. Jonathan Newcomb, by Rev. C. A. Thomas	90 00
Dedham, a Lady, by Mr. Nathaniel M. Guild	1 00—91 00

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
Dartmouth	30 33
Easton, Evan. Cong. Soc. 100 of wh. is to const. Lincoln Drake, Esq. an H. M. and 15 to const. Mrs. Drake a L. M. of Norfolk Co. Soc.	165 95
Fairhaven, Fem. Ed. Soc.	24 00
New Bedford, Trinitarian Ch.	14 62—394 90

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
Ablington, individs. in Soc. of Rev. J. W. Ward, incl. bal. to const. Mr. Joseph Cleverly an H. M.	34 00
Middleboro', 1st Soc. by Rev. A. Nash, Gen. Agent	71 91
Plymouth, Rev. Mr. Whitmore's Soc. bal. of coll. by Rev. J. Emerson, Agent, thro' Rev. Mr. Hall	17 25
Plympton, Rev. E. Dexter 1, Dea. C. Bampus 1	2 00
Rochester, Centre 13, Ripplean 31 07, Mattapoisett 34 75, North 8 50, by Rev. A. Nash, Gen. Agent	85 32
Wareham, in part, by do.	35 00—245 48

TAUNTON AND VICINITY.

[Charles Godfrey, Esq. Taunton, Tr.]	
Attleboro', 2d Cong. Ch. 15 of wh. is to const. Maj. Jonathan Bliss a L. M. of the Co. Soc.	70 00
Berkley, Cong. Soc. in part to const. their pastor, Rev. John U. Parsons an H. M.	19 50
Fall River, Rev. Mr. Fowler's Soc. of wh. 15 each, is from Col. Richard Borden, Dr. Nathan Durfee, Maj. Bradford Durfee, and Mr. Shadrach Scholes, to const. themselves L. Ms. of the Co. Soc.	150 00
Freestown, an individ. in Rev. Mr. Robinson's Church	1 25
Pawtucket, Cong. Soc. to const. their pastor Rev. Constantine Blodgett an H. M.	41 50
Rahoboth, Rev. Mr. Paine's Society,	6 00
Seckonk, Cong. Soc. in part 24 55, John Shorey, to const. himself a L. M. of Co. Soc.	30 55
Taunton, Soc. of Rev. Alvan Cobb, to const. him an H. M.	40 00—367 90
[The above by Rev. Joseph Emerson, Agent.]	

DIENST PASTORAL N. 21.

Geography & the Historical Society

From a miniature painted in 1824

Engraved for the American Quarterly Register

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No. 3.

BIOGRAPHICAL NOTICE OF JOHN FARMER, M. A.

LATE CORRESPONDING SECRETARY OF THE NEW HAMPSHIRE HISTORICAL SOCIETY.

[By Hon. JACOB B. MOORE, of Concord, N. H.]

JOHN FARMER, the distinguished New England antiquary, whose decease has recently been announced, was born at Chelmsford, Ms., 12th June, 1789. He was the eldest son of John Farmer of that place, and a lineal descendant of Edward Farmer, who emigrated to this country from Ancely, in Warwickshire, England, about the year 1670, and settled at Billerica. The youngest son of Edward Farmer, was Oliver, born 2 Feb. 1686, from whom, of the fourth generation, the subject of this notice descended.* "There seems," says a late writer, "to be implanted by nature in the human mind a strong desire to become acquainted with the family history of our ancestors. Hence Sir Isaac Newton left in his own hand-writing a genealogical account of the pedigrees of his family, made in the sixty-third year of his age, and caused the result to be entered on the books of the herald's office. Such also was the curiosity of Dr. Franklin, who, while in England, as he himself informs us, undertook a journey to Eaton in Northamptonshire, for the purpose of obtaining information." The late Mr. Farmer was exceedingly curious in matters of this sort, not only respecting his own ancestors, but those of every family of note in New England. He traced his own ancestry as far back as the reign of Henry VII; and it may possibly interest some of his surviving friends to have a more particular notice of his family.

The family of the Farmers, from whom the first who settled at Billerica descended, were living about the year 1490, at a village called Ratcliffe-Cuiley, which is in Leicestershire, adjoining the counties of Warwick and Strafford. One of them was a judge in the common pleas courts, and another† was Chancellor of the Cathedral Church at Salisbury.‡ The name of the Chancellor was Edward Farmer, a name which has been perpetuated in the family for three centuries, and he is the most remote

* The writer would here take occasion to acknowledge his obligations for a portion of the facts he has embodied, to the Address of the Rev. NATHANIEL BOUTON of Concord, N. H. at the funeral of Mr. Farmer, and to a well written notice, (presumed to be from the pen of JOSEPH WILLARD, Esq. of Boston, Ms.) in the Worcester *Ægis*, of 22 August.

† Mentioned by Anthony Wood, in vol. i. p. 672, of his *Athenæ et Fasti Ozonienses*.

‡ The duties of a Chancellor of a Cathedral, were "to hear lessons and lectures read in the church, either by himself, or his vicar; to correct and set right the reader when he reads amiss; to inspect schools, to hear causes, apply the seal, write and despatch the letters of the chapter, keep the books, take care there be frequent preachings both in the church and out of it, and assign the office of preaching to whom he lists."

ancestor of whom on this side the Atlantic there is any account. He succeeded to the chancellorship in Dec. 1531, and retained that dignity until his death in 1538. Of the intermediate ancestors between him and John Farmer, who was living at Ancely in 1604, we have no record. John Farmer of Ancely, the father of Edward, died prior to 1669. His wife, after his decease, came to New England, where she married the Rev. Thomas Wiswall, of Cambridge-Village, [Newtown]; and after his death, which occurred 6 Dec. 1683, she removed to Billerica, and there died 21 May, 1686.

Edward Farmer, son of John, was born at Ancely about 1640, and emigrated to New England prior to 1671. He fixed his residence at Billerica, where he was "admitted to town rights and privileges," 11 Jan. 1673. He was a resident for a year or two at Woburn, and one of his children was born at that place. He possessed a large landed property in Billerica, of which, the homestead farm he gave to his youngest son, Oliver, and we believe it still remains in possession of some of the family. Edward Farmer was a man of some distinction in his day; and, at a time when it was an honor to receive a municipal trust, he was chosen to several of the most important and responsible offices of the town in which he lived. He died at Billerica, 27 May, 1727, aged about 86.

Oliver Farmer, the youngest of the eight children of Edward, was born 2 Feb. 1686, and married Abigail Johnson on the 24 Jan. 1717. She was daughter of Ebenezer Johnson, who was son of Hon. William Johnson, and grandson of Capt. Edward Johnson, author of the book entitled "Wonder-Working Providence," &c., and was born in that part of Woburn, now Burlington, 13 June, 1697. Oliver lived on the homestead farm, and died at Billerica, 23 Feb. 1761, aged 75. His widow, after having married a second husband, Capt. James Lane of Bedford, died there, 25 Feb. 1773, aged 75.

Oliver, son of the preceding, was born 31 July, 1728; married 5 April, 1757, Rachel Shed, of Pepperell, who was born 29 Jan. 1736, and died 23 Sept. 1764, leaving three children.—Oliver married a second wife, by whom he had three other children, and died at Billerica, 24 Feb. 1814, aged 85.

John Farmer, son of the last named Oliver by his first wife, was born 1 Dec. 1762, and married 24 Jan. 1788, Lydia Richardson, daughter of Josiah Richardson, who was son of Capt. Zachariah Richardson, son of Josiah, son of Capt. Josiah Richardson, all of Chelmsford. The last named was son of Ezekiel Richardson, who came over in the fleet with Gov. Winthrop, and in 1635 was representative of Charlestown. She was born 7 Dec. 1763, and is still living. The family resided at Chelmsford, where all their children were born, until Sept. 1803, when they removed to Lyndeborough, N. H. From the last named place, they removed to Merrimack, in the same State, where he died, 17 Nov. 1814, aged 52. He was deacon of the first church in Chelmsford, from 1797 until the period of his leaving town. His eldest son, JOHN, was the eminent antiquary recently deceased.

The male descendants of Edward Farmer, particularly those who have resided at Billerica, have been nearly all engaged in the business of agriculture. Though the family of the patronymic name, in its several branches in England, has produced a number of eminent literary characters, it is believed that but one individual* of the Billerica family has

* Rev. William Farmer, grad. Harv. Coll. 1819; ord. at Belgrade, Me. 18 May, 1831, is great-great-grandson of Edward, of Billerica.

received a college education. There have been several, however, in the female line of descent, who have had superior literary advantages and who have made considerable figure in the world. Of the same stock with Edward Farmer, having John as the common ancestor, was the learned Richard Farmer, D.D., Master of Emmanuel College, Cambridge, who died 8 Sept. 1797.* The celebrated Dr. Samuel Parr, who entered Emmanuel College, while Dr. Farmer was tutor, and was well acquainted with him, made this remarkable observation concerning Dr. Farmer: "With much seeming negligence, he understands more, and remembers more, about common and uncommon subjects of literature, than many of those who would be thought to read all the day, and meditate half the night. In quickness of apprehension, and acuteness of discernment, I have not often seen his equal." The same observation, with this alteration only, that he was never negligent in person or in his duties, might be applied to the late JOHN FARMER.

Mr. Farmer inherited a feeble constitution of body. He was of middling stature, and erect in person, though to the eye of the stranger, he presented, for more than half of his life, the figure of a consumptive person in the last stages of emaciation. From earliest youth he was fond of books and study; ever diligent as a scholar, and excelling most of his school fellows in his acquisitions. Hours which, during recess or vacation, the more hardy and robust would spend in athletic games and youthful sports, he was wont to employ in poring over books of history, geography and chronology, inquiring after ancient records and papers, looking into the genealogy of families, and copying out and treasuring up anecdotes and traditions of Indian and revolutionary struggles. A favorite with the clergyman and literary people of his native town, he was allowed free access to their books and papers; and he there imbibed those impressions of filial respect for the ministers of the gospel, which he exhibited on all occasions throughout life. He regarded, almost with reverence, the clerical profession—looking upon the ministers of the Cross, as indeed "the messengers of God," and "legates of the skies." Mr. Farmer may be said, in the strictest sense, to have been a self-educated man. The common schools, which, in the present day, under improved systems and better skill in the business of instruction, are exerting wide spread and powerful influences on society, were forty years since comparatively feeble. The minds of magistrates and citizens were not then, as at the present time, employed in devising the best means for the general education of the people. Patriots and public men of that day, were almost exclusively engaged in fitting the mosaic of our civil institutions, in bringing together a great people, and uniting them under the restraints of wholesome and equal laws. Upon the ministers of the cross, until the opening of the nineteenth century, devolved almost exclusively the superintendence of our public schools; and to their pious zeal and untiring efforts it is in a great degree owing, that the philanthropist, the moralist, the statesman and political economist, now meet upon common ground, to unite with enlightened Christians in measures for the education of the people. And when the History of Education in New

* He was distinguished as a scholar, and for skill as a critic;—and on the publication, in 1766, of his celebrated "Essay on the Learning of Shakespeare," in which he undertook to show, that, in the time of the bard, there existed translations of most classical writers, and that Shakespeare knew little or nothing of the ancients but by translations,—he received from Dr. Johnson the following compliment upon that work; "Doctor Farmer," said Johnson, "you have done that which never was done before; you have completely finished a controversy beyond all further doubt." "I thank you," answered Doctor Farmer, "for your flattering opinion of my work, but still there are some critics, who will adhere to their old opinions; certain persons that I could name." "Ah!" said Johnson, "that may be true; for the limbs will quiver and move, after the soul is gone."

England shall be truly written, the diligent and faithful labors of her clergy will be known and appreciated.

Young Farmer, notwithstanding his limited advantages, made rapid improvement. In his fondness for writing, and copying curiosities in literature, he almost insensibly acquired a beautiful style of penmanship, which gave to all his manuscripts a peculiar air of neatness and grace. We have said that Mr. Farmer was self-educated. He was a respectable scholar, familiar not only with works of history, but with standard works in other branches, and the literature of the day. His praiseworthy example may serve to show how much can be accomplished by perseverance, even under extreme bodily infirmity and disease. Had he been favored with greater advantages, more liberal culture, and vigorous health, he might have taken a high standing in any department, but would not probably under their influence, have become so distinguished as he ultimately rose to be in his peculiar department.

At the age of sixteen, we find him entered as a clerk in a store at Amherst, N. H., and an inmate of a highly respectable family there, between whom and himself the most cordial and affectionate friendship subsisted until the period of his death. Here he remained five years, rendering diligent attention to the affairs of his employer, and giving up his leisure hours to literary studies and correspondence. In a letter to the Rev. Dr. Packard, of Wiscasset, who had been his teacher before he went to Amherst, Mr. Farmer spoke with affection and gratitude of his early instructor; and in a reply, dated 4 Dec. 1809, the Doctor says:—"If any of my friendly and religious counsels, or any books I put into your hands, made deep and lasting impressions upon your tender mind, you will join me in giving praise and glory to God and the Redeemer. I can truly say of my pupils, as St. John did of those he had converted to the Christian faith, "I have no greater joy than seeing them walking in the truth." I am much pleased with the account you give of your industry and progress. If you have no idea of a college education, it might perhaps be as useful to you to become more familiar with your favorite branches, geography, history, the constitutions of our State governments, and that of our common country, as well as with the origin and progress of wars and other calamities of the eastern world." No pupil, perhaps, ever more highly valued an instructor, than did young Farmer; and that he placed a high estimate upon the teachings of Dr. Packard, is sufficiently shown by his affectionate remembrance of him, and by his pursuits, in after life, and the results of his many labors.

In the course of the year 1810, finding the labors of his station too arduous for his feeble health, Mr. Farmer left the store, and engaged in teaching school, an employment in which he is said to have greatly excelled. Two or three years previous to this, a literary association for mutual improvement was formed at Amherst—the members of which met weekly for debate, the rehearsal of pieces, and reading of original compositions. Of this society, Mr. Farmer was for about eleven years the chief supporter, contributing largely to the interest and usefulness of the meetings by his own performances, and by inviting and attracting to it the young men of promise that were about him. The neighboring clergy were made honorary members, and frequently attended their meetings, and participated in the discussions.*

* As this was one of the earliest literary associations of the kind in New Hampshire, and one to which Mr. Farmer often adverted with evident pleasure in subsequent life, it may not be irrelevant here to give

While engaged in school-keeping, Mr. Farmer cultivated his natural taste, and pursued with great industry his historical inquiries. In 1813, becoming known to some of the members of the Massachusetts Historical Society, he was elected a corresponding member, and immediately became a contributor to their published Collections. In 1816, he published in pamphlet form his Historical Sketch of Billerica, and contributed many valuable facts towards the materials for the History of Chelmsford, afterwards published by the Rev. Mr. Allen. In 1820, he published "An Historical Sketch of Amherst, from the first settlement of the town," in pamphlet form. In these two publications, the marked peculiarities of his mind were strongly exhibited. He evinced a memory wonderfully tenacious of particular facts, dates and names, sound judgment in collecting, selecting and arranging his materials, and an exquisite niceness and exactness in all the details of his history.

About this time, Mr. Farmer commenced the study of medicine with Dr. MATTHIAS SPALDING, an eminent physician of Amherst; but after a few months, foreseeing that he should be unfitted to discharge the laborious duties of the profession, he relinquished the study; and in 1821, removed to Concord. He there formed a connection in business with Dr. SAMUEL MORRIL, and opened an apothecary store, whence he received the title of *Doctor*, though he never entered the medical profession.

From the period of his removal to Concord, Mr. Farmer devoted himself principally to what had become his favorite studies and pursuits. His feeble health not allowing any kind of hard manual labor, or exposure to the changes of weather out of doors, he partly of necessity, and partly of choice, adopted a very sedentary mode of life. He was rarely away from his place of residence. He deemed it hazardous for him to leave home. In 1836, however, after a lapse of eighteen years, he visited Boston, where he was treated with marked respect and attention by the literati of that city; but was quite ill, while there, and unable to enjoy very much of what he expected from his visit. He soon after returned home, restored to comparative health.

From the time of his removal to Concord, in the most quiet and retired dwelling he could select, he pursued his unpretending labors. He gathered together books of ancient date, early records of the towns, and notices of the first settlers of the country; inquired into the names, ages, characters and deaths of distinguished men of every profession; and entered into extensive correspondence with men who might be able to furnish him with facts relating to the subjects of his inquiry. In short, he soon became known as an ANTIQUARY, distinguished beyond most of his fellow-citizens, for exact knowledge of facts and events relative to the history of New Hampshire, and in general of New England. His mind was a wonderful repository of names, and dates, and particular incidents; and so general and well established was his reputation for accuracy of memory, that his authority was relied on as decisive in historical and genealogical facts.

the names of the acting members, especially as several of them have since risen to distinction in public life.

Samuel Abbot,
Herman Abbot,
Abraham Andrews,
Charles H. Atherton,
John P. Batchelder,
John Burnham,
Joseph Bell,
William Claggett,
Nathan K. Clough,
Joseph Cushing,

Elisha K. Elam,
Caleb Emerson,
Luther Farley,
John Farmer,
Allen Fisk,
Benjamin F. French,
William Gordou,
Alonzo S. Grenville,
Levi Hartshorn,

Isaac Hill,
Jacob Holmes,
Joshua Holt,
Eugene Hutchinson,
George Kimball,
Joseph B. Manning,
David M'G. Means,
William F. Morrison,
Harrison G. Otis, Jr.

Edmund Parker,
James Perkins,
Robert Read,
David Secombe,
Matthias Spalding,
Gustavus Swan,
Ebenezer Taylor,
Henry J. Tudor,
Andrew Wallace.

In 1822, Mr. Farmer became interested with the writer of this memoir, in the publication of a periodical miscellany, devoted principally to the collection and preservation of historical facts, anecdotes and memoranda illustrating in particular the history of New Hampshire.* The first number was issued in April of that year; and though the patronage received never remunerated the publisher, the work was continued until three volumes were completed, embracing a great variety of rare and curious matter. To these volumes Mr. Farmer contributed his full share of original and selected matter. During the same period, he was also associated with the writer, in preparing for publication a Gazetteer of New Hampshire, intended to embrace, not mere skeleton sketches, but to comprehend, 1. A concise description of the several towns in the State, in relation to their boundaries, divisions, mountains, lakes, ponds, &c. 2. The early history of each town; names of the first settlers, and what were their hardships and adventures; instances of longevity, or of great mortality; and short biographical notices of the most distinguished and useful men. 3. A concise notice of the formation of the first churches in the several towns; the names of those who have been successively ordained as ministers, and the time of their settlement, removal or death. Also, notices of permanent charitable and other institutions, literary societies, &c. For this work, which, for its size, was one of immense labor, Mr. Farmer furnished sketches of the towns embraced in the counties of Hillsborough, Cheshire and Grafton, and many useful facts and dates towards the history of the other towns. The work, though considerably delayed in its publication, was well received by the New Hampshire public, and favorably noticed elsewhere. "To have completed it (say the editors in their preface) at an earlier period, was originally our intention; and it was not until several months of diligent inquiry had passed, that we understood the difficulty of the task in which we had engaged. Though in many cases, we have had prompt and able assistance, the difficulty of procuring the necessary information in others, has caused no inconsiderable anxiety and delay. Few men are intimately acquainted with the early history of their own towns—the generation active in the first settlements having passed away, and little pains being taken to preserve their history. Fewer still have the leisure or patience necessary to pore over musty records or ancient files, for the gratification of their curiosity, or the mere chance of finding perhaps some single fact, buried like the diamond in a mass of rubbish. While, on the one hand, our anxiety increased to finish the work, and be rid of its labor; we felt, on the other, a strong obligation to retain it in our hands, until we could give it at least a tolerable degree of accuracy. The book is at length completed. And embracing, as it does, a great variety of information, we cannot but hope it may be useful to the public."

In 1822, Mr. Farmer received the honorary degree of Master of Arts, from Dartmouth College; and in the following year he was complimented with the appointment of Justice of the Peace for the newly constituted county of Merrimack, but he did not deem the office of sufficient importance, ever to act under his commission.

The New Hampshire Historical Society was established on the 20th May, 1823, and although Mr. Farmer was unable to be present at any of the early meetings of its founders, he took a deep interest in its establishment, and contributed much towards its organization and success.†

* See Amer. Quart. Reg. vol. x. p. 229.

† See Account of the New Hampshire Historical Society, by Rev. Mr. BOUTON, in Amer. Quart. Reg. vol. x. p. 229.

Through life Mr. Farmer was never more than once or twice present at the meetings of the Society, but never failed to communicate with the members, by letter or otherwise, on such occasions. He was chosen Recording Secretary, on the first establishment of the Society, an office which he declined to accept when an organization took place under the charter. But in 1825, the late lamented Nathaniel A. Haven, Jr. Esq. of Portsmouth, having resigned that office, Mr. Farmer was elected Corresponding Secretary of the Society—an office which he filled, and the duties of which he discharged with rare ability and fidelity until the period of his last illness. Of the five volumes of Collections published by that Society, Mr. Farmer was on the publishing committee of four of them. The fifth volume was wholly compiled by him, and all the preceding volumes are enriched by his contributions.

Mr. Farmer's published works were numerous; and, considering his infirm state of health during the whole seventeen years of his residence in Concord, those who best knew him, were surprised at the extent and variety of his labors. The following is believed to be an accurate list of his productions, with the exception of his occasional contributions to the newspapers, or other ephemeral publications.

1. A Family Register of the Descendants of Edward Farmer, of Billerica, in the youngest branch of his Family. 12mo. pp. 12. Concord, 1813; with an Appendix, 12mo. pp. 7. Concord, 1824. The same work, with some additions, was re-printed at Hingham, in 1828.

2. A Sketch of Amherst, N. H., published in 2 Coll. Ms. Hist. Soc. ii. Boston, 1814.

3. A Topographical and Historical Description of the County of Hillsborough, N. H., published in 2 Coll. Ms. Hist. Soc. vii. Boston, 1818.

4. An Historical Memoir of Billerica, Ms., containing notices of the principal events in the Civil and Ecclesiastical Affairs of the Town, from its first settlement to 1816. 8vo. pp. 36. Amherst, 1816.

5. An Historical Sketch of Amherst, N. H., from the first settlement to 1820. 8vo. pp. 35. Amherst, 1820. A second edition, much enlarged, was published at Concord, in 1837. pp. 52. 8vo.

6. An Ecclesiastical Register of New Hampshire, containing a succinct account of the different religious denominations; their origin and progress, and present numbers; with a Catalogue of the Ministers of the several Churches, from 1638 to 1821; the date of their settlement, removal, or death, and the number of communicants in 1821. pp. 36. 18mo. Concord, 1822.

7. The New Military Guide, a compilation of Rules and Regulations for the use of the Militia. pp. 144. 12mo. Concord, 1822.

8. The New Hampshire Annual Register and United States Calendar, published annually at Concord, from 1822 to 1838, inclusive, seventeen numbers, each consisting of 144 pages, 18mo. excepting those for 1823 and 1824, which were in 12mo. pp. 152, 132.

9. A Gazetteer of the State of New Hampshire, with a Map, and several Engravings, (in conjunction with Jacob B. Moore,) 12mo. pp. 276. Concord, 1823.

10. Collections, Historical and Miscellaneous, (in connection with J. B. Moore,) 3 vols. 8vo. pp. 302, 388, 388. With an Appendix to Vols. II. and III. pp. 110, 97. Concord, 1822, 1823, 1824.

11. Memoir of the Penacook Indians, published in an Appendix to Moore's Annals of Concord, 1824. pp. 7. 8vo.

12. A Genealogical Register of the First Settlers of New England; &c.

To which are added various Biographical and Genealogical Notes. 8vo. pp. 351. Lancaster, 1829.

13. A Catechism of the History of New Hampshire, from its first settlement, for Schools and Families. 18mo. pp. 87. Concord, 1829. Second edition. 18mo. pp. 108, in 1830.

14. The Concord Directory. 12mo. pp. 24. 1830.

15. Pastors, Deacons, and Members of the First Congregational Church in Concord, N. H., from 18 Nov. 1730 to 18 Nov. 1830. pp. 21, 8vo. Concord, 1830.

16. An edition of the Constitution of New Hampshire, with Questions ; designed for the use of Academies and District Schools in said State. 18mo. pp. 68. Concord, 1831.

17. A new edition of Belknap : containing various corrections and illustrations of the first and second volumes of Dr. Belknap's History of New Hampshire, and additional Facts and Notices of Persons and Events therein mentioned. Published in 1 vol. 8vo. pp. 512. Dover, 1831.

18. Papers in the second and third series of the Massachusetts Historical Collections.

19. Papers in the five published volumes of Collections of the New Hampshire Historical Society.

20. Papers in the American Quarterly Register, viz : Sketches of the First Graduates of Dartmouth College, from 1771 to 1783 ; List of the Congregational and Presbyterian Ministers of New Hampshire from its first settlement to 1814 ; List of the Graduates of all the Colleges of New England, containing about 19,000 names ; List of eight hundred and forty deceased ministers who were graduated at Harvard College from 1642 to 1826, together with their ages, the time of their graduation and of their decease ; Memoirs of Ministers who have graduated at Harvard College, to 1657.

It will be obvious that these works required severe labor and unwearied care in the preparation. Of his edition of the historical portion of Belknap's History of New Hampshire, it is sufficient to say, that this truly classical work is very much improved by the annotator, who has embodied a great mass of valuable matter in his notes relative to the subjects treated of in the text. It was Mr. Farmer's intention to have prepared a second volume for the press, and he had collected a mass of materials for the work, but did not live to accomplish his design.

The Genealogical Register is a wonderful monument of patient industry. It may be called his great work, both on account of the quantity of matter which it contains, and the difficulty of tracing out branches of families, where we have no regular genealogy. It embraces many thousands of names of persons, with dates of birth, death, offices sustained, place of residence, &c. chiefly through the seventeenth century. For one who is fond of genealogical investigations, there is no treasure-house like that ; for he will find, on examination, that there are but few names of the men of New England, during the two centuries of our existence, that may not there be found. Had Mr. Farmer published nothing else, this would remain a lasting monument of his patient research and marvellous accuracy. In his preface to this work, he says, " We are all anxious to know something respecting those who have preceded us on the stage of action ; and there has begun a curiosity among many of the present generation, to trace back their progenitors, in an uninterrupted series to those who first landed on the bleak and inhospitable shores of New England. It is not improba-

ble that the arrival of the Puritan fathers of New England, will form a more memorable epoch in history than the conquest of England does in that country ; and that posterity a few centuries hence, will experience as much pleasure in tracing back their ancestry to the New England colonists, as some of the English feel in being able to deduce their descent from the Normans." Mr. Farmer has left a corrected copy of his Register, greatly enlarged by successive additions, corrections and illustrations. He has also left several valuable manuscripts, more or less complete, ; containing Sketches of deceased Lawyers, Physicians, Counsellors and Senators in New Hampshire ; Tables of Mortality and Longevity, &c. of which the public we trust will hereafter reap the advantage ; List of the Graduates at the Colleges in the States of New York and New Jersey ; (this List was not entirely completed by him;) also ten bound volumes, of duodecimo size, of Memoirs of more than two thousand graduates at Harvard College ; and two bound volumes, of duodecimo size, of Memoirs of graduates at Dartmouth College.*

A great labor, and the one on which Mr. Farmer had been engaged for a considerable time previous to his death, was the examining and arranging the State Papers at Concord. Under a resolution of the Legislature of New Hampshire, approved Jan. 3, 1837, he was appointed to "examine, arrange, index, prepare for, and superintend the binding, and otherwise preserving, such of the public papers in the archives of the State, as may be deemed worthy of such care." Of this species of labor, no one knows the extent and difficulty, unless he has either himself been versed in it, or has frequently watched its progress when undertaken by others. Mr. Farmer, in a letter to a distinguished literary friend in Massachusetts, written in August, 1837, says, in reference to it, "that he has had a great burden resting on him for the last four or five months :—" and adds, "the records and files were in great confusion, no attempt having been made for arranging and binding a regular series of the former, or for properly labelling and classifying the latter. In a few cases, I believe, there were papers of three centuries in the same bundle. This will serve to give you an idea of the confusion in which I found them. I began first with the province records, arranged under three different heads :—1. Journals of the House ; —2. Journals of the Council and Assembly ;—3. Journals of the Council. The Journals of the House received my first attention. These I found to commence in 1711, and from that time to 1775, they existed in twenty different portions, some in leaves, and in mere paper books, of a few sheets each. Only three or four were bound volumes. I arranged the whole so as to make eight volumes ; copying about three hundred pages, which would not conform in size. These have been bound in Russia leather, with spring backs, and make a handsome array of folios, containing 3,813 pages. The Council and Assembly records, beginning in 1699 and ending 1774, in five volumes, large folio, and containing 2,260 pages, next were arranged, and are now ready for the binder. The Council records are imperfect, and it will be necessary to copy much from the files before they are ready to bind. Besides these, I have collected the speeches and messages of the Provincial governors, from 1699 to 1775, arranged them in chronological order, and have had them bound in three handsome volumes of about 1,500 pages. I will not mention the amount of papers in files which I have been over, new folded, and labelled."

* These Memoirs of graduates at Harvard and Dartmouth Colleges, are, agreeably to the desire of Mr. Farmer, placed in the hands of the Rev. Dr. Cogswell of Boston, for his disposal.

Governor Hill, in his annual message to the legislature, in June, 1837, says :—

“ Under the resolution of the last session, John Farmer, Esq. has for several weeks been engaged in arranging for binding and preservation the scattered records and public papers in the archives of this State. The Records of the Assembly, by copying from decayed portions and from sheets of large size which could not well be bound in volumes, to the amount of about three hundred pages, have been made up in eight good sized volumes, containing upwards of 3,400 pages, and embracing the period from 1711 to the dissolution of the British government. The Council and Assembly Records are contained in five folio volumes, of large size, and fill up 1,768 pages, extending from the year 1704 to 1774; but from the year 1731 to 1742 they are missing, although it is believed the papers on file will be sufficient to fill this hiatus. The Council Records, extending from 1704 to 1774, although from 1722 to 1742 they exist only in the files, the books having been lost, and very probably for the greater part of the period they were consumed when Secretary Waldron's house was burnt in 1736. It is highly desirable that the Council Records and the Council and Assembly Records, as well as the Assembly Records, should be made up entire from 1704. This it is supposed may be done by copying those portions which are on the files.

“ Perhaps a century may occur before another person with the peculiar tact and talent of Mr. Farmer shall present to undertake this work. Although of extremely feeble health, there is not probably any other person in the State who can readily perform so much—none so well versed in its history, and who has like him traced from the root upwards the rise and progress of government in the land of the Pilgrims, and the origin and spread of every considerable family name in New England.”

And in his message of June, 1838, governor Hill thus speaks :—

“ In my last annual communication to the legislature, the progress made in the examination and arrangement of our public archives by Mr. John Farmer, was mentioned. Since that time, with a method and perseverance deserving high praise, Mr. Farmer has prosecuted his labors, until the appropriation then made has been exhausted, and a small additional expense incurred. It can hardly be necessary, although it might show the great difficulties which presented themselves at the commencement of the enterprise, to describe the scattered condition of the early records, and the confused state of the Province and Revolutionary papers, and the perplexity experienced in reducing them to some sort of order and method. Nearly ten thousand separate papers, of all kinds, have been more or less examined; but the examination has been principally confined to the Province and Revolutionary papers. Besides those selected for binding, a great portion has been new folded and labelled, and done up in bundles of nearly uniform size. Twenty-three volumes have been bound in a neat and substantial manner. Fourteen of these are Province Records in large folio, containing the Assembly Records from May 9, 1711, to July 18, 1775, in eight volumes of 3,813 pages; the Council and Assembly Records from October 4, 1692, to June 8, 1774, in five volumes of 2,458 pages; and one volume of Council Records from Nov. 3, 1696, to March 13, 1722, of 479 pages. The other nine volumes contain 3,650 pages, making the whole number of pages bound to be 10,400. Among the last named volumes, is one containing the Associated Test Returns, which has the original signatures of 8,199 citizens of this State, above the age of twenty one years, who ‘solemnly engaged and promised that they would, to the utmost of their

power, at the risk of their lives and fortunes, with arms, oppose the hostile proceedings of the British fleets and armies, against the united American colonies.' This pledge, it should be remembered, preceded the Declaration of Independence several months. It was, therefore, in the language of a note prefixed by Mr. Farmer, to this volume, 'a bold and hazardous step, in subjects, thus to resist the authority of one of the most powerful sovereigns in the world. Had the cause in which these men pledged their lives and fortunes failed, it would have subjected every individual who signed, it to the pains and penalties of treason ; to a cruel and ignominious death.'

"There have been nearly 1,000 pages copied, and there remain several hundred more to be copied, to complete the series of Council Records, and then our Province Records, although the portion previous to 1692 is still missing, will probably be more perfect than any others of the kind in the country. The Revolutionary Papers, among the most valuable in our State archives, now nearly arranged, remain to be bound. A large mass of other papers, the value of which can be hardly estimated, are selected, and many of them nearly prepared for binding.

"In my opinion, the cost to the State of this enterprise, by the man of all others best qualified for such an undertaking, bears no comparison to its importance : it is hoped the legislature will direct Mr. Farmer to persevere until he completes the work. Let every fragment of our history be preserved ; let us suffer nothing to be lost."

The legislature wisely responded to the suggestions of the governor. Mr. Farmer was continued in the work ; and his life was prolonged until he had accomplished the most difficult portion of the task confided to him.

We know that Mr. Farmer placed a humble estimate upon his labors. He well understood the general indifference of the public to pursuits of this nature. The direction of the living and moving crowd is onward ; and he who busies himself in gathering up the memorials of the past, will be left behind,—himself and his labors too generally unrewarded and forgotten. Mr. Farmer has done perhaps more than any other individual in collecting and preserving the materials for our local history, and establishing accuracy in its details. He investigated faithfully—took nothing upon trust—and rested on reasonable conclusions only where absolute certainty could not be attained. Many have expressed surprise that Mr. Farmer could have been so indefatigable and pains-taking in his pursuits. But the fondness for these investigations grows with indulgence. Success in establishing an old fact, is a triumph over time. Facts established are the warp and woof of history ; and the diligent antiquary thus gives to history its main materials, veracity and fidelity—when enlightened philosophy steps in, and completes the work.

We have already mentioned, that Mr. Farmer was one of three or four gentlemen only in New Hampshire, who have been elected Corresponding Members of the Historical Society of Massachusetts. He was also a Corresponding Member of the Rhode Island and Maine Historical Societies, and of the American Antiquarian Society. He was also elected in August, 1837, a member of the Royal Society of Northern Antiquaries at Copenhagen.

There was scarcely a lovelier or more prominent trait in his character, than the ever fresh and affectionate interest which he took in the intellectual improvement and moral culture of the young. Having no family and children of his own to engage his kind and generous affections, a chief source of happiness to him seemed to be, to act the part of a father and

teacher to all the youth who were about him. He encouraged lyceums, and literary associations for mental improvement; often heard recitations in private; examined compositions written by his own suggestion; and directed the studies of such as applied to him. And such was his suavity of manners, his instructive conversation, and inexhaustible store of historical anecdote, that he scarcely ever failed to inspire his pupils and intimate acquaintances with a portion of his taste for literary and historical pursuits. Those who knew him, respected him. Those who knew him intimately, and were his friends, loved him. He was no dogmatist—never a violent partisan—although decided in his opinions on whatever subject he expressed them. He possessed native delicacy and refinement of character. No harsh expressions fell from his lips, or proceeded from his pen. He was nevertheless quick and sensitive to the distinctions between right and wrong, and steadily threw his influence into the scale of truth. His was a gentle spirit, seeking quiet and affection, like Cowper's—though without his vein of melancholy; and though instinctively shrinking from vice, he was not disposed harshly to visit the offender. He had zeal, but it was the zeal of a catholic spirit, and of kind affections—the spirit of the Christian and gentleman, which respected the feelings of others, in whatever situation or circumstances of life.

The last conversation which the writer had with the deceased, was but a few days before he was seized with his fatal illness. He then seemed in as good health as usual, and in good spirits, and was more than usually animated in his conversation. He spoke with evident pleasure of his success in restoring to order and method the Public Records; enlarged upon their inestimable value; and expressed the most earnest wish that the legislature should complete the good work they had so liberally begun, by providing a fire-proof building for the safe-keeping and preservation of the public records and papers. He spoke of the great enterprises of the day; particularly that which points to the total abolition of slavery in our country. On this subject, he exhibited a zeal and ardor, which he was not wont to express on any other. His whole soul seemed to be enlisted in behalf of the slave. The cause of Abolition never had a more faithful laborer, or more discreet champion. He was until his death the Corresponding Secretary of the New Hampshire Anti-Slavery Society; and to the cause, in which he felt so deep an interest, it was his dying wish to appropriate a portion of the moderate property which he had accumulated.

All who were acquainted with Mr. Farmer, will respond to the affectionate and just tribute, which fell from the lips of the Rev. Mr. BOUTON, on the occasion of his funeral:—"We believe our departed friend and fellow-citizen possessed the spirit of a Christian. Owing to bodily weakness and infirmities, he could not attend public worship on the Sabbath, or be present at any public meeting. But we know he was a firm believer in the doctrines of Christianity; a regular contributor to the support of divine worship; an intelligent and frequent reader of the Holy Scriptures; and that he ever cherished and manifested the profoundest reverence for the institutions and ordinances of religion, and particularly a respect for Christian ministers of every denomination, whose conduct became their profession. His spirit and views were eminently catholic. He loved the good of every name, and cheerfully united with them in all approved efforts and measures for the advancement of truth and righteousness." He annually contributed to the Bible, Missionary, and other Charitable Societies; and no man living perhaps felt a deeper interest in the success of the great enterprises of Christian benevolence, than did Mr. Farmer.

His last sickness was short. Few of his friends were aware of his danger, till it was evident that he could not long survive. Many gladly offered their services to wait upon him, and watch around his dying bed ; but the privilege of this was reserved to a few, early-chosen friends. He wanted to be still and tranquil. To a dear friend, who stood by him, to watch every motion and meet every wish, he expressed peace of mind, and consolation in the hope of eternal life through Jesus Christ. On the evening of the Sabbath before he died, he desired the same friend to sing to him a favorite hymn, which she did. His reason remained unclouded to the last, and he gently fell asleep in death, at a few minutes past 6 o'clock, on Monday morning, the 13th of August, 1838, in the 49th year of his age.

HISTORY OF THE UNIVERSITY OF OXFORD.

[Concluded from Vol. X. p. 181.]

In the tenth volume of our work we commenced a History of this venerable seat of learning. We have just received the Oxford University Calendar for 1838, the year which has just closed.* It is an interesting duodecimo volume of more than four hundred pages. We now propose to condense the most important facts contained in it, and thus complete our view of this renowned institution.

Principal Officers.

The *Chancellor* of the University of Oxford is elected by the members of convocation (regents and non-regents.) His principal duty is to preside in the meetings of the two great bodies when the general interests of the University are concerned. In his absence, the Vice-Chancellor or some deputy officiates. The present incumbent is the Duke of Wellington, elected in 1833. The *High Steward* is appointed by the Chancellor and approved by the convocation. He defends the rights, customs and liberties of the University. If required by the Chancellor, he is to hear and determine capital causes, according to the laws of the land and the privileges of the University, whenever a scholar or privileged person is the party offending. The last who was appointed (1801) was John Scott, earl of Eldon.† The *Vice-Chancellor*, unlike the two preceding officers, is required to be a resident of Oxford. He is annually nominated by the Chancellor from the heads of colleges, to the house of convocation. He appoints, from the heads of colleges, four deputies, or pro-vice Chancellors. The office has of late been generally holden for four years by annual nomination. Ashurst Turner Gilbert, D. D., principal of Brasenose College, is now Vice-Chancellor. The University sends two members to parliament, who are termed *burgesses*, and who are elected by the members of convocation. The present members are T. G. B. Estcourt, Esq. and Sir Robert Harry Inglis, Doctors of Civil Law. The *proctors* are two masters of arts, of at least four years' standing, who are now chosen out of the several colleges by turns. They have various duties, some of them occurring in the absence of the Vice-Chancellor. The senior proctor when going out of office, delivers a speech concerning the occurrences of the year. The proctors for 1837 were William J. Butler and William Meech.

* We have also received the Cambridge University Calendar, and the Calendar of the University of London, for 1838, of both which Institutions, we shall soon prepare the history. These Calendars answer in some measure to the annual catalogues of our colleges ; and for these and many other valuable publications we are indebted to our Agent in London, the Rev. Joseph C. Bodwell.

† He died in London January 13, 1838, in his 87th year. He was Solicitor and Attorney-General, Chief Justice of the Common Pleas, and nearly twenty-five years Lord-Chancellor of England.

List of Colleges.

<i>Names.</i>	<i>When founded.</i>	<i>Master.</i>	<i>Fellows.</i>	<i>Scholars.</i>	<i>Members of Convocation.</i>	<i>Members on the books.</i>
University,	872	F. C. Plumtre, D. D.	12	19	119	234
Balliol,	1268	Robert Jenkyns, D. D.	12	14	127	303
Merton,	1264	Robert Marsham, LL. D.	24	4	66	130
Exeter,	1314	John C. Jones, D. D.	21	25	127	313
Oriel,	1320	Edward Hawkins, D. D.	18		163	318
Queen's,	1340	John Fox, D. D.	8	4	180	265
New College,	1386	P. N. Shuttleworth, D. D.	70		70	150
Lincoln,	1427	John Radford, D. D.	12	8	66	131
All Souls,	1437	Lewis Sneyd, M. A.	40		78	104
Magdalen,	1456	M. J. Routh, D. D.	40	30	126	169
Brazenose,	1590	Ashhurst T. Gilbert, D. D.	20		227	394
Corpus Christi,	1516	Thomas E. Bridges, D. D.	20	20	89	119
Christ Church,	1532	Thomas Gaisford, D. D.	8	100	481	903
Trinity,		James Ingram, D. D.	12	13	116	280
St. John's,	1557	Philip Wynter, D. D.	50		117	228
Jesus,	1571	Henry Foulkes, D. D.	19	18	53	146
Wadham,	1613	Benjamin P. Symons, D. D.	15	15	87	245
Pembroke,	1624	George William Hall, D. D.	14	30	105	181
Worcester,	1714	Whittington Landon, D. D.	21	16	104	239
St. Mary Hall,		R. D. Hampden, D. D.			23	56
Magdalen Hall,		John D. Macbride, D. D.			57	182
New Inn Hall,		John A. Cramer, D. D.			5	49
St. Alban Hall,		Edward Cardwell, D. D.			10	25
St. Edmund Hall,		Anthony Grayson, D. D.			53	100

Total, 19 Colleges, 5 Halls, 2,646 Members of Convocation, 5,264 Members on the Books.

The terms and exercises required for degrees are the same for members of Colleges and Halls, and they enjoy the same privileges; the only difference between them is, that Halls are not incorporated, consequently whatever estates or other property they possess, are held in trust by the University. In early times they were very numerous. In the reign of Edward I., when only three colleges had been founded, they are said to have amounted to three hundred. As colleges increased, several of the Halls were comprehended with their site, and others became private dwellings.

Statements respecting the different Colleges.

1. *University.* This is said to have been founded by Alfred the Great. The claim is however strenuously denied by some writers. The college was restored or refounded by William of Durham. The first Statutes are dated 1280. The foundation consists of a master, twelve fellows, nineteen scholars,* with some exhibitioners.

2. *Balliol.* This was founded by John Balliol of Bernard Castle, in the county of Durham, (father of John Balliol, king of Scotland,) and Devorguilla his wife. The foundation consists of a master, twelve fellows and fourteen scholars. The college has also a considerable number of exhibitioners.

3. *Merton.* This college was first founded in Maldon, Surrey, and removed to Oxford in 1274, by Walter de Merton, bishop of Rochester, and lord high Chancellor of England. The foundation consists of a warden, twenty-four fellows, fourteen post-masters, four scholars, two chaplains and two clerks.

4. *Exeter.* This college was originally founded in 1314 by the bishop of Exeter. The present foundation consists of a rector and twenty-five fellows, besides twenty-one scholars and exhibitioners.

5. *Oriel.* This college was founded by Edward VI. The foundation now consists of a provost, eighteen fellows and fifteen exhibitioners. The queen is the visitor.

6. *Queen's.* Founded by Robert Eggesfield, confessor to Philippa, queen of Edward III., from whom it is called Queen's College. The foundation consists of a provost and sixteen fellows, with a number of scholars and exhibitioners.

* Scholars are those elected from the whole number of members, and supported in part or wholly on a foundation.

7. *New.* Founded by William of Wykeham, for a warden, seventy fellows and scholars, ten chaplains, an organist, three clerks and sixteen choristers.

8. *Lincoln.* Founded by Richard Fleming, bishop of Lincoln. The present foundation consists of a rector, twelve fellows, eight scholars, twelve exhibitioners and one Bible clerk.

9. *All Souls.* Founded in 1437, by Henry Chichele, sometime fellow of New College, and successively bishop of St. David's, and archbishop of Canterbury, for a warden, forty fellows, two chaplains and ——— clerks.

10. *Magdalen.* Founded in 1456, by William of Waynfleet, bishop of Winchester, and lord high Chancellor of England, for a president, forty fellows, thirty scholars, called *Demies*, a schoolmaster, usher, four chaplains, an organist, eight clerks and sixteen choristers.

11. *Brazen-nose*, called also, the *King's Hall*, founded by the joint benefaction of the bishop of Lincoln and Sir Richard Sutton. The present foundation consists of a principal and twenty fellows.

12. *Corpus Christi.* Founded by Richard Fox, bishop of Winchester, for a president, twenty fellows, twenty scholars and two chaplains. There are besides four exhibitioners.

13. *Christ Church*, founded originally by Cardinal Wolsey. In 1529, it was seized upon and suspended by Henry VIII. He re-established it in 1532, under the name of Henry the Eighth's College. This was suppressed in 1645, and in the year following it was placed on its present foundation. It has a dean, eight canons, one hundred and one students, eight chaplains, an organist, eight singing men and eight choristers.

14. *Trinity.* Originally founded and endowed by Edward III., Richard II., and the priors and bishops of Durham.

15. *St. John's.* Founded by Sir Thomas White, alderman of London. It consists of a president, fifty fellows and scholars, a chaplain, organist, six singing men, six choristers and two sextons.

16. *Jesus.* Founded by Queen Elizabeth, on the petition of Hugh Price, D. C. L. It has now nineteen fellows and eighteen scholars.

17. *Wadham.* Founded by Nicholas Wadham and Dorothy his wife, of Merifield in Somersetshire. There are ten exhibitions founded by Dr. Hody, four for the study of Hebrew and six for the study of Greek.

18. *Pembroke.* This college, originally Broadgate Hall, was founded in 1624, by Thomas Tesdale, and Richard Wightwick. Other benefactors have added donations. It now consists of a master, fourteen fellows, and several scholars and exhibitioners.

19. *Worcester.* This college, originally Gloucester Hall, was founded in 1714, by Sir Thomas Cookes, of Bentley in Worcestershire. It has since received considerable endowments from James Finney, D. D., George Clarke, D. C. L., Sarah Eaton and others. The foundation at present consists of a provost, twenty-one fellows, sixteen scholars and three exhibitioners.

Halls. 1. *St. Mary's* was originally a tenement on the present site, given by Henry Kelhe, a citizen of Oxford, in 1239, to the rector of St. Mary's church, and his successors. In 1325, Edward II. gave the church and all its appurtenances to the College or Hall of St. Mary the Virgin. In 1333, it became a separate place of education.

2. *Magdalen*, originally erected by bishop Waynflete. In 1602, it became an independent Hall. It has a benefice and several scholarships and exhibitioners.

3. *New Inn.* This Hall was originally known as Trillick's Inn. It was given by William of Wykeham in 1392, to New College. It has been lately restored to the purposes of an academical establishment, by the present principal, who has erected at his own expense a handsome building.

4. *St. Alban.* This took its name from Robert de St. Alban, who conveyed the tenement to the nuns of Littlemore near Oxford, in 1230. It was finally in 1547 transferred to the warden and fellows of Merton College, and was sometime after established as an academical Hall.

5. *St. Edmund.* It derives its name from St. Edmund, archbishop of Canterbury in the reign of Henry II. It is the most ancient of the Halls now remaining.

University Professors.

<i>Names.</i>	<i>Founders.</i>	<i>Incumbents.</i>
Regius of Divinity,	Henry VIII.	R. D. Hampden, D. D.
Regius of Law,	Henry VIII.	Joseph Phillimore, D. C. L.
Regius of Medicine,	Henry VIII.	John Kidd, M. D.
Regius of Hebrew,	Henry VIII.	Edward B. Pusey, D. D.
Regius of Greek,	Henry VIII.	Thomas Gaisford, D. D.
Margaret Prof. Divinity,	Margaret Richmond,	Godfrey Faussett, D. D.
Natural Philosophy,	Sir William Sedley,	George L. Cooke, D. D.
Savilian of Geometry,	Sir Henry Savile,	Baden Powell, M. A.
Savilian of Astronomy,	Sir Henry Savile,	Stephen P. Rigaud, M. A.
White Prof. of Moral Philos.	Thomas White, D. D.	William Sewall, M. A.
Camden, of Ancient Hist.	William Camden,	Edward Cardwell, D. D.
Music,	William Heather, D. Mus.	William Crotch, D. Mus.
Laudian, of Arabic,	Archbishop Laud,	William Knatchbull, D. D.
Laudian, of Botany,	William Sherara, D. C. L.	C. G. B. Daubeney, M. D.
Poetry,	Henry Birkhead, D. C. L.	John Keble, M. A.
Regius of Mod. Hist.	George I. and George II.	Edward Nares, M. A.
Anglo-Saxon,	R. Rawlinson, D. C. L.	Robert M. White, B. D.
Vinerian of Common Law,	Charles Viner,	Philip Williams, D. C. L.
Clinical Professorship,	Earl of Litchfield,	James A. Ogle, M. D.
Practice of Medicine,	George Aldrich, M. D.	James A. Ogle, M. D.
Anatomy,	George Aldrich, M. D.	John Kidd, M. D.
Chemistry,	George Aldrich, M. D.	C. G. B. Daubeney, M. D.
Political Economy,	Henry Drummond,	Herman Merivale, M. A.
Sanscrit,	Col. John Boden,	H. H. Wilson, M. A.

The first five professorships were founded by Henry VIII. Other endowments have since been added. Among the most distinguished professors of divinity have been Drs. Abbot, Prideaux, Sanderson, Allestree, Potter, Howley, and Van Mildert. Drs. Pococke, Blayney, White, Laurence, and Nicoll have been among the professors of Hebrew, and Messrs. Hales, Hody, Randolph and Jackson among the Greek professors. The Margaret professorship of divinity was founded by Margaret, the mother of Henry VII. The Savilian professorship of geometry and astronomy are open to persons of every nation, provided they are of good reputation, eminently versed in mathematics, with a tolerable knowledge of Greek, and are twenty-six years of age. On these foundations, we notice the eminent names of Henry Briggs, John Wallis, Edward Halley, Christopher Wren and James Bradley. On the Laudian professorship of Arabic have been successively Messrs. Pococke, Hyde, Wallis, Hunt, White and Winstanley. On the professorship of poetry we observe the names of Thomas Warton, Joseph Spence, Thomas Warton (the son), Robert Lowth, and Henry H. Milman. On the Vinerian professorship of common law the first professor was Sir William Blackstone. The founder of the Sanscrit professorship was "of opinion that a more general and critical knowledge of the Sanscrit language will be a means of enabling his countrymen to proceed in the conversion of the natives of India to the Christian religion by disseminating a knowledge of the Scriptures among them, more effectually than all other means whatsoever." Dr. Buckland is supported in his department of mineralogy, geology, etc., by a grant from the crown.

Libraries, Museums, etc.

The Bodleian Library was founded (on the remains of that established by Humphrey, duke of Gloucester) by Sir Thomas Bodley, who built the eastern end, and the picture gallery. Besides giving his books which he had collected with great care and expense, he left an estate for salaries to officers, and to keep the library in repair. The library is continually increasing by donations, by copies of every work printed in the country, as well as by books purchased from the fund left by Bodley, by matriculation fees, and by an annual tax. The officers are a Board of Curators, a Librarian, two under Librarians, and two assistants.* *The Theatre* was built by archbishop Sheldon, in 1669, at the

* The number of volumes is stated by some at 500,000, by others, at 250,000, with 30,000 MSS.—*Am. Encyclopedia*. The *American Almanac* VIII. 79, states the number of volumes at 200,000. The *Gentleman's Magazine*, at 420,000.

expense of £15,000. He gave £2,000 more to be employed in buying land whose revenue might support the fabric, and the surplusage he applied to the learned press. Public meetings of the University are held in it, for the annual commemoration of benefactors, and the recitation of prize compositions. Sometimes public concerts are performed in it. Curator, B. P. Symons, D. D. *Ashmolean Museum.* This was built at the charge of the University in 1683, and furnished with natural and artificial curiosities by Elias Ashmole, Esq., whose collection has since been increased by other donations. *The Clarendon.* This magnificent building was completed in 1712, partly from the profits arising from the sale of lord Clarendon's History of the Rebellion, the copy-right of which was given to the University. The business of the press was carried on in this building till 1830, when it was removed to the newly erected Printing House. The Clarendon is now appropriated to lecture rooms, etc. *The University Press* is under the management of eleven delegates, including the Vice Chancellor and Proctors, by whom the remaining eight delegates are nominated. These are to be approved by the Convocation. They appoint a superintendent, who is not to contract for the printing of any private work larger than a single sermon without their leave. *Radcliffe's Library.* The munificent founder of this library was John Radcliffe, M. D., who was born at Wakefield, 1650. By his will he appropriated £40,000 for the building and the ground, £100 per annum for the purchase of books, and £150 per annum for the librarian. It is appropriated to the reception of books in medicine and natural history. John Kidd, M. D. is now librarian.

The Radcliffe Observatory was erected out of the funds of Dr. Radcliffe, by the trustees to his will. Astronomical observations are daily made at this place when the weather will permit. A full copy of these Registers is deposited in the Radcliffe library, in the observatory itself, and with the Royal Society of London. Stephen P. Rigaud, M. A. is the observer. *Bampton Lectures.* These lectures were founded by John Bampton, M. A., canon of Salisbury. According to his will, the heads of colleges are to choose annually one person who shall deliver in the following year lectures on theological subjects specified by the founder. Thirty copies of the sermons must be printed. There are now two fellows and five scholars on the *Vinerian* foundation, who are to devote themselves to the study of law. The fellows receive £50 per annum, and the scholars £30. Four indigent scholars receive £100 per annum on the *Craven* foundation. Four scholarships of £30 each for the promotion of classical learning were founded by dean *Ireland* in 1825. Col. *Boden* founded in his will two scholarships of £50 each, for the promotion of Sanscrit studies. S. C. Malan and Arthur W. Wallis are now on this foundation. Three *mathematical* scholarships of £50 each were founded in convocation, in 1831. Two Hebrew scholars are supported on Mrs. *Kennicott's* foundation. The present incumbents are Edward J. Edwards, and Charles Seager. Three scholars receive £30 each on the *Pusey* and *Ellerton Hebrew* foundation. They are now H. B. W. Churton, W. H. Webb, and S. C. Malan. The *Eldon Law* scholarship supports one scholar.

Studies for the degrees of B. A. and of M. A.

Previously to taking the degree of B. A., there is virtually, though not in name, another degree, that of *Sophista generalis*, vulgarly "Soph," to which a candidate may be admitted, under the existing regulations, after passing the requisite examination in his second year. Four years, kept according to rule, are required for a candidate for the degree of B. A., which is in fact the only degree taken by the majority. The degree of M. A. requires a course of (supposed) study of seven years; the same time which (probably from a fanciful preference of the number seven) was required in an apprenticeship to any trade, to qualify a man to set up as a master carpenter, etc. i. e. as an instructor in the particular *art* which he is supposed to have sufficiently acquired. In the same manner a master of arts is supposed qualified to give lectures in arts; and the ceremony of conferring the degree consists in a formal admission of him to that right.

In the faculties or professional studies (the arts being considered preliminary or unprofessional), the highest degree is that of doctor; the inferior is that of bachelor. For the degrees of bachelor or doctor of civil law, the candidate is not required, as in theology and medicine, to pass through arts, as it is called, i. e., previously to his taking the degree of M. A.

One who has graduated in arts at Oxford is supposed, originally, to have studied seven arts, grammar, logic, rhetoric, music, arithmetic, geometry, and astronomy, enumerated in ancient times thus :

Gram. loquitur; Dia. vera docet; Rhet. verba colorat; Mus. canit; Ar. numerat; G. ponderat; A. colit astra.

There is an anomalous circumstance connected with music; distinct degrees of bachelor and doctor being conferred in that art, which is not the case with any of the others.

The examination for B. A., and for the preliminary step to it, that of Soph., is conducted by certain masters of arts selected and approved by convocation. They examine the candidate both orally and *verbally* on paper, by questions and passages of authors to be translated. The candidate who satisfies them obtains from them a certificate to that effect; and also (in the second of these two examinations, that for the degree of B. A., and not in the former, called the Responsions;) he has his name enrolled, if deserving, in a register of honor consisting of different classes. Should the candidate fail of obtaining any testimonial, it passes in silence, and he is at liberty to present himself at a subsequent examination.

General Observations.

Oxford is an establishment for purposes of *education*, which corresponds to a federal body united for *political* purposes. The several colleges and halls have each its own private rules and regulations for the education of its members, but combine all, as a body, to contribute to that which is the university education.

It is the course of study sanctioned and required by the university, and not the course adopted by any colleges separately, that the Oxford education properly consists. An Oxford degree indicates, that the graduate is instructed, not specifically in this or that particular branch of knowledge, but generally. It is a testimonial of his having received that instruction, which taken altogether, constitutes, according to the decision of Oxford, an educated man. The key into the whole inquiry is to know what the university requires *as such*, what are the subjects of its public examinations, how they are conducted, and what proficiency entitles the candidate to a degree. The facilities afforded, the encouragement given to study, are no part of the *system of education*. The inquiry is not, what *may* a student learn at Oxford, but what *must* he learn in order to be educated at Oxford? The prizes, the Vinerian and Craven scholarships, etc. are encouragements, but they do not make the required system.

The candidate for the degree of B. A., the *education* degree, must display some acquaintance with the facts and doctrines of religion, especially with the peculiar tenets of the church of England, some proficiency in the Greek and Latin languages, in one or more of the ancient philosophical treatises, or in lieu of this, in a portion of ancient history, some knowledge, also, either of the elements of logic, or of the elements of geometry.

In ascertaining the requisite proficiency, the examiners are left mainly to their own discretion. The candidate is permitted to name his books, subject, however, to the approval of the examiners. The following is a specimen of the ordinary list—logic, Virgil, Cicero de Officiis, the five latter books of Herodotus, Porson's four Plays of Euripides.

This statement applies to those candidates who aim at no more than barely satisfying the requisition of the statutes. The statute, however, provides honors additional to that of a mere degree. It provides, for example, that the names of those who are found deserving of these extra honors should be printed, arranged in four classes, according to a fixed standard of merit for each class. For the highest honors in classes, the catalogue of books usually comprises two or more treatises of Aristotle, with the addition occasionally of some of Cicero's

works, or some parts of Plato, Herodotus and Thucydides, and often the whole or a part of Xenophon's Hellenics, and Polybius, a selection of Greek plays, and sometimes Pindar, commonly two decades of Livy, two or more Latin poets, and exercises in English, Latin and Greek prose and verse. The mathematical examinations are conducted principally by means of printed questions, answered in writing. The extent to which a candidate for the first class must have pursued the subject, may be stated generally as follows:—the elements of analytical geometry and trigonometry, the differential and integral calculus and its examinations, mechanics, including the principles of its application to the solar system, embracing the substance of the first three sections of Newton's Principia, and the principles of hydrostatics, optics, and plane astronomy.

The *public examination* is the MAIN SPRING, and the individual *college exercises* the MOVEMENTS of the great machine. The university directs its attention exclusively to the former. Let a university take care of its examinations, and the studies will take care of themselves. It is the especial concern of the colleges to provide its undergraduate members with the requisite preparation for examination. How is this done? Let the reader imagine a long table spread with books, maps, or mathematical diagrams, as the occasion may require, and thronged with students, generally from the age of sixteen to twenty-one; and at the head of this class, a master of arts presiding, and he will have before him a picture of the most essential and the every-day business of a college or a hall. The most usual practice is for each student to attend two, three, or even four tutors, each lecturing in a different branch of literature or science. Questions are put by the tutor, and each student is called upon to take part in the exercises.

The tutor has from time to time interviews with his pupils separately, for the purpose of ascertaining more exactly the individual state of preparation for his public examination. There are besides, *private tutors*, a very numerous class of persons, who superintend the studies of individuals. They give him assistance, perhaps, in those portions of his studies in which accident may have precluded him from receiving the aid of a college tutor, or where he was deficient in his preparatory training. The course of college and hall lectures closes at the end of each term, with a formal examination of each member separately, by the head and tutors, who assemble for this purpose. An important feature of college training is the practice of writing weekly short essays on a given subject, occasionally interchanged with a copy of Latin verses, for those skilled in versification.*

We may say a word in regard to the *expense* of education at Oxford. The ordinary *college account* for the year, including university and college fees of all kinds, postage, boarding, lodging, washing, coals, and servants, oftener falls short of £80 or £90 than it exceeds £100. The habits of the students are certainly more expensive than is convenient for all who might come, and who might afford to pay the necessary demands; but these habits do not arise out of the demands of the university or of the several colleges and halls.

* See two able articles on Oxford Education, in the London Quarterly Journal of Education, vols. I. p. 9, and II. p. 1., also the article Oxford, in the Edinburgh Encyclopedia, Dr. Niemeyer's Travels in England (in German), Wood's Athenae Oxonienses, etc.

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<i>Churches, when gathered ; Ministers.</i>	<i>Native Places.</i>	<i>Born.</i>	<i>Graduated.</i>	<i>Settled.</i>	<i>Dismissed or Resigned.</i>	<i>Died.</i>	<i>Age. Æt.</i>	<i>Authorities. Brief Remarks.</i>
NEWTON ; East Church, July 20, 1664	(1)							(1) History of, by Rev. Jonathan Homer, D. D., in Coll. of Mass. Hist. Soc. Vol. v.
John Eliot, Jr.	(2)	Aug. 31, 1636	H. U. 1656	July 20, 1664		Oct. 11, 1668	33	(2) Homer's Hist. pp. 14, 15.
Nehemiah Hobart	(3)	Nov. 21, 1648	H. U. 1667	Dec. 23, 1674		Aug. 25, 1712	64	(3) Homer's Hist. pp. 15, 17.
John Cotton	(4)	July 15, 1693(6)	H. U. 1710	Nov. 3, 1714		May 17, 1757	64	(4) Homer's Hist. pp. 21, 22, 25.
Jonas Meriam	(4)	(n)	H. U. 1753	March 22, 1758		Aug. 13, 1780	50	(5) Farmer's General Reg.
Jona. Homer, D. D.	(7)	April 15, 1759	H. U. 1777	Feb. 13, 1782(4)				(6) Rev. Mr. Patton, Sandwich, ft. Town Records.
James Bates	(8)	Jan. 17, 1799	D. C. 1822	Nov. 14, 1827				(7) Rev. Dr. Homer. (8) Rev. Mr. Bates.
West Church, Oct. 21, 1781	(1)							
William Greenough	(1)	June 29, 1756	Y. C. 1774	Nov. 8, 1781		Nov. 10, 1831	76	(1) Rev. Mr. Gilbert.
Lyman Gilbert	(1)	June 13, 1798	M. C. 1824	July 2, 1828				
MALBOROUGH ; First Church, about 1666	(1)							(1) "Hist. Sketches," &c. by Rev. Joseph Allen, Northborough.
William Brimsmead	(2)		(n)	Oct. 3, 1666		July 3, 1701		(2) Allen's Hist. pp. 60, 61, &c.
Robert Breck	(2)	Dec. 7, 1682	H. U. 1700	Oct. 24, 1707(4)		Jan. 6, 1731	49	(3) John Farmer, Esq. (4) Rev. Mr. Bucklin, ft. Ch. Rec.
Renjamin Kent	(3)		H. U. 1727	Oct. 27, 1733(5)	Feb. 4, 1735(5)	1788	81	(5) Rev. Mr. Bucklin.
Aaron Smith	(5)	Oct. 25, 1713(6)	H. U. 1735	June 11, 1740	April 29, 1778	March 25, 1781	68	(6) Rev. C. C. Sewall, ft. Ipswich Town Records.
Asa Packard	(7)	May 3, 1758	H. U. 1783	March 23, 1785(5)	Apr. 10, 1806(5)			(7) Rev. Dr. Packard, Chelmsford.
Sylvester F. Bucklin	(5)	July 2, 1784	B. U. 1805	Nov. 2, 1808	June 20, 1832			(8) Boston Recorder, Oct. 5.
Charles Forbush	(5)	Dec. 13, 1803	A. C. 1829	Aug. 21, 1833	March 26, 1834	Sept. 9, 1838(8)	35	(9) Rr. Mr. Hurlbet, Sudbury.
John N. Goodhue	(9)	Jan. 9, 1810	A. C. 1831	May 4, 1836				
West Church, March 5, 1808	(1)							
Asa Packard	(2)			† March 23, 1808	May 12, 1819(3)			(1) Allen's Hist. p. 65.
Seth Alden	(3)	May 21, 1793	B. U. 1814	Nov. 3, 1819	April, 1834			(2) Rev. Mr. Packard.
William Morse	(3)	May 7, 1798	—	† June 25, 1834				(3) Rev. Mr. Bucklin.

SHERBURN. <i>First Church.</i> March 26, 1665 (2)	(1)	July 12, 1650	H. U.	1669	March 26, 1665 (2)	Jan. 8, 1718	68	(1) Query of, by W. Major, Esq. (2) Huggell's Journal, 345. (3) Parson's Hist. of Sherburne. (4) Bigging's White, Dedham, 200. (5) Sherburne's Church Records. (6) Rev. Dr. Perry, Rockville. (7) Ch. Rec. with Rev. Mr. Clarke. (8) Rev. Mr. Clarke. (9) Rev. Mr. Lee. (10) Rev. Mr. Smith. (11) Rev. Mr. Dore.
Daniel Cookin (3)	(n)	Apr. 16, 1686 (5)	H. U.	1706	pr. 1718 (n)	May 14, 1731	46	
Daniel Baker (4)		Nov. 23, 1732	H. U.	1755	Nov. 7, 1759	Sept. 16, 1758 (4)	49 (4)	
Samuel Porter (6)		May 21, 1741	H. U.	1765	Nov. 28, 1770	Jan. 15, 1777 (n)	45	
Samuel Locke, n.n. (4)		April 14, 1756	H. U.	1814	July 2, 1817 (9)	Oct. 24, 1816	73	
Elijah Brown (4)		March 18, 1803	V. C.	1827	Nov. 4, 1830	July 20, 1832 (9)	87	
Sherb's B. Townsend (8)		March 7, 1813	A. C.	1831	Dec. 5, 1836			
Samuel Lee (10)		Sept. 17, 1818	A. C.	1836	Oct. 10, 1838 (13)			
Daniel T. Smith (11)								
Edmund Dowse (12)								
Church of 1st Society. Amos Clarke (1)		April 23, 1779	H. U.	1804	May 20, 1830			(1) Rev. Mr. Clarke.
LEXINGTON; <i>Church of.</i> Oct. 21, 1686 (1)	(1)	Feb. 24, 1671 (2)	H. U.	1690	Oct. 21, 1696 (3)	July 22, 1697	27	(1) Century Document, by Rev. Mr. Williams. (2) Whitcomb's Hist. of Concord, p. 142. (3) Ch. Rec. pp. 11, 12, 34, 85, 149, 167.
Benjamin Estabrook (1)	(n)	Dec. 7, 1710 (4)	H. U.	1689	Nov. 2, 1698 (3)	Dec. 6, 1762	82	(1) John Farmer, Esq. (2) Rev. Mr. Smith. (3) A. H. H. B. 104.
John Hancock (1)		Dec. 25, 1730 (6)	H. U.	1728	Jan. 2, 1734 (3)	Jan. 28, 1740	80	(4) Rev. Mr. Raymond, Leverett. (5) Rev. Mr. Briggs. (6) Rev. Mr. Dore.
Ebenezer Hancock (1)		Jan. 17, 1791	H. U.	1815	April 28, 1919 (3)	Nov. 15, 1805	75	
Jonas Clark (1)	(7)	Jan. 17, 1791	H. U.	1815	April 28, 1919 (3)	Feb. 4, 1816		
Avery Williams (8)								
Charles Briggs (8)								
William Gray Swett (9)								
Stow; <i>Church of.</i> 1699	(1)	July 22, 1696 (4)	H. U.	1713	Nov. 26, 1718 (n)	Jan. 10, 1775	80	by Rev.
John Eveleth (2)	[Chester	Dec. 8, 1749	H. U.	1770	Oct. 11, 1774 (1)	Oct. 4, 1830 (9)	81	As to the Rev.
John Gardner (3)	pr. Gloucester, or Man-	Dec. 29, 1804	H. U.	1825	May 14, 1829			
Jonathan Newell (6)	Needham							
John L. Sibley (7)	Union, Me.							
FRAMINGHAM; <i>First Church.</i> Oct. 8, 1701	(1)							(1) Church Records. (2) Rev. Dr. Pines, Needham. (3) Farmer's Chron. Mag.
John Swift (1)	(1)							

<i>Churches, when gathered ; Ministers.</i>	<i>Native Places.</i>	<i>Born.</i>	<i>Graduated.</i>	<i>Settled.</i>	<i>Dismissed or Resigned.</i>	<i>Died.</i>	<i>An. Æt.</i>	<i>Authorities. Brief Remarks.</i>
Matthew Bridge David Kellogg, D. D. George Trask David Brigham	(1) Lexington (6) Amherst (7) Beverly (9) Westborough	(4) July 8, 1725(5) Nov. 10, 1755 Aug. 15, 1798 Sept. 2, 1794	H. U. 1741 D. C. 1775 B. C. 1926 U. C. 1818	Feb. 19, 1746 Jan. 10, 1781 Sept. 15, 1830 † Dec. 29, 1836	April 27, 1836(8)	Sept. 2, 1775	51	(1) Church Records. (4) Cent. Discourse, by Rev. Mr. Williams, Lexington. (5) Lexington Town Records. (6) Rev. Dr. Kellogg. (7) Rev. Mr. Trask. (8) Rev. Mr. Kidder. (9) Rev. Mr. Brigham.
<i>Church of 1st Parish.</i> Artemas B. Muzzy George Chapman William Barry	Lexington Boston See Lowell	Sept. 21, 1802 July 13, 1809	H. U. 1824 H. U. 1828	June 10, 1830(2) Nov. 6, 1833(2) † Dec. 16, 1835(4)	May 19, 1833	June 2, 1834	25	(1) Rev. Mr. Muzzy. (2) Parish Records. (3) Rev. C. C. Sewall, Danvers. (4) Boston Recorder, Dec. 28.
<i>Saxonville Church.</i> May 26, 1833 Corbin Kidder	(1) Wardsborough, Vt.	June 1, 1801	A. C. 1828	July 30, 1834(2)	Nov. 1837(3)			(1) Rev. Mr. Kidder. (2) Boston Recorder, Aug. 22. (3) Rev. Mr. Brigham.
WESTON ; <i>Church of,</i> Nov. 2, 1709 William Williams Samuel Woodward Samuel Kendal, D. D. Joseph Field	Hatfield Newton Sherburne Boston	Feb. 1, 1726? (3) July 11, 1753	H. U. 1705 H. U. 1748 H. U. 1782 H. U. 1809	Nov. 2, 1709 Sept. 25, 1751 Nov. 5, 1783 Feb. 1, 1815	Oct. 24, 1750	1753(2) Oct. 5, 1782 Feb. 15, 1814(4)	about 68(2) 56 61	(1) Century Sermon, 1813, by Rev. Samuel Kendal, D. D. (2) Allen's Biography. (3) Rev. James Bates, from Town Records, Newton. (4) Isaac Fiske, Esq., Weston.
MEDFORD ; <i>First Church,</i> Feb. 11, 1713 Aaron Porter Ebenezer Turell David Osgood, D. D. Andrew Bigelow, Caleb Stetson	(2) Hadley Boston Andover Groton Kingston	Feb. 5, 1701(5) Oct. 14, 1747(6) May 7, 1795 July 12, 1795	H. U. 1708 H. U. 1721 H. U. 1771 H. U. 1814 H. U. 1822	Feb. 11, 1713(1) Nov. 25, 1724(1) Sept. 14, 1774(1) † July 9, 1823(1) Feb. 28, 1827	Nov. 1826	Jan, 23, 1722(3) Dec. 8, 1778 Dec. 12, 1822(1)	78(n) 76	(1) Church Records. (2) Rev. Dr. Pierce, Brookline. (3) Journal of Samuel Sewall, Esq., Brookline. (4) Rev. Mr. Stetson. (5) Samuel Greele, Esq., fr. Town Records, Boston. (6) Andover Town Records.
<i>Second Church,</i> Oct. 1823 Aaron Warner Gordon Winslow	(1) Northampton (2) Williston, Vt. (3)	Oct. 20, 1794 Sept. 8, 1803	W. C. 1815 Y. C. 1830	† Sept. 1, 1824(1) June 12, 1833	Oct. 10, 1832(1) 1834(*)			(1) Church Records. (2) Rev. Mr. Bates, Newton. (3) Rev. Mr. Winslow.

Levi Pratt Abijah R. Baker	Shelburne (4) Franklin	(4)	Aug. 30, 1808	A. C. 1826 A. C. 1830	Aug. 19, 1835 (5) April 26, 1838		Aug. 8, 1837 (*)	(5) Rev. Mr. Baker.
LITTLETON; Church of; pr. 1717	(1)							(1) Cent. Barn. by Rev. Mr. Putnam. (2) Daniel Putnam, Esq. Boston. (3) John Putnam, Esq. Boston. (4) Farmer's Gospel Tract. (5) Littleton Town Meeting.
Benjamin Shattuck pr. 1717	(1)							
Daniel Rogers	Watertown	(3)	Mar. 15, 1808 (3)	H. U. 1709	Dec. 26, 1717 (1)	June, 1730 (n)	Nov. 22, 1792 (6)	77
Edmund Foster	Ipswich	(4)	Oct. 17, 1706 (3)	H. U. 1725	March 15, 1732 (3)		Mar. 26, 1826 (6)	74
William H. White	Reading	(7)	April 18, 1752	V. C. 1778	Jan. 17, 1781 (6)			
	Lancaster		Feb. 4, 1788	B. U. 1824	Jan. 2, 1828			
READING; 1st or North Ch.	(1)							
pr. June 29, 1720 (1)								
Daniel Putnam	Danvers	(3)	Nov. 12, 1696 (4)	H. U. 1717	June 29, 1720		June 20, 1759	63
Eliab Stone	Framingham	(2)	May 5, 1737 (1)	H. U. 1758	May 20, 1761		Aug. 31, 1822	86
Cyrus Pierce	Waltham	(5)	pr. 1790 (n)	H. U. 1810	May 19, 1819	May 19, 1827		
Jacob W. Eastman	Sandwich, N. H.	(6)		(n)	Nov. 19, 1828	1831		
James D. Lewis	Falmouth	(6)	Dec. 28, 1808	V. C. 1828	June 4, 1834	May 10, 1836 (7)		
John Orcutt	Acworth, N. H.	(7)		(n)	July 12, 1837			
2d, or South Church, Feb. 21, 1770	(1)							
Thomas Haven	Franklin	(3)	Aug. 15, 1767	D. C. 1756	Nov. 7, 1770 (1)		May 7, 1782 (2)	30 (2)
Peter Sanborn	Kingston, N. H.	(3)	March 3, 1792	H. U. 1816	Sept. 20, 1820 (1)	June 8, 1820	Nov. 20, 1834	45
Samuel Green	Stonelam	(*)	Feb. 1767	V. C. 1817	Oct. 6, 1823 (1)	June 12, 1833 (1)		
Jared Reid	Preston, Ct.	(4)	July 15, 1784	U. C. 1818	Sept. 25, 1833			
Aaron Fickett	Sandisfield	(5)						
Third Church, Nov. 21, 1830	(1)							
Vacant								(1) Dr. Daniel Gould.
DACUT; 1st, or East Church, pr. 1721	(6)							
Thomas Parker	Cambridge	(4)	Dec. 7, 1700 (2)	H. U. 1718	pr. 1721 (n)		Mar. 19, 1785 (3)	85
Nathan Davies	pr. Acton		Nov. 30, 1757	H. U. 1759	Nov. 20, 1765 (3)	Jan. 2, 1781 (3)	March 4, 1803	86

(1) John Putnam, Esq.
(2) Daniel Putnam, Esq.
(3) John Putnam, Esq.
(4) John Putnam, Esq.
(5) John Putnam, Esq.
(6) John Putnam, Esq.
(7) John Putnam, Esq.

Churches, when gathered.
Ministers.

Native Places.

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Died.

An.
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Authorities. Brief Remarks.

Solomon Aiken William Gould Joseph Merrill Epaphras Goodman	(5) (6) (7)	Hardwick Salem Warren, N. H. Hartford, Ct.	April 17, Jan. 22,	1790 1790	D. C. 1784 — (n) D. C. 1814 D. C. 1816	June 4, May 22, Nov. 15, June 15,	1788 (3) 1816 (3) 1820 (3) 1836	June 4, 1814 (3) Sept. 4, 1817 (3) April 8, 1833 (3)	1882	75	(5) Simeon Flint, Esq. Town Clerk, Dracut. (5) Deane, Nath. Stetsoy, Dracut. (6) Rev. Mr. Gould. (7) Rev. Mr. Goodman.
2d, or West Church, Aug. 31, 1797 Reuben Sears Sylvester F. Pierce Tobias Pinkham	(1) (2) (2) (3)	Ballstown, N. Y. Wilmington, Vt. Freeport, Me.	Jan. 18, April 25,	1799 1801	U. C. 1798 — (n)	Jan. 31, 1820 (1) April 29, 1829 (4) May 18, 1836	Aug. 26, 1827 (3) abt. April, 1832				(1) Rev. Mr. Colburn, Stonham. (2) Rev. Mr. Pierce. (3) Rev. Mr. Pinkham. (4) Boston Recorder, May 31.
WALTHAM; First Church, Warham Williams Jacob Cushing, D. D. Samuel Ripley	(1) (2) (3) (3)	Deerfield Shrewsbury Concord	Sept. 16, Feb. 28, 1730 March 11, 1783	1699 (4) 1783	H. U. 1719 H. U. 1748 H. U. 1804	June 11, Nov. 22, Nov. 22,	1723 (3) 1752 1809		June 22, 1751 (3) Jan. 18, 1809	52 79	(1) Originally, West Church, Watertown. (n) (2) Rev. Mr. Perkins, Amherst. (3) Rev. Mr. Ripley. (4) Allen's Blog.
Trin. Cong. Church, Sept. 28, 1820 Sewall Harding John Whitney	(1) (2) (3)	Medway Harvard	March 20, Sept. 1,	1793 1804	U. C. 1818 A. C. 1831	Jan. 17, Nov. 8,	1821 1837	Sept. 1837 (3)			(1) Church Records. (2) Rev. Mr. Harding. (3) Rev. Mr. Whitney.
Ch. of 2d Society, Bernard Whitman Warren Burton	(1) (2) (3)	East Bridgewater Wilton, N. H.	June 8, Nov. 23,	1796 1800	— (n) H. U. 1821	Feb. 15, Nov. 1,	1826 1835 (n)		Nov. 5, 1834	39	(1) Remarked with the First Soc. (n) (2) Rev. Nathaniel Whitman, Brl. lerica. (3) Rev. Mr. Burton.

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN
MIDDLESEX, AND CHELSEA IN SUFFOLK.

NATICK.

NATICK was originally an Indian settlement. "It was granted to the Indian converts, at the request of their 'Apostle Eliot,' by the inhabitants of Dedham, under the sanction of the General Court. The Indians gave to the Dedham people the township of Deerfield in exchange."¹ Here, about 1650, the praying Indians of Nonantum, (Newton,) and perhaps some from other places, combined for settlement in civil society; and in 1651 laid out a town to dwell in.² Till the commencement of the last century, Indians appear to have been the sole proprietors and inhabitants of Natick.³ At that period, "they were embodied into a military corps; were invested with military titles, made choice of town officers, and had the countenance and support of the chief magistrate and other persons of distinction."³ But about that time, the English began to settle among them, and afterwards rapidly increased; while from disease, service in the wars, and other causes, the Indians were constantly diminishing.³ In 1721, "there were but two white families in the town."¹ In 1734, the names of Englishmen appear for the first time associated with those of Indians, on the list of town officers.¹ During several of the first years of Rev. Mr. Badger's ministry, (which commenced in 1753,) more Indians were joined in marriage by him, and baptized, than English.³ But it is said, that in 1764 there were sixty-five families of whites settled in the township; and that at that time its white inhabitants greatly outnumbered the Indians.¹ In 1797, Rev. Mr. Badger reckons there were but about twenty clear-blooded Indians belonging to Natick;³ and in 1817, Rev. Mr. Moore knew of but two or three.⁴ Natick was erected into a precinct by the General Court in 1745;¹ and incorporated as a town in 1781.¹ In the Act of Court, which gave it the privileges of a precinct, "the English inhabitants only were included, the Indians being under guardianship;"¹ and since the date of that Act, no Indian is recorded to have been chosen to any public office in the place.¹ [¹*Biglow's History of Natick.* ²*Biglow's Hist.* p. 21. *Homer's Hist. of Newton,* p. 11. *Shattuck's Hist. of Concord,* p. 24, note. ³*Extracts from Letter of Rev. Mr. Badger to Cor. Sec. of Mass. Hist. Soc. 1797, in Biglow's Hist.* p. 77, &c. ⁴*Hist. Sermon, by Rev. Mr. Moore,* p. 20.]

Indian Church.

Rev. Mr. Eliot first addressed the Indians on the subject of religion Oct. 28, 1646, at Nonantum or Newton;¹ (see Newton,) and after a long season of probation, a number of them were gathered by him into a church at Natick in 1660.¹ In 1670, this church consisted of between forty and fifty members.¹ In 1698, Rev. Cotton Mather writes, "The Indian church at Natick (which was the first Indian church in America) is, since blessed Eliot's death, much diminish'd and dwindl'd away. But Mr. Daniel Gookin hath bestow'd his pious cares upon it."² (See Sherburne, Gookin.) In 1698, Rev. Messrs. Grindal Rawson and Samuel Danforth, who visited that year the several Indian plantations in Massachusetts, reported as follows respecting Natick. "At Natick we find a small church consisting of seven men and three women. Their pastor (ordained by that reverend and holy man of God, Mr. John Eliot deceased) is Daniel Tokkowompait, and is a person of good knowledge. Here are fifty-nine men and fifty-one women, and seventy children under sixteen years of age. We find no schoolmaster here, and but one child that can read."¹ This Indian church, thus greatly reduced in numbers in 1698, became in a few years extinct. The Gospel continued indeed to be preached a while in the place by Indians, first by one John Neesnumin, and then by one Josiah Shonks,¹ after the death of the pastor in 1716. But the church gathered by Eliot was dissolved soon after that event, if it were not indeed before. And so quickly were all memorials of it lost in the place, that Rev. Mr. Peabody commences the records of the church gathered by him in 1729, with the following note: viz. "It must be observed that, after my most diligent Inquiry and Search, I can find no record of any thing referring to the former Church in Natick; (for there was a Chh. here many years ago,) Nor who were the Members of it, or baptized, till my Coming to the Town." [¹*Biglow's Hist.* ²*Mather's Magn. vol. ii. p. 362.*]

TAKAWOMBPAIT. Daniel Takawombpait, (or as he was otherwise called,¹ Daniel of Natick,) was ordained by Eliot: but when precisely, does not appear. Rev. Dr. Increase Mather, in a letter to Professor Leusden of Utrecht, dated July 12, 1697, writes, "Above 26 years ago he (Eliot) gathered a church of converted Indians in a town called Natick: —The pastor of that church now is an Indian, his name is Daniel."² Rawson and Danforth also, in their report quoted above, speak of him as still continuing in office, and as "a person of good knowledge." A stone in a niche of the wall which now crosses his grave in the South parish of Natick, contains the following inscription:

"HERE LYES THE
BODY OF DANIEL
TAKAWOMBPAIT
AGED 64 YEARS.
DIED SEPTEMBER
THE 17TH. 1716."³

[¹*Sewall's Journ.* Sept. 24, 1716. ²*Mather's Magn. B. III. Life of Eliot.* ³*Biglow's Hist.*]

First English and Indian Church.

The Indian church at Natick being dissolved, the commissioners of the Society in England for propagating the gospel in New England deputed Mr. Oliver Peabody to preach in that town in 1721.¹ There were then but two families of whites in the place; though others appear to have moved in soon after.¹ When Mr. Peabody had been laboring there eight years, a committee of the above named commissioners, and another of the Corporation of Harvard College, met at Natick Oct. 21, 1729, by whom it was resolved, "that as the Affairs then were, a Church should be gathered partly of Indians, and partly of English belonging to Natick, and so that Others should after be Admitted to it."² Accordingly, a church consisting of eight male persons, three Indians, and five English, inclusively of Mr. Peabody, was gathered at Natick Dec. 3d. following.³ One of the three Indians, Joseph Ephraim, was chosen the first deacon of this church, Jan. 16, 1730:³ "an ornament to the Christian society for many years; and who, from the first of his making a Christian profession to the end of his life, was an example of seriousness and temperance, of a regular conversation, and a constant, grave and devout attendant on the public institutions of religion."³ During the eight years that Mr. Peabody preached as a missionary at Natick, twenty-nine Indians and twenty-two whites were baptized there by ministers from the vicinity.³ After his ordination, and during the term of his ministry, "about 161 Indians, and 413 white persons" were baptized; thirty-five Indians, and one hundred and thirty whites were admitted into the church; and two hundred and fifty-six Indians died.³ But notwithstanding the numerous accessions to the church under Mr. Peabody's ministry, it is not a little remarkable, that before his successor was ordained, it had ceased to exist.¹ [¹*Biglow's Hist.* ²*Church Records.* ³*Badger's Letter, &c. in Biglow's Hist. p. 77, &c.*]

PEABODY. Mr. Peabody commenced preaching at Natick Aug. 6, 1721,¹ after eleven candidates, it is said, had declined the service, from apprehensions of an Indian war.² His ordination took place at Cambridge.¹ He was eminently zealous and devoted to his profession, and very successful in his efforts for teaching the Indians to read and write, as well as for promoting their spiritual good.² His endeavors also to suppress intemperance among them were not without success;² of which some instances are preserved in the records of his church. "In his last sickness, the Indians expressed great anxiety for his health and happiness, and tendered him every service in their power. At his death they mourned as for a parent."² He preached the Artillery Election Sermon in 1732, which was published. He likewise published by request a Sermon delivered at the Evening Lecture at the New North Church in Boston, June 8, 1742, entitled, "The Foundations, Effects, and distinguishing Properties of a good and bad hope of Salvation," &c. &c. from Ps. cxix. 116.² He was father of Rev. Oliver Peabody of Roxbury.³ [¹*Chh. Records.* ²*Biglow's Hist.*]

Second Indian and English Church.

The church of Indians and English gathered in Mr. Peabody's day, having been, from causes not explained, dissolved at his death or soon after, another church of the same description was embodied a little before Mr. Badger's ordination.¹ During Mr. Badger's ministry, there were in all three hundred and eighteen baptisms (of which how many were of Indians, is not specified); thirty-four "admissions into the church from Jan. 1754 to Dec. 1760, or 1761;" and thirty-two "admissions to a Christian profession, from 1776 to 1798;" of which a very small number only were of Indians.² Five Indians

likewise owned the covenant.² In 1797, the number of Indians who were church members, was reduced to two or three.¹ [¹*Badger's Letter, &c.* ²*Church Records.*]

BADGER. Mr. Badger was baptized at Charlestown May 1, 1726.¹ His publications were, *Essays on Electricity*, printed in the *Columbian Centinel*: *A Letter from a pastor to his people*: *Two Discourses on Drunkenness*, 1774: and a *Letter to the Corresponding Secretary of the Massachusetts Historical Society*, 1797. The two first were anonymous.² [¹*Records of First Church, Charlestown.* ²*Biglow's Hist.* p. 69.]

First Church.

The church to which Mr. Badger ministered becoming extinct, when he retired from his public labors in 1799, another was embodied in 1802, consisting of persons of English descent only, and constituting the present First Congregational Church in Natick.¹ Its house of worship is in the centre of the town: whereas the three which preceded it, were all erected in the South part of the town, at a distance of several miles from the centre, for the better accommodation of the Indians.² [¹*Moore's Hist. Serm.* p. 14. ²*Biglow's Hist.* p. 42.]

SEARS. Mr. Sears studied divinity with Rev. Drs. Packard of Shelburne, and Austin of Worcester.¹ After laboring in the ministry four years, he was obliged by impaired health to leave his people for a season, and sailed for Savannah in Georgia, Dec. 1810, seeking its restoration there.² He returned in June following to Natick, and there died within a month of his arrival.³ An affectionate letter addressed to his people from Savannah, and "believed to be the only production of his pen which survives him," is preserved in *Biglow's Hist.* p. 71. [¹*Samuel Fisk, Esq. of Natick.* ²*Biglow's Hist.* p. 70.]

M. MOORE. Mr. Martin Moore was installed at Cohasset Sept. 4, 1833;¹ and continues in the ministry in that place. [¹*Boston Recorder*, Sept. 11, 1833.]

E. D. MOORE. Mr. Erasmus D. Moore was born at Winsted, a parish of Winchester, Ct.: entered Amherst College, but was not graduated; and studied divinity at the Theological Seminary, New Haven.¹ [¹*Rev. Mr. Moore.*]

South Church.

The Society with which this church is connected in the worship of God, was incorporated in 1828. Their meeting-house was built by subscription, and is erected "on the site, where those of Eliot, Peabody and Badger" once stood. [*Biglow's Hist.* p. 20.]

THOMPSON. Mr. Thompson is son of Rev. Mr. Thompson of Barre; and studied theology at Divinity School, Cambridge. He was installed over the Independent Congregational Society in Barton Square, Salem, March 7, 1832. [*Rev. Mr. Thompson.*]

PALMER. Mr. Palmer was not favored with a collegiate education. He studied divinity with Rev. Adin Ballou of Mendon. [*Rev. Mr. Palmer.*]

BLANCHARD. Mr. Blanchard was a tutor at Harvard University in 1820;¹ studied divinity partly at Andover, and partly at Cambridge; was ordained at Harvard Jan. 1, 1823; and resigned his pastoral charge there, in consequence of ill health, April 13, 1831;² Previously to his installation at Natick, he supplied the desk in First Society, Chelmsford, from May, 1833, to Feb. 1835.³ [¹*Coll. Catalogue.* ²*Rev. Mr. Blanchard.* ³*Rev. Mr. Andrews, Chelmsford.*]

BILLERICA.

First Church.

Billerica was originally a tract of land, granted 1642, by the General Court to Cambridge, and for several years called Shawshin.¹ The settlement of it was probably commenced about 1653.¹ It appears to have been incorporated as a distinct town, May 29, 1655;¹ and in May, 1656, the court granted "the name of the plantation to be called Billerica."² They did also that year and afterwards so enlarge its territory, as to include within its limits what is now Tewksbury, together with a part of Bedford.¹ As early as 1658, nineteen of its inhabitants entered into engagements with Mr. Samuel Whiting, in reference to his settlement in the ministry among them; and a meeting-house, erected by vote of the town, was finished in 1660.¹ But a church was not gathered, and a pastor ordained, till 1663. The precise date of these transactions is preserved as follows, by a

memorandum in the records of First Church, Roxbury. (A). "1663. Nov. 11. A church was gathered at Billerica, and Mr. Sam^l. Whiting j^r. ordained Pastor thereof."¹ [¹*Farmer's Hist. Memoir*. ²*Farmer's Hist. Memoir*, p. 26.]

WHITING. Mr. Whiting was son of Rev. Samuel Whiting of Lynn, who, before he embarked for New England in 1636, had first been minister of Lynn in Norfolk, Eng. and then, being obliged to quit that place for his nonconformity, had "exercised his ministry" "several years" at Skirbick, near Boston in Lincolnshire.¹ He began to preach stately in Billerica about 1658;² and was almost fifty years the pastor of its church, "a reverend, holy and faithful minister of the gospel."¹ He preached the Artillery Election Sermon in 1682.³ Rev. John Whiting, who was ordained at Lancaster, Dec. 8, 1690, on the day the church there was gathered anew, (B) after the destruction of the town by the Indians in 1676,⁴ was his second son.³ [¹*Mather's Magn. B. III. Life of S. Whiting, sen.* ²*Farmer's Hist. Mem.* ³*Memoirs of Ministers, &c. by J. Farmer, Esq. in Am. Quart. Reg. Feb. 1837.* ⁴*Sewall's Journal.*]

RUGGLES. Mr. Ruggles was ordained as colleague pastor with Rev. Mr. Whiting. [*Farmer's Hist. Mem.*]

CHANDLER. Mr. Chandler was ordained as a colleague with Rev. Mr. Ruggles.¹ After his dismission from the pastoral office, he continued to reside at Billerica till his death.¹ [*Farmer's Hist. Mem.*]

CUMINGS. Dr. Cumings has been commonly supposed to have been born in Hollis, N. H. But his own account to his colleague was, that he was born in Tyngsborough, then Dunstable, Ms., whence his father removed to Hollis shortly after.¹ The degree of D. D. was conferred on this learned divine in 1800 at Harvard University, where he was educated.² He preached the Election Sermon in 1783, the Dudleian Lecture in 1791, and the Convention Sermon in 1795; all which discourses were published. His other published discourses were, four sermons at the State Thanksgiving in the years 1766, 1775, 1796, 1798; a sermon at the National Thanksgiving, Dec. 11, 1783; at the State Fast, 1801; at Lexington, April 19, 1781, on the anniversary of Lexington Fight; at the ordination of Rev. Phineas Wright, Bolton, 1785; Rev. Caleb Bradley, Falmouth, 1799; on Natural Religion, 1795; Eulogy on Washington, Jan. 1800; Charity Sermon, preached at Roxbury, Sept. 21, 1802; a Half Century Discourse, 1813.³ [¹*Rev. Mr. Whitman.* ²*Funeral Serm. by Rev. Wilkes Allen.*]

WHITMAN. Mr. Whitman is a son of the venerable Deac. Whitman of East Bridgewater. He pursued his theological studies at Cambridge;¹ and since dismission from his pastoral charge at Billerica, he has been resettled at Wilton, N. H. [¹*Rev. Mr. Whitman.*]

ABBOT. Mr. Abbot is a son of the late Rev. Dr. Abbot of Beverly. He studied divinity at the Theological School, Cambridge.¹ [¹*Rev. Mr. Abbot.*]

Orthodox Congregational Church.

The religious society with which this church is connected in divine worship, was formed Jan. 17, 1829; and its house of worship dedicated Jan. 13, 1830.¹ After the dismission of Rev. Mr. Starkweather, Rev. Isaac Jones (a graduate of Williams College, 1810, and formerly a minister at Candia, N. H.) undertook the supply of the pulpit in this Society, July 22, 1832; and was engaged in 1833 to reside among them, and to perform all ministerial duties, though without installation, for one year.¹ He commenced his pastoral labors with this church and society April 1, 1833; and closed April 13, 1834.¹ From Billerica he removed to Andover. [¹*Church Records.*]

STARKWEATHER. Mr. Starkweather formerly belonged to Worthington, and was probably born there.¹ He studied divinity at Andover Theological Seminary, a member of the class which left in 1829.¹ Since his dismission from Billerica, he has sustained the pastoral office at Bristol, R. I. and at Buffalo, N. Y. and is now pastor of a church at Binghamton, N. Y.² [¹*Rev. Mr. Tinker, Ashby.* ²*Statistics, &c. of the Theol. Sem. in Andover in Am. Quart. Reg. August, 1838.*]

HAVEN. Mr. Haven studied divinity at Cambridge; was ordained at Dennis, July, 1814; and dismissed on account of ill health March, 1826.¹ He subsequently took up his residence at Amherst: and preached several seasons as a missionary.¹ [¹*Rev. Mr. Haven.*]

G R O T O N .

Groton was incorporated May 23, 1655.¹ The settlement proceeding but slowly at the first, the General Court appointed a Committee in 1659, to inquire into the cause: which Committee reported there were then but four or five families in the plantation.² In 1663, the population had increased so far, as to be able to settle and maintain a minister. But in king Philip's War, the place was surprized by Indians, March 13, 1676, its houses fired, and its inhabitants dispersed.³ At a meeting of the proprietors at Concord, Dec. 12, 1677, it was agreed to go the next spring, and repair their habitations.¹ Accordingly, the re-settlement of the town was doubtless commenced in 1678: and since then, Groton has grown to be one of the most flourishing farming towns in the county.

Before the coming to Groton of Rev. Mr. Willard, Rev. John Miller appears to have taken up his abode in the town, and, it is not improbable, stately preached there for a season. But there is no evidence that he was ever the settled minister of the place, as he has sometimes been supposed to have been. This gentleman is enrolled among the early members of the First Church of Roxbury,⁴ and by Mather among the ministers of his "First Classis," that is, of those who had been ordained, and were "in the actual exercise of their ministry, when they left England."⁵ He was employed in preaching at Rowley, as an assistant of Rev. Mr. Rogers, in 1641; when two messengers were sent, Oct. 25, to invite him to preach at Woburn, but "found Mr. Rogers loth to part with him."⁶ In Sept. 1642, he was nominated with Mr. Phillips of Watertown and Mr. Thompson of Braintree, to go to Virginia, to preach the gospel there;⁷ but declined going, "because of his bodily weakness."⁸ Not long after, however, he left Rowley, being numbered by Morton among those "Godly and able Gospel Preachers," with whom "about these times (1642) the Lord was pleased of his great goodness, richly to accomplish and adorn the Colony of Plymouth."⁹ In this Colony, he became the pastor of the church at Yarmouth, where, Johnson writes 1651, "he remaineth at this very day."¹⁰ When he left Yarmouth, is not certainly known. His immediate successor there, Rev. Thomas Thornton, one of the ejected ministers, did not quit England for this country, till after the passing of the Act of Uniformity in 1662.¹¹ Considering this fact, and the thin population of Groton for several years after its incorporation, it may be reasonably presumed, that Mr. Miller did not leave Yarmouth and come to Groton earlier than 1661. His death was noticed at the time, as follows: "1663, June 14. Mr. John Miller *Preacher of the Gospel at Groyton*, sometime Pastor of the Church at Yarmouth rested from his labors."⁴ "Mr. John Miller, minister of God's holy word," died "12 June, 1663."¹²

Rev. Mr. Willard first came to Groton, probably, at the close of 1662, or early in 1663; as the town voted, March 18, 1663, to request him "to continue still with them for their further edification, if God move his heart thereunto."¹ The next passage in the Town Records respecting a minister is as follows: "— 21: 63. It is agreed by the town, and manifested by vote, that Mr. Willard, if he will accept it, shall be their minister as long as he lives.—Mr. Willard accepts, except a manifest providence of God appears to take him off."² The month when the above vote was taken, is illegible in the Records.³ It was probably July however, from the first day of which month, it was voted by the town Sept. 10, 1663, that Mr. Willard's annual salary should commence.³ But though Mr. Willard had now become the settled minister of Groton, yet he does not appear to have been ordained, nor any church to have been gathered there, till the next year. (See A, Medford.) On this subject, the Town Records are silent; and those of the Church, if any were kept from the beginning, are now (1834) missing or lost. Hubbard mentions, as one consequence of the surprise of Groton by the Indians in 1676, the "removal of the candlestick, after it had been there seated above twelve years:"² which carries back the gathering of the church to 1663, or the beginning of 1664. But the exact date of this transaction, and of the ordination of Mr. Willard, is doubtless preserved in the subjoined memorandum from the Records of First Church, Roxbury. "1664 July 13. A Church gathered at Groyton, and Mr. Willard ordained."

This church continued harmoniously connected with the town in carrying on the public worship of God above one hundred and sixty years. But in 1826, the Rev. Dr. Chaplin being too infirm to supply the pulpit in person, the town in its parochial capacity provided preaching, that was dissatisfactory to the majority of the church and minority of the town, who were in sentiment orthodox. In consequence of this dissatisfaction, the orthodox members of the First Society seceded, for the purpose of obtaining preaching more consonant with their views of divine truth; erected a meeting-house, and settled a minister, Rev. Mr. Todd. A number also of those, who thus withdrew from the First Society, were embodied, previously to Mr. Todd's ordination, into a new church, called the Union Church; and with this church, the majority of the First Church united themselves, together with their pastor, Rev. Dr. Chaplin, Nov. 5, 1830. [¹*Town Records.* ²*Rev. Mr. Kittredge.* ³*Hubbard's Ind. Wars.* ⁴*Records of First Church,*

Roxbury. ⁶*Mather's Magnalia, B. III. Introd.* ⁶*Woburn Town Records.* ⁷*Winthrop's Hist. vol. II.* ⁸*Hubbard's Hist. of N. E. ch. xlviii.* ⁹*Morton's Memorial, sub. 1642.* ¹⁰*Johnson's W. W. Prov. B. II. ch. xi.* ¹¹*Alden's Epitaphs, vol. III. 600.* ¹²*John Farmer, Esq. from Middlesex County Records.]*

WILLARD. Mr. Willard was son of Major Simon Willard, a gentleman highly distinguished in his day both in military and civil life, and one of the principal settlers of Concord.¹ (For the time of his settlement at Groton, see above.) At the breaking up both of the town and church of Groton by the Indians in 1676, he removed to Boston, and was there settled as colleague with Rev. Thomas Thacher, pastor of the Third or South Church, (now, Old South,) April 10, 1678.² He was also Vice-president of Harvard College: and with this title, after the resignation of President Mather, he had the superintendence of that institution from Sept. 6, 1701² till Aug. 14, 1707,³ within a month of his death, when he resigned. (A.) He preached at the Artillery Election, 1699;³ and at the General Election 1682, and 1694. His published writings are very numerous. The following list of them is from Allen's Biography: "A sermon to the second church after they had received (renewed?) the covenant; a discourse on the death of J. Leverett, 1679; of maj. Th. Savage, 1682; animadversions on the baptists, 1681; covenant keeping the way to blessedness; on the fiery trial; at a fast; election serm. 1682; the child's portion, 1684; on justification; heavenly merchandise, 1686; on laying hands on the Bible in swearing, 1689; the barren fig tree's doom; against excessive sorrow; the danger of taking the name of God in vain; on promise keeping, 1691; on worshipping God; on discerning the times; on the doctrine of the covenant of redemption, 1693; at the election; at a fast; the law established by the gospel, 1694; spiritual desertions discovered and remedied, 1699; a remedy against despair; love's pedigree; the perils of the times displayed, the substance of several sermons, on the calling of the Jews, 1700; the Christian's exercises by Satan's temptations; caution about swearing; on the death of W. Stoughton, 1701; at a fast; Israel's true safety, 1704; fountain opened, or blessings to be dispensed at the national conversion of the Jews, 1727; sacramental meditations. His largest work, and the first folio volume on divinity printed in this country, was published in 1726, entitled a body of divinity in 250 expository lectures on the assembly's shorter catechism. It is considered as a work of great merit." He was father of Hon. Josiah Willard, who was Secretary of the Province thirty-nine years, from his appointment by the king in 1717, till his death in 1756.³ The late President Willard too, son of Rev. Samuel Willard of Biddeford, Me. was a great grand-son of Vice-president Willard.² [¹*Shattuck's History of Concord.* ²*Allen's Biog.* ³*Sewall's Journ.*]

HOBART. Mr. Hobart was a son of Rev. Peter Hobart, Hingham. He was not ordained at Groton till 1679. But he seems to have engaged to settle there permanently in 1678, as lands were granted him for his encouragement by vote of the town June 29 of that year.¹ The date of his dismissal is inferred from the following votes in the Town Records. "Jan^y 22, 1704-5. Agreed to give Mr. Hob^t for the time past 20 pounds" &c. &c. Jan^y 23, 1704-5. Chose Lieut. Lawrence and Thos. Tarbell "to agree with some Minister to come and preach with us, if any can be found." After his dismissal, he continued probably to reside at Groton till his death. His ordination and death are noticed as follows by his brother David, of Hingham, in the Hobart Manuscripts. (B.) "1679 Nov. 26. My Brother Gersom Hobart Ordained pastor to Groton Church." "1707 Dec^r 19. My brother Gershom Hobart minister of the Gospell at Groton departed this life the 19 of decem^{ber} 1707 Aged 62 yeares." [¹*Town Records.*]

BRADSTREET. Mr. Bradstreet was a son of Dudley Bradstreet, Esq. of Andover, and a grandson of Gov. Bradstreet.¹ Dismissed from Groton, he went to England, and received Episcopal ordination; but died soon after, apparently before embarking to return home. "1714. This day Aug^t 5, the Ship arrives y^t brings news of the death of the Princess Sophia of an Apoplexy May 28. Æt. 84. Bill ag^t Dissenters keeping Schools pass'd both Houses. Mr. Dudley Bradstreet quickly after he had rec^d Orders, dy'd of the Small Pocks."² [¹*History of Andover by Rev. Abiel Abbot, pp. 18, 133.* ²*Sewall's Journ.*]

TROWBRIDGE. Mr. Trowbridge was from Newton, a son of (Deacon?) James Trowbridge;¹ and probably a near relative of Hon. Edmund Trowbridge Esq. formerly a Judge of the Superior Court of the Province. The invitation given him to settle at Groton meeting with his acceptance, the town voted Jan. 17, 1715, that his ordination should be on March 1st.² His ministry was long, and eminently useful; and the inscription on his tomb-stone is a respectful memorial of his exemplary piety and great moral worth, as well as of the love and veneration of his people towards him. His death is there stated to have occurred in the 69th year of his age. But the following notice of

that event assigns the 68th year, as given in the List. "The Rev. Mr. Caleb Trowbridge Pastor of Groton died Sept. 9th, 1760, *Æt* 68, and in y^e 46th year of his Ministry."² [¹*Rev. J. Bates, from Newton T. Records.* ²*Town Records.* ³*Records of First Chh. Chelmsford, p. 2.*]

DANA. Mr. Dana was born in that part of Cambridge which is now Brighton, a son of Mr. William Dana.¹ After his acceptance of the call given him to settle in Groton, the town voted April 23, 1761, that his ordination should be on the 1st Wednesday of June following.² He was opposed to the war of the revolution, on the ground that resistance on the part of the Colonies would only increase the evils complained of; and hence incurring the displeasure of his people, he was dismissed in Town Meeting, and forbidden to preach any longer.¹ This was done in April, 1775;¹ or 1776, according to a memorandum in Records of First Church, Chelmsford. He continued to reside at Groton; and within a few years after his dismissal, at the invitation of a portion of his former flock, he preached to them again about eighteen months in a place of worship provided by them.¹ He also read law; and removing from Groton to Amherst, N. H. about 1780, he there settled in the practice of it;¹ and was appointed Judge of Probate for the County of Hillsborough.³ He died at Amherst.³ Hon. Samuel Dana of Groton, lately deceased, was his son. [¹*Hon. S. Dana.* ²*Town Records.* ³*J. Farmer, Esq.*]

CHAPLIN. Dr. Chaplin studied Divinity with Rev. Dr. Haven of Portsmouth.¹ With the majority of his church, he withdrew from the First Society in 1826; and being received Nov. 5, 1830, into the Union Church, he was acknowledged by them as colleague pastor with Rev. Mr. Todd; and this relation to them he sustained till death. He preached the Convention Sermon, 1808. [¹*William L. Chaplin, Esq. of Groton, his son.*]

Church of First Parish.

ROBINSON. Mr. Robinson studied Divinity at the Theological School, Cambridge. He was ordained at Eastport, Me. Oct. 1822, and dismissed April 10, 1825.¹ [¹*Rev. Mr. Robinson.*]

Union Church.

The origin of this church, and the union of the first church with it, have been set forth already, under First Church. With the Union Church, there was once connected, for the support of public worship, a religious society, formed according to law,¹ and styled the "Union Society." But for special reasons, this society was after a few years dissolved, and its members returned their names to that from which they had withdrawn.¹ In 1834, there were two Congregational Churches in Groton, and but one Society or Parish.¹ The Union Church managed its own prudential affairs;¹ and though its members worshipped in a distinct house, yet they considered themselves as belonging to the First Society or Parish, and attended and voted at its meetings.² [¹*Rev. Mr. Kittredge.* ²*Caleb Butler, Esq. of Groton.*]

TODD. Mr. Todd studied Divinity at the Theological Seminary, Andover; a member of the class of 1825. He was installed Jan. 30, 1833, as pastor of the Edwards Church at Northampton, gathered the same day;¹ and being dismissed thence, was installed Nov. 17, 1836 at Philadelphia, over a Congregational Church, recently gathered in that city.² [¹*Boston Recorder, Feb. 13.* ²*Boston Recorder, Dec. 2.*]

KITTREDGE. Mr. Kittredge was a student of the Andover Theological Seminary, of the class of 1832. After leaving Groton, he was installed as pastor of the Evangelical Church and Society in Westborough, Feb. 8, 1837.¹ [¹*Boston Recorder, Feb. 10.*]

PHELPS. Mr. Phelps studied Divinity at the Andover Theological Seminary, which he left 1827. He was settled at Haverhill, First Parish, Jan. 9, 1828, and dismissed Aug. 28, 1833.¹ [¹*Rev. Mr. Phelps.*]

NEWTON.

First Church.

Newton was at first a part of Cambridge; and "styled Cambridge Village, or New-Cambridge, till the period of its incorporation, December 8, A. D. 1691," when it was called Newtown, (the original name of Cambridge,) and more recently, Newton.¹ It was on the "high grounds of Nonantum, lying at the north-east extremity of Newton,"²

that Rev. Mr. Eliot first addressed the Indians on the subject of religion, Oct. 28, 1646.¹ Of the success of this and succeeding efforts of his for their conversion, Rev. Samuel Danforth (afterward his colleague) writes as follows, in a "Chronological Table" subjoined to his "Almanack for 1647." Having noticed several memorable *first* things, which had "happened since the first planting of Massachusetts," he observes against the year 1646, "The first time, wherein through the tender mercy of God, the Gospell was preached to the Indians in their own language, by Mr. I. E. Teacher of the church at Roxbury, whereby much illumination and sweet affection was in a short time wrought in diverse of them and a hopefull reformation begun, in abandoning idlenes, filthynes and other known sinnes, and in offering up themselves and their children to the English freely and gladly, that they might be better instructed in y^e things of God. The first Indian Towne given by the Generall Court to the Indians, within the bounds of Cambridge, called Nonauntum, that is to say, *joy* or *gladnes*." (A) "On this spot the Indians (by the advice of Eliot, who furnished them, by the public aid, with the requisite utensils) soon built a sufficient number of wigwams, not with mats, as usual, but with the bark of trees, and divided into several distinct apartments."¹ They also surrounded the town with ditches, (some traces of which were recently discoverable at the southern extremity) and with a stone wall, some of the stones of which were removed within the memory of an inhabitant of Newton, who died 1794.¹ And here too they were taught husbandry by the English, and such trades as were most needful for them: and here they built for themselves "a house of public worship, 50 feet in length and 25 in breadth, which, as an eye witness, the Rev. Mr. Wilson observes, 'appeared like the workmanship of an English housewright.'"¹ But at length the place proving too strait for them, in consequence of the increase of converts, a more commodious one was provided for them at Natick,¹ to which they removed 1651. (See Natick.) The church for the English settlers at Newton was not gathered, till some years after the removal of the Indians; viz. July 20, 1664.¹ Rev. Mr. John Eliot, jun. was ordained pastor, and Mr. Thomas Wiswall, ruling elder, the same day.¹ [¹*Homer's Hist.* pp. 3, 4 and note, 7, 11, 14.]

ELIOT. Mr. Eliot was a son of the venerable "Apostle Eliot," and one that walked in his father's steps. He pursued his studies at Harvard College, till he took the degree of M. A. in 1659; commenced preaching in 1658; assisted his father in the instruction of the Indians; preached to them, after his ordination, once a fortnight at Pequimmit (Stoughton), and sometimes at Natick; and was deeply lamented by them, as well as by his own flock, at his early death.¹ [¹*Homer's Hist.*]

HOBART. Mr. Hobart was son of Rev. Peter Hobart, first minister of Hingham; a brother of Rev. Messrs. Joshua of Southold, Long Island; Jeremiah of Topsfield, and of Haddam, Ct.; and of Gershom of Groton:¹ a fellow of Harvard College; and the beloved minister of Newton forty years, inclusively of two that he preached there before ordination. (B) He preached the Artillery Election Sermon in 1686:² and published a discourse entitled "The absence of the Comforter described and lamented."¹ [*Homer's Hist.* ¹*Allen's Biog.* ²*Sewall's Journ.*]

COTTON. Mr. Cotton was son of Rev. Roland Cotton of Sandwich; a brother of Rev. Messrs. Nathanael Cotton of Bristol, R. I., Josiah Cotton of Providence, R. I., Woburn, and Sandown, N. H., and of Ward Cotton of Hampton, N. H.; and a descendant of the third generation from Rev. John Cotton of Boston.¹ During his ministry, there were two seasons of special attention to religion among his people, viz. in 1729, (shortly after the great earthquake,) and in 1740 (the time of Rev. Mr. Whitefield's preaching in this part of the country.)² At each of these periods, "the young people in considerable numbers, formed societies for religious improvement, and made a public profession of Christianity."² He preached the Election Sermon in 1753, which was published.³ His other publications were, Four Sermons, addressed to youth, from Zech. ii. 4, 1729;² a sermon after the earthquakes, 1728; on the death of Nathanael Cotton of Bristol, 1729; at the ordination of his brother, Ward Cotton, 1734.³ [¹*Farmer's Geneal. Reg.* ²*Homer's Hist.* ³*Allen's Biog.*]

MERIAM. Mr. Meriam was among those thirty-one, favored with a liberal education, who in 1813 had been born in Lexington, or whose parents had resided there, while they were members of college.¹ In 1770, his house was consumed by fire, and in it the records of the church of Newton.² His people liberally aided him in building another house;² but the records could not be restored. [¹*Williams's Cent. Serm.* p. 28, note. ²*Homer's Hist.* pp. 3, 22.]

HOMER. Dr. Homer pursued the study of theology principally by himself; attending the lectures of Rev. Professor Wigglesworth at Cambridge, and taking notes; and preparing for examination under Rev. Mr. Fisk of Upton.¹ [¹*Rev. Dr. Homer.*]

BATES. Mr. Bates studied divinity at Theological Seminary, Andover, in the class of 1826: and was ordained as colleague with Rev. Dr. Homer.

West Church.

GREENOUGH. Mr. Greenough studied divinity chiefly by himself.¹ Through a ministry of fifty years' continuance, he was much esteemed and beloved. [¹Rev. Dr. Homer.]

GILBERT. Mr. Gilbert was a student at the Theological Seminary, Andover, a member of the class of 1827; and was settled as colleague with Rev. Mr. Greenough.

M A R L B O R O U G H .

First Church.

Marlborough was incorporated in 1660.¹ A preacher was employed in the town the same year; and measures for building a meeting-house were taken in 1662.¹ At what time a church was first gathered there is unknown; all church records prior to 1700 having been mislaid or destroyed.² Not improbably, the church was gathered, and its first pastor ordained, on the same day.

This ancient church was first divided in 1808 into two; the First or East Church, and the West Church.¹ (See West Church.) More recently, (in consequence, it is presumed, of a difference in religious sentiment,) a majority of the church and a minority of the society withdrew from the First Parish April 1, 1833; formed a new religious society, by the name of the "First Evangelical Congregational Society in Marlborough;" and settled Mr. Forbush as their pastor.² After the dismissal of Mr. Forbush the following year, the two societies agreed to worship together again for a season; the old society furnishing the house, and the new supporting the preaching.³ But they still continued distinct societies till March 6, 1835, when the First Parish, and the First Evangelical Congregational Society were incorporated by an Act of the Legislature, into one society again, by the name of the "Union Society in Marlborough."³ [¹*Hist. Sketches of Northborough with the early History of Marlborough*, by Rev. Joseph Allen of Northborough, 1826, pp. 6, 9, 65. ²Rev. Mr. Bucklin. ³*Revised Statutes*.]

BRIMSMEAD. Mr. Brimsmead (or, as his name is spelt by Judge Sewall, Brinsmead) entered Harvard College with the class that was graduated 1648: but being displeased with a new regulation, requiring four years' residence instead of three, as had been customary before, he left that institution without a degree in 1647:¹ or, about 1655, according to Mather, who states that sixteen others withdrew from college with him from the same cause; among whom he particularly names that celebrated divine, Rev. S. Torrey of Weymouth.² Mr. Brimsmead preached at Marlborough as early as Sept. 20, 1660.³ In 1665, he was invited by the people at Plymouth to settle there; but declining their invitation, he was ordained at Marlborough the following year.¹ He preached the Election Sermon in 1681, which was published.⁴ "Among the papers made use of by Prince, in compiling his annals, was a journal in Latin kept by Mr. Brimsmead from 1665 to 1695 inclusively."⁴ Tradition attributes to him one odd conceit, that "he uniformly refused baptism to children who were born on the Sabbath."¹ But notwithstanding any eccentricities there may have been in his character, he was highly esteemed and respected in his day. The clergy honored him: and he was one of those ministers, whose counsel and prayers the magistrates were specially apt to ask in times of public difficulty and danger. (A) [¹*Allen's Hist. Sketches*, &c. p. 60. ²*Mather's Magn. B. IV. Pt. I. § 10.* ³Rev. Mr. Bucklin. ⁴*Allen's Biog.*]

BRECK. Mr. Breck "was regarded as one of the eminent ministers of his day;"¹ and his decline and death in the midst of life and usefulness were universally lamented. During his last sickness, a day of fasting and prayer was kept in Marlborough for his recovery; three funeral discourses were preached there on occasion of his decease, by Rev. Messrs. Swift of Framingham, Prentice of Lancaster, and Loring of Sudbury, all which were published; and a handsome monument, with a Latin inscription given at large by Allen, was erected to his memory.¹ According to this inscription, he discharged the duties of the pastoral office in the church of Marlborough twenty-seven years. This agrees with the statement of Rev. Mr. Allen, who dates his invitation to the pastoral charge from June 1, 1704, and his ordination from Oct. 24, following.¹ But it differs from the Church Records, which say expressly, that he was ordained Oct. 24, 1707.² This discrepancy between the records and the monumental inscription may perhaps be reconciled by supposing, that the latter has reference to the whole term of Mr. Breck's official services both before and after the date of his ordination, as given by the records.

(See Sherburne, B.) A similar difference between the date of the ordination of Rev. Mr. Hobart of Newton, according to the records of First Church, Roxbury, and that which the term of his pastoral office, assigned by the inscription on his tomb-stone, would make it necessary to assume, is accounted for in the same way.² Mr. Breck preached the Election Sermon in 1728, which was published; as was also a discourse preached at Shrewsbury June 15, 1720, "the first sermon preached in that town."¹ He likewise published two sermons, addressed particularly to young persons, preached in 1728, on occasion of the accession of about fifty members to his church; one from Luke ix. 61, 62, on the danger of religious declension; the other, from Lev. x. 3, was preparatory to the observance of the Lord's supper.¹ Mr. Breck was son of Capt. John Breck of Dorchester, and father of Rev. Robert Breck of Springfield.¹ [¹*Allen's Hist. Sketches, &c.* pp. 61—64. ²*Rev. Mr. Bucklin.* ³*Homer's Hist. of Newton, p. 15.*]

KENT. Mr. Kent, after his dismissal from Marlborough, became a lawyer, "was celebrated for his wit and eccentricity," went to Halifax, N. S. at the time of the revolution, to which he was opposed, and there died. [*John Farmer, Esq.*]

SMITH. Mr. Smith, being dismissed on account of ill health, retired to East Sudbury, now Wayland, to reside with his son-in-law, Rev. Mr. Bridge, and there died. [*Allen's Hist. p. 65.*]

PACKARD. Mr. Packard, after peaceably ministering to the whole town upwards of twenty-one years, was at length dismissed in 1806, in consequence of an unhappy contention among the people about the place of a new house of worship.¹ Shortly after the gathering of the West Church in 1808, he was installed its pastor; and was dismissed from this relation in 1819.² He has since resided in Lancaster, occasionally supplying vacant pulpits, and dispensing "labors of love."² [¹*Allen's Hist.* ²*Rev. Mr. Packard.*]

BUCKLIN. Mr. Bucklin was born at Rehoboth,¹ in that part of it which is now Seekonk;² and studied divinity with Rev. Dr. Fobes of Raynham.¹ After his dismissal, and the division of the East Parish into two societies, he was employed by the First Society to preach to them a year;¹ and since then has been chosen to represent the town in the General Court. [¹*Rev. Mr. Bucklin.* ²*Allen's Hist. p. 65.*]

FORBUSH. Mr. Forbush studied divinity at the Theological Seminary in Andover, a member of the class of 1832. He was ordained over the First Evangelical Congregational Church and Society in Marlborough, after their separation from the First or East Parish; but continued their minister only about seven months.¹ Shortly after his dismissal from Marlborough, he was installed June 4, 1834, at Northbridge;¹ and there recently deceased, much lamented.² [¹*Rev. Mr. Bucklin.* ²*Obituary Notice in Boston Recorder, Oct. 5, 1838.*]

GOODHUE. Mr. Goodhue studied divinity at New Haven. [*Rev. Mr. Hurlbut, Sudbury.*]

West Church.

This church, (as well as the dismissal of Rev. Mr. Packard from the First Church,) originated from an unhappy division in the town respecting the location of a new meeting-house.¹ "This division led to an Ecclesiastical Council called by the church, which resulted, Oct. 24, 1806, that in case the minority" [of the town] "should obtain an act of incorporation as a distinct society, then, without breach of covenant, those members of the church who should unite themselves with such incorporation, might become a regular and distinct church, by the name of the West Church in Marlborough. After much opposition, such inhabitants did obtain an act of incorporation on the 23d of Feb. 1808, by the name of the second parish in Marlborough; and on the 5th of the following month, a church was duly organized."¹ [¹*Allen's Hist. p. 65.*]

PACKARD. See First Church.

ALDEN. Mr. Alden studied divinity at Cambridge, and with Rev. Dr. Reed, Bridgewater.¹ After dismissal, he continued to reside at Marlborough.¹ [¹*Rev. Mr. Bucklin.*]

MORSE. Mr. Morse had not a collegiate education, but pursued a course of classical and theological study with a private instructor.¹ He was ordained at Philadelphia June 10, 1824; and after continuing there about two years, preached five years at Nantucket, and three years to a Society formed from Milton and Quincy.¹ [¹*Rev. Mr. Bucklin.*]

SHERBURNE.

First Church.

Sherburne was incorporated as a town May 27, 1674.¹ When the church in this place was embodied does not appear from the Town Records.¹ Nor is it to be learned from those of the church, which commence with the ministry of the third pastor, Rev. Mr. Porter, Oct. 27, 1734.¹ The following notice however shows the date of this transaction, and of the ordination of the first pastor. "Thursday, March 26, 1685. Went to y^e Gathering of y^e Chh at Sherborn, and ordaining Mr. Daniel Gookin their Pastor. But Six Brethren, and 3 of y^e names Mors. Mr. Wilson, Mr. Adams, and Mr. Nath^l Gookin of Cambridge managed the Work: Mr. Nath^l Gookin y^e younger introduc'd y^e Elder, a hap̄y Type of y^e Calling y^e Jews. Mr. Torrey, Brinsmead, Fisk, Estabrooks, Man, Moodey, Hubbard Neh., Sherman, Woodrop," [See Stow] "Rawson Grindal, Wilson jun^r there, and Fellows of y^e Colledge. Only Major Gen^l and self of the Magistrates. No relations were made; but I hope God was with them. I put up a Note to pray for y^e Indians y^e Light might be communicated to y^m by y^e Candlestick; but my Note was wth y^e latest, and so not professedly pray'd for at all."²

In this ancient church a division has recently taken place. After Rev. Mr. Townsend had been compelled by ill health to relinquish the pulpit, a majority of the church, who were Orthodox, being denied the privilege of hearing, as a candidate for settlement over them, a preacher of their own religious persuasion, withdrew from the First Society; and being formally invited, united themselves March 25, 1830, for the support of public worship, with the "Orthodox Congregational Society," which was organized according to law Feb. 22, of that year;³ and the following Nov. they had a pastor ordained over them, Rev. Samuel Lee. [*Hist. of Sherburne, &c. by William Biglow, Esq. pp. 19, 48. ²Sewall's Journ. ³Rev. Mr. Lee.*]

GOOKIN. Mr. Gookin was son of the celebrated Major General Daniel Gookin (the constant friend, and for many years the vigilant superintendent of the Indians, who had submitted to the Massachusetts government); and an elder brother of Rev. Nathanael Gookin of Cambridge. Like his father, he was distinguished for his zeal to promote the civilization of the Indians, and their conversion to Christianity. In a letter to Hon. Robert Boyle, April 22, 1684, Apostle Eliot writes concerning him—"He holdeth a Lecture in Natick meeting house once a month; which many English, especially of Sherburne, do frequent. He first preacheth in English to the English audience, and then the same matter is delivered to the Indians, by an interpreter, whom with much pains, Mr. Gookin hath foreprepared."¹ Memorials of two, at least, of these his Lectures at Natick to the Indians do yet survive. (A) Though Mr. Gookin was not ordained till March, 1685; yet proposals for settlement as the minister of Sherburne, which appear to have been acceptable to him, were made to him as early as April, 1681.¹ (See B) [*Biglow's Hist. pp. 63, 51, &c.*]

BAKER. Mr. Baker was settled as colleague pastor with Rev. Mr. Gookin; but when precisely, is not known. "His communication, accepting the invitation of the church and town, is dated, Dec. 29, 1711."¹ But, as will presently appear, he was not ordained till about two years afterwards. (B) He published in 1728, "Two Sermons," &c. 18mo.; the former of them preached at Dedham, Oct. 5, 1726; the latter at Sherburne, May 10, 1727; and both on days of "Prayer with Fasting," to implore the Effusion of God's Spirit, especially on the rising generation.¹ In the dedication of the latter discourse to the people of his charge, he observes—"It is now more than *Seventeen Years* since you first Invited me to preach to you, and above *Fourteen* since my Inauguration into the Office of Pastor to you, as an Assistant to my worthy Predecessor, the Rev. Mr. Gookin;" and "more than *Ten Years* that I have had the whole Pastoral Care of you," &c.¹ The date of this dedication is not given. As Rev. Mr. Gookin died, however, Jan. 8, 1713, it must have been written after Jan. 8, 1728: and as Mr. Baker's ordination was more than "*Fourteen Years*" prior to the date of the dedication, it must have occurred in the early part of 1714, or more probably in the latter part of 1713. [*Biglow's Hist. pp. 64, 65.*]

PORTER. Mr. Porter appears to have been a native, not of Brookfield, as Mr. Biglow states,¹ but of Hadley.² The Records of Births, &c. in that town, however, having been destroyed by fire, when Rev. Dr. Hopkins's house was burnt about fifty or sixty years ago, the time of his birth cannot be ascertained.³ He preached at the Artillery Election, 1754.² He also preached the sermon at the ordination of Rev. William Phipps, Douglas, 1747, which was published. [*Biglow's Hist. pp. 66, 67. ²Rev. Dr. Pierce, Brookline. ³Rev. Mr. Perkins, Amherst.*]

LOCKE. Dr. Locke was dismissed from Sherburne at his election to the presidency of Harvard College, after the death of President Holyoke. He was inaugurated in this office March 21, 1770; and resigning it Dec. 1, 1773, he returned to Sherburne to reside, and there died suddenly in Jan. 1777;¹ or, according to Rev. Dr. Pierce, Brookline, in Jan. 1778.² He preached at the Artillery Election in 1762: and before the Convention of Congregational Ministers in 1772. His sermon on the latter occasion was published. [¹*Biglow's Hist.* p. 68. ²*Letter to Rev. Mr. Townsend in Church Records.*]

BROWN. Mr. Brown published a sermon preached at the ordination of Rev. Zedekiah Sanger at Duxbury in 1776. [*Biglow's Hist.* p. 71.]

TOWNSEND. Mr. Townsend was obliged by ill health to ask, and had granted him, July 20, 1829, a partial dismissal from his people.¹ By arrangements then made, he relinquished his salary, but still retained a nominal relation to them as their minister.¹ And hence, at the separation of the church from the First Society in 1830, and at the subsequent ordination in each, both parties claimed him, as their senior pastor.¹ In the autumn of 1829, Mr. Townsend went for the benefit of his health to Charleston, S. C. and thence to St. Augustine, Florida:¹ and died near Milledgeville, Georgia, July 20, 1832.² [¹*Biglow's Hist.* p. 74, &c. ²*Church Records in keeping of Rev. Mr. Clarke.*]

LEE. Mr. Lee studied divinity at the Seminary at New Haven.¹ After dismissal from Sherburne, he was installed as pastor of the church at New Ipswich, N. H., May 5, 1836.² [¹*Rev. Mr. Lee.* ²*Boston Recorder, May 13, 1836.*]

SMITH. Mr. Smith studied divinity at the Theological Seminary, Andover, a member of the class of 1834.¹ He was dismissed (on account of ill health) the same day that his successor was ordained; and now resides with his father at Newburyport.² [¹*Rev. Mr. Smith.* ²*Rev. Mr. Dowse.*]

DOWSE. Mr. Dowse studied divinity with Rev. Dr. Ide of Medway. [*Rev. Mr. Dowse.*]

Church of First Society.

CLARKE. Mr. Clarke studied divinity at Andover, it is believed, under the direction of Rev. Mr. French; and was employed for many years after, as an instructor of youth at Newburyport, Dedham, and Boston.

LEXINGTON.

Church of.

Lexington was originally a part of Cambridge, and distinguished by the name of Cambridge Farms;¹ and after it was made a parish, by that of North Cambridge.² It was incorporated as a parish, Dec. 15, 1691; and as a town, March 20, 1712-13 O. S.: or March 31, 1713 N. S.¹ The following notice of the gathering of its church is from the Journal of Judge Sewall. "4d. Oct^r 21, 1696. A Church is gathered at Cambridge North-farms: No Relations made, but a Cov^t signd and voted by 10 Brethren dismiss'd from y^e Chs. of Cambridge, Watertown, Wooburn, Concord for y^e work. Being declared to be a Ch. they chose Mr. Benj. Estabrooks y^r Pastor, who had made a good Sermon from Jer. 8. 15. Mr. Estabrooks y^e father managed this having prayd excellently: Mr. Willard gave y^e Charge; Mr. Fox y^e Right hand of Fellowship. Sung part of y^e 48 from y^e 9th v. to y^e end, 'O God our Thoughts.'" (A) "Mr. Stone and Fisk thanked me for my Assistance there. Cambridge was sent to tho had no Teaching Officer; y^r sent Elder Clark, Hasting, Remington."

It was in this town, during the ministry of Rev. Mr. Clark, and within a few rods from his door, that the memorable action of April 19, 1775 took place, known by the name of Lexington Fight. The anniversary of this day was afterwards statedly observed in Lexington, during the war, "by a respectable appearance of the militia in arms, and a solemn assembly of the whole congregation in the house of God," &c.¹ The preachers on this occasion, and their texts, were, in 1776, Rev. Jonas Clark, Lexington, from Joel iii. 19-21; 1777, Rev. Samuel Cooke, Cambridge Second Parish, (now West Cambridge,) from Ex. xvii. 14-16; 1778, Rev. Jacob Cushing, Waltham, from Deut. xxxii. 43; 1779, Rev. Samuel Woodward, Weston, from 1 Sam. vii. 12; 1780, Rev. Isaac Morrill, Wilmington, from Ps. xxvii. 13, 14; 1781, Rev. Henry Cumings, Billerica, from Ps. lxxvi. 10; 1782, Rev. Phillips Payson, Chelsea, from Ex. xii. 14; 1783, Rev. Zabdiel Adams of Lunenburg, from Gen. i. 20.¹ Most, if not all of these sermons were published. [¹*Williams's Cent. Disc.* ²*Chh. Records.*]

ESTABROOK. Mr. Estabrook (or Eastabrook, as his name is spelt in the Church Records) was son of Rev. Joseph Estabrook of Concord. He commenced preaching constantly in Lexington in May, 1692; but was not ordained till October, 1696, and died lamented within a year after.¹ [¹*Williams's Cent. Disc.*]

HANCOCK. Mr. Hancock was son of Mr. Nathanael Hancock of Cambridge;¹ and being dismissed from Newton Church at his ordination,² was probably born in that part of Cambridge, which is now Newton. He was very eminent in his day for wisdom, piety and fidelity in the cause of his Divine Master; and for a happy talent at preventing discord, and healing existing animosities among his people: and from respect to his "age and gravity he was long honored with the title of Bishop."¹ His advice and assistance were highly valued and extensively sought; so that "the Care of the neighboring Churches in a manner came upon him."³ For nearly thirty years, he was the senior minister in (this part of?) the County of Middlesex; had for many years presided in most of the Councils for ordination within its bounds; and had given "the solemn Charge" to twenty-one ministers at their induction into office.³ He survived his son, ordained for his assistance in his old age, almost thirteen years; pursued the work of the ministry alone with undiminished if not increased vigor and zeal; and preached with uncommon fervor the Sabbath before his death.³ During his greatly protracted ministry, 477 were admitted into the church, of whom 445 were by profession; 180 owned the Covenant; and 1,637 were baptized.¹ After he had baptized 1,150, he made the following entry in the Church Records:

"4 January 1740—1. baptis'd { Nathan Harrington.

{ Submit Loring I baptised after Meeting at Mr. Loring's house, and this was y^e first I ever baptised in Private. She was very sick."

He preached the sermon at the General Election, 1722; at the Artillery Election, 1730;⁴ and at the Convention of Congregational Ministers in 1735.⁵ His discourse on the occasion first named was published. His other publications were, a sermon at the ordination of his son J. Hancock, Braintree, 1726; of his son E. Hancock, Lexington, 1734; of T. Harrington, Lancaster, 1748; at the Boston Lecture before the Governor and General Court, Nov. 21, 1734.¹ He was father of the ministers of Braintree and Lexington just named, who both died before him, and of Thomas Hancock, Esq. of Boston, founder of the Hancock Professorship of the Hebrew and other oriental languages in Harvard University; and grand-father of the celebrated Governor Hancock by his son of Braintree. [¹*Williams's Cent. Disc.* ²*Church Records.* ³*Appleton's Discourse at his death.* ⁴*Rev. Dr. Pierce, Brookline.* ⁵*Rev. Dr. Sewall's Journ.*]

HANCOCK. Mr. E. Hancock, son of the preceding, was invited to settle as colleague with his father, Nov. 2, 1733; and was ordained as such in January following.¹ He had just before received an unanimous call, both from church and town, (B) to settle at Sherburne, as successor to Rev. Mr. Baker;² but from desire to be helpful to his father in his declining days, among other reasons, he gave the preference to Lexington.¹ He was a very popular preacher; and "died greatly and universally lamented," when he had just completed the sixth year of his ministry.¹ [¹*Williams's Cent. Disc.* ²*Biglow's Hist. of Sherburne, p. 57.*]

CLARK. Mr. Clark married a grand-daughter of the elder Mr. Hancock, above named, whose wife was a daughter of Rev. Thomas Clark of Chelmsford, a son of (Elder?) Jonas Clark of Cambridge. Like his predecessor just referred to, he was greatly respected and beloved by his people; and the years of their ministry added together, exceed 104 years. Mr. Clark preached the Artillery Election Sermon 1768, and the General Election Sermon 1781, both which were published. His other publications were, a sermon 1, to a religious society of young men in Lexington, 1761; 2, on the use, &c. of vocal music in public worship, 1770; 3, on April 19, 1776; 4, at the ordination of Josiah Bridge, E. Sudbury, 1761; 5, of Joseph Estabrook, Athol, 1787; 6, of William Muzzy, Sullivan, N. H. 1798.¹ [¹*Williams's Cent. Disc.*]

WILLIAMS. Mr. Williams was son of Rev. Mr. (Henry) Williams, minister first of Guilford, Vt. and then of Leverett, Mass.; and was born in 1782 at the former place, as a successor of his father in the latter place, informs.¹ Dismissed from Lexington on account of ill health, he went to the South, and died Feb. 4, 1816,² in Spartanburg County, S. C.³ when, according to the year of his birth above given, he must have been about 34 years of age. But according to another statement from a highly respected clergyman, who lately deceased at Lexington,³ he died at Fayetteville, N. C. aged 40. His only known publication is the excellent Century Discourse, preached at Lexington March 31, 1813, and so often referred to in the above account of the Church and ministers of that town. [¹*Rev. Mr. Reynolds, late of Leverett.* ²*Boston Columb. Centinel March 23, 1816.* ³*Rev. William Muzzy, formerly of Sullivan, N. H.*]

BRIGGS. Mr. Briggs was son of Rev. Mr. Briggs of Halifax in the County of Plymouth, and a brother of Rev. Messrs. Isaac Briggs of Boxford, Ephraim Briggs of Chatham, and Richard Briggs of Mansfield. He studied divinity at Cambridge;¹ and was dismissed from Lexington, that he might become the Secretary and General Agent of the American Unitarian Society, in which office he still continues. [¹Rev. Mr. Briggs.]

SWETT. Mr. Swett studied divinity at the Theological School, Cambridge.¹ He is a grandson of the late Hon. William Gray, formerly Lieut. Governor of Massachusetts. [¹Rev. Mr. Swett.]

STOW.

Church of.

Stow, the Indian name of which was Pompsiticut, (or, as it is otherwise spelt in the Records, Poinquosittacutt,) was incorporated by the General Court as a town, May 16, 1683.¹ The Gospel was preached in the place as early as 1682; and invitations were afterwards extended to several gentlemen to settle there in the ministry, but without success. At length, in 1699, a church was embodied, and a pastor ordained.²

Among the preachers who were candidates for settlement in Stow, previously to the gathering of a church there, was Mr. William Woodrop. This gentleman's name is spelt *Woodroffe* in Rev. Mr. Newell's Century Discourse: and the opinion has been expressed by John Farmer, Esq.³ and by Hon. Mr. Savage,⁴ that it ought to be spelt in this way. But in the Town Records of Stow, it is repeatedly spelt Woodrop or Woodropp; and once at least it occurs there, apparently in the gentleman's own hand, spelt Woodrop or Woodrope: although, from some peculiarity in the chirography, the *p* in this name might at a superficial glance be easily mistaken, and doubtless was mistaken by Rev. Mr. Newell, for an *f*. Mr. Woodrop, it appears, was a native of Scotland (see below); is numbered by Mather among the ministers of his Third Classis, that is, those who were ejected from their cures in England by the Act of Uniformity in 1662;⁵ and came to this country at the close of the year 1674. The following is a copy of a brief notice of his coming and reception, contained in the Records of First Church, Roxbury, in the hand-writing of Eliot. "1674. 14. 10^m About y^e time Mr. Woodrob a Scotchman, a Scholar, had been at Jamaica, and was too good for y^m he came hither, he is well accepted." Mather stations him at Lancaster,⁶ where he was found, when applied to, as follows, to go to Stow. "At a Meeting of y^e Inhabit^{ts} of this Town and propriet^{rs} y^e 7 of Novemb^r, 1686.

"This Town being now resolved to prevaile if possible with some able and orthodox Godly minister to com and dwell and settle in this Town to preach and administer all Church ordinances wth all convenient speed unto the people of this Town, Doe Vote ord^r and Conclud y^t Jn^s Butterick and Gersham Heale doe speedily repaire to Lancaster and there in the name and behalfe of this Town to discorse wth Mr. William Woodrop preacher of Gods Word, standing unningaged to any people else and to give him a soleume invitation to come to this Town and dwell and settle in it for y^t end and to know his mind and termes relating to it, and to returne an account therof at y^e next Town Meeting."⁶ In compliance with the invitation here voted, Mr. Woodrop repaired to Stow forthwith; and preaching to the satisfaction of the people, induced them to take measures at once for his establishment among them. At a Town Meeting Nov. 15th, "hee promising to dwell and settle in the Town (till God should scatter y^e Shepheard from y^e Sheepe) and therin carry on y^e worke of constant preaching y^e word of god and all other Church administrations according to y^e rules of y^e gosple judging y^e Call and unanlinouse concurrence of y^e people to bee a Call from God to him; upon wh. for his encouragem^t. This Towne doth Vote ord^r and conclud annually to pay to him 40^{lb} on halfe mony, y^e other halfe in corne and graine" &c. &c. "if he continue: and for other things about this matter they should be resolved upon speedily."⁶ And now every thing seemed to be in a fair train for the settlement among them of the man of their choice at no distant day. At a Meeting Dec. 13, 1686, the Town voted to build a house for Mr. Woodrop, and certain men engaged to do the work.⁶ And at a subsequent Meeting, Feb. 28, 1686-7, persons were appointed to subscribe a Covenant with Mr. Woodrop, on part of the Town.⁶ But suddenly the fond hopes of this people for the speedy establishment of the Gospel Ministry among them were painfully disappointed. At a Meeting of the Selectmen March 19, 1686-7, the Records declare, "Affter all transactions to settle Mr. W^m Woodrop minist^r amongst us hee receiving intelligence from his wiffe as he saith y^t she cannot come to him concluded his call was to goe to her: And from y^t time he was more Lords dayes absent from this Town then (than) present preparing for his Voyage."⁶ But though Mr. Woodrop regarded with reason this latter call to be a louder one in Divine Providence than the former, inasmuch as his engage-

ments to his wife were prior to those in which he stood to this people; yet the people were not so clear on this point, as to be willing to let him depart, without some further effort to retain him. At a Town Meeting April 4, 1687, Mr. Woodrop being present, and declaring his resolution to leave, a Committee was despatched to Concord, to consult with Major Bulkeley and several ministers there assembled on some occasion, respecting the affairs of Stow.⁶ This Committee reported on its return, that the gentlemen referred to generally concluded "Mr. Woodrop's Call of going to his wife to preponderate at (against) y^e w^h was alledged for his stay."⁶ He had now the decision both of the Magistracy and of the Ministry in his favor. But seeing the people "still unsatisfied at his soe unexpected leaueing them," he relinquished to them all the lands that had been granted him, and also all the money, except six pounds, which he owed for the entertainment of himself and horse the winter preceding: which sum the Town agreed to pay. "Mr. Woodropp after this preached three or four Saboths in this Towne;" on two of which, "besides the grant of y^e Six pounds above s^d,"—"collections were volluntarily made amounting to in y^e whole to above four pounds mony w^h was presented and d^d (delivered?) to him before his absolute departure hence to help him in his Voyage to England: Finis."⁶ To the above last record of transactions between Mr. Woodrop and the inhabitants of Stow, or to an acknowledgment for money received by him of them, soon after subjoined, his name is affixed, apparently by his own hand, and is there spelt, William Woodrope, or Woodrop. And now being peaceably released from his engagements at Stow, he shortly after returned to Europe. His sailing is noticed as follows by Judge Sewall in a letter to Rev. John Richardson of Newbury, and also in his Journal. "— The most remarkable within my view since your being here, is the Going of Counsellour Wharton, Mr. Charles Morton, Mr. Woodrop y^e Scotch Minister, Madam Bridgett Usher and her Daughter, which fell out last Tuesday," &c. &c.⁷ "1687 Tuesday July 12. I go to Mr. Usher's about 5 mane—About 7 or eight we goe on Board, the Ship being under Sail. Go with them to Alderton's Point—Goe in y^e Ship Mr. Wharton, Sam. Newman, Mr. Charles Morton, Mr. Wooddrop, Mrs. Bridget Usher, and her Daughter Mrs. Bridget Hoar, and others: Had an extraordinary good wind. Mr. Usher wept at taking leave of 's Wife and Daughter. Before went from Mr. Usher's, Mr. Moodey went to Prayer in behalf of those going to Sea, and those staying behind in a very heavenly manner." [*Century Serm. by Rev. Jonathan Newell, preached May 16, 1783.* ²*Half Century Discourse by Rev. Jonathan Newell, preached Oct. 11, 1824.* ³*Geneal. Reg.* ⁴*Winthrop's Hist. vol. ii. Appendix, p. 392.* ⁵*Magnalia, B. III. Introd.* ⁶*Town Records of Stow.* ⁷*Letter Book, July 15, 1687.*]

EVELETH. Mr. Eveleth was son of Sylvester Eveleth of Gloucester and Manchester, and was born probably in one of those towns.¹ He was employed in preaching at Manchester 1689, and left 1695.² The precise date of his dismissal from Stow is not known. It must have been between Dec. 9, 1717, when it was agreed to call a Council in reference to his dismissal, and Jan. 6, 1718, when a Committee was appointed to procure a supply for the desk.³ Probably it was about Dec. 31, 1717. And to this agrees the following extract from Lexington Church Records. "15 December 1717 chose Deacon Miriam for y^e Council at Stow."⁴ After dismissal from Stow, he was settled in 1719 at Arundel, Me., and resigned his charge there in 1729.⁵ From 1723 to 1726 he preached a part of the time at Biddeford, Me.; and went as chaplain to a regiment in an expedition against the French and Indians some time previously to June 1726.⁶ [*J. Farmer, Esq.* ²*Rev. Joseph B. Felt.* ³*Town Records.* ⁴*Lexington Chh. Rec., p. 46.*]

GARDNER. Mr. Gardner was born in that well known corner of Charlestown contiguous to Woburn, called "Charlestown End," and "Gardner Row," after the name of most of its inhabitants. His ancestors and their descendants there resident have attended from the beginning, and do still attend, public worship in Woburn; and his nativity is registered as follows in Woburn Records of Births, Marriages and Deaths. "John son of Henry and Elizabeth Garner borne y^e 22 July—1695." He is said on his tomb-stone to have been ordained in October, 1717; and in the Appendix to Rev. Mr. Newell's Half Century Sermon, styled, the "Aged Minister's Review," Nov. 18, 1720 is assigned as the day of his ordination. But by the following extracts from the Town Records of Stow, both those dates appear to be erroneous. "At a Meeting of the Town Nov. 3, 1718—Voted and agreed to ordain Mr. John Gardner pastor of the Church of Stow on the last Wednesday in November 1718."—"Stow, December the 26, 1720. Then received and at several other times of John Butterek seventy pounds in full for my first years salary which year began on Novemb^r y^e 26: 1718.—I say per John Gardner." Mr. Gardner was father of Rev. Francis Gardner of Leominster; and of Henry Gardner, Esq. Treasurer of Massachusetts at the commencement of the Revolutionary War.

NEWELL. Mr. Newell was son of Deacon Josiah Newell of Needham;¹ studied divinity with Rev. Mr. West of that town;* and was ordained as colleague with Rev. Mr. Gardner.² He preached a sermon May 16, 1783, at the completion of a century from the incorporation of Stow; and another, entitled "An Aged Minister's Review," Oct. 11, 1824, being half a century from his ordination. Both these sermons were published. [¹*Rev. Mr. White, Dedham, from Town Clerk of Needham.* ²*Newell's Aged Minister's Review, App.*]

SIBLEY. Mr. Sibley studied divinity at Cambridge;¹ and was settled as colleague with Rev. Mr. Newell. [¹*Dr. Jonathan Newell, Stow.*]

FRAMINGHAM.

First Church.

Framingham was incorporated June 25, 1700; at which time seventeen families were annexed to it, set off from Sherburne.¹ A church was gathered in the town, and a pastor ordained Oct. 8, 1701.² In 1746, seven male members of this church, dissatisfied with Rev. Mr. Bridge, then recently ordained, requested a dismissal, that they might form themselves into a distinct or second church; but their request was not granted.² Notwithstanding this denial of their petition however, they were in the issue embodied into a separate church, known in that day as "the Church of New Lights;" and had for their pastor Rev. Solomon Reed, a graduate of Harvard College 1739, and father of the late Rev. Dr. Reed of Bridgewater.³ Mr. Reed did not long continue with them, being installed in 1750 over the Third Church in Middleborough.⁴ A mutual council of seven churches, convened Sept. 18, 1759, having gone "into a full hearing of the reasons or objections that the Second Church and Society had to offer against submitting to Mr. Bridge as their Minister," decided unanimously that their objections were insufficient; and in their Result "advised and urged" the members of the Second Church to return to their union with the First Church, and advised the First Church to receive them.² The churches composing this mutual council were those under the pastoral care of Rev. Messrs. Pemberton of Boston, Dunbar of Stoughton, Stone of Southborough, Weld of Attleborough, Hutchinson of Grafton, Eliot of Boston, and Wigglesworth of Ipswich.² Their advice, above given, appears to have been eventually, if not immediately, complied with; as the separate worship of the Second Church was in a few years discontinued; and at Rev. Dr. Kellogg's coming to the town, their meeting-house was occupied as a barn.³

In the autumn of 1829, Rev. Dr. Kellogg signifying a desire (on account of the infirmities of age, it is presumed) to cease from the active services of a minister, a committee was appointed, which employed two candidates, one of Trinitarian, the other of Unitarian sentiments, to preach twelve Sabbaths.⁵ At the expiration of this term, the state of feeling among the people had become such, that the Orthodox portion of the Society judged it expedient, both for the peace of the town, and their own edification, to retire from the rest, and worship by themselves.⁵ Accordingly, about the commencement of 1830, the Congregational Church in this place, (including its venerable pastor, and all its lay members, a very few individuals only excepted,) and the Orthodox members of the First Society, withdrew from the First Parish, relinquishing thereby their interest in the meeting-house and funds; and formed themselves legally into a new religious association for public worship, by the name of the Hollis Evangelical Society.⁵ The Church at the same time assumed the title of the Hollis Evangelical Church. They met in the Town House to worship till Sept. 15, 1830: when a new meeting-house, which they had built for their accommodation, was dedicated; and Mr. Trask, who had been employed in preaching to them both before and since their secession from the First Parish, was ordained over them, as colleague pastor with Rev. Dr. Kellogg, on the same day. [¹*Biglow's Hist. of Sherburne, p. 33.* ²*Church Records.* ³*Rev. Dr. Kellogg.* ⁴*List of Churches and Ministers in Plymouth County, in Am. Quart. Reg., Nov. 1835.* ⁵*Rev. Mr. Trask.*]

SWIFT. Mr. Swift was a native of Milton;¹ and not improbably a son of deacon Swift of that town.² Previously to his settlement at Framingham, he received, in 1700, an unanimous invitation, both from church and town, to settle at Marlborough, as colleague with Rev. Mr. Brimsmead, but declined.³ He preached the Artillery Election Sermon, 1726; and the General Election Sermon, 1732. The latter discourse was published; as was likewise one preached by him at Marlborough in 1731, on the death of Rev. Robert Breck.³ [¹*Rev. Dr. Pierce, Brookline.* ²*Sewall's Journ., Aug. 21, 1693; April 9, 1706, &c. &c.* ³*Allen's Hist. of Northborough, &c. &c. pp. 60—63.*]

BRIDGE. Mr. Bridge was a native of Lexington,¹ a second son by the name of Matthew, of Matthew and Abigail Bridge, born July 8, 1725,² and so agreeably to state-

ment of Church Records in Framingham, in his fifty-first year at death, Sept. 2, 1775. Rev. Mr. Williams, mistaking the *first* Matthew (born July 18, 1721,² who doubtless died in infancy) for the minister of Framingham, erroneously represents him to have died, "æt. 55."¹ His only known publication is a sermon preached 1761, at the ordination of Rev. Eliab Stone at Reading. [¹*Cent. Disc. by Rev. A. Williams, Lexington, p. 28.* ²*Charles Tidd, Esq., Town Clerk of Lexington.*]

KELLOGG. Dr. Kellogg studied theology with Rev. David Parsons, D. D., of Amherst;¹ and is yet living, (Nov. 1838,) the oldest clergyman in the county, at least of the Congregational denomination, except Rev. Dr. Ripley of Concord. [¹*Rev. Dr. Kellogg.*]

TRASK. Mr. Trask studied divinity at the Theological Seminary, Andover, in the class of 1829; and was ordained as colleague with Rev. Dr. Kellogg. Dismissed from Framingham, he was installed at Warren, Nov. 23, 1836.¹ [¹*Boston Recorder, Jan. 13, 1837.*]

BRIGHAM. Mr. Brigham studied divinity with Rev. Dr. Emmons of Franklin, and with Rev. Dr. Ide of Medway.¹ He was ordained over the church in East Randolph, Dec. 29, 1819, and dismissed from there Nov. 23, 1836.¹ [¹*Rev. Mr. Brigham.*]

Church of First Parish.

MUZZY. Mr. Muzzy studied divinity at the Theological School, Cambridge; and being dismissed from Framingham, was installed over the First Church at Cambridgeport, Jan. 1, 1834.¹ [¹*Rev. Mr. Muzzy.*]

CHAPMAN. Mr. Chapman studied divinity, it is believed, at the Theological School, Cambridge; and his health failing soon after ordination, he died at Boston, much lamented.

BARRY. (See Lowell.)

Saxonville Church.

The church at Saxonville (a manufacturing settlement recently grown up within the bounds of Framingham) was gathered May 26, 1833.¹ To aid in forming it, several members were dismissed from First Church, April 8th, preceding.² [¹*Rev. Mr. Kidder.* ²*Records of First Church.*]

KIDDER. Mr. Kidder studied divinity at Theological Seminary, Andover, in the class of 1832. Since his dismission from the church at Saxonville, he has been employed as an Agent of the American Tract Society.¹ And Rev. Isaac Hosford of Thetford, Vt. a graduate of Dartmouth College, 1826, and of Andover Theological Seminary, 1829,² was ordained his successor, Feb. 14, 1838.³ [¹*Rev. Mr. Brigham.* ²*Statistics of Theol. Sem. at Andover, in Am. Quart. Reg., Aug. 1838.* ³*Boston Recorder, Feb. 23.*]

W E S T O N .

Church of.

Weston was taken from Watertown, of which it was, originally, the most westerly part.¹ It was erected by the General Court, May 1698, into a precinct; and was known by the name of the "Westerly Precinct in Watertown."¹ It was also called the more Westerly, and most Westerly Precinct, to distinguish it from Waltham,¹ then a part, likewise, of the same town, west of the First Parish, and in which there was a separate religious society, though not as yet legally established as a precinct. On Jan. 1, 1712-13, O. S., that is, Jan. 12, 1713, N. S., Weston was incorporated as a town. As early as 1695, during a sharp contention in Watertown about the site of a meeting-house, the inhabitants of this remote section began to make provision for holding public worship among themselves; raising money by subscription to erect a building for the purpose, agreeing upon the place, &c. &c.¹ "March 5, 1700, money was granted to support preaching"¹ in their new meeting-house: and after four successive attempts to settle a minister among them, all of which proved ineffectual, (A) they gave, in 1708, to Mr. William Williams an invitation to this end, which was accepted.¹ A church was gathered in this precinct Nov. 2, 1709; and Mr. Williams ordained the same day.¹ [¹*Cent. Serm. 1813, by Rev. Samuel Kendal, D. D.*]

WILLIAMS. Mr. Williams was son of Rev. William Williams of Hatfield, and brother of Rev. Elisha Williams, President of Yale College, of Rev. Solomon Williams of Leba-

non, Ct. and of Hon. Israel Williams of Hatfield; all men of distinction in their day.¹ The mother of William and Elisha was a daughter of Rev. Seaborn Cotton of Hampton, N. H.; of Solomon and Israel, a daughter of Rev. Solomon Stoddard of Northampton.¹ Mr. Williams "was esteemed a scholar, and good preacher. After his dismissal, contrary to the too frequent practice of clergymen that are removed from office, he was a peaceable parishioner, and treated his successor with kindness and respect."² He preached the Artillery Election Sermon in 1737, and the General Election Sermon in 1741; both which were published. His other publications were a sermon at the ordination of D. Hall, Sutton, 1729; on the execution of P. Kennison for burglary, 1738; on saving faith, 1741; on the death of Caleb Lyman, 1742; of his wife, 1745.³ [¹*Farmer's Geneal. Reg.* ²*Kendal's Cent. Sermon*. 1813. ³*Allen's Biog.*]

WOODWARD. Mr. Woodward "was a descendant of an ancient and highly respectable family in Newton;" and died "greatly beloved and lamented by the people of his charge."¹ His birth is recorded in the Town Book at Newton as follows: "Samuel, son of Ebenezer and Mindwell Woodward, born Feb. 1, 1726."² This was probably intended for Feb. 1, 1726-7; as Mr. Woodward is said,¹ by Rev. Dr. Kendal (who married two of his daughters) to have died in the 50th year of his age. He preached at the Artillery Election, 1764,³ and published a sermon at the ordination of J. Marsh, Wethersfield, Ct., 1774; and at Lexington, 1779, at the anniversary of April 19, 1775. [¹*Kendal's Cent. Sermon*. ²*Rev. James Bates, Newton, from Town Records*. ³*Rev. Dr. Pierce, Brookline.*]

KENDAL. Dr. Kendal was a descendant of Francis Kendal, supposed to be the common ancestor of all "that bear the name of Kendal in New England."¹ This gentleman was one of the earliest inhabitants of Woburn; his name being subscribed to the *Town Orders* agreed upon by the first settlers, Dec. 18, 1640;² and his possessions there, in part at least, still bear the name of Kendal's Mill, and have been handed down from father to son, in the line of his posterity, to the present day. Dr. Kendal studied divinity at Cambridge.³ He preached the Election Sermon, 1804, which was published. He also published a sermon at the ordination of T. M. Harris, Dorchester, 1794; seven sermons for the young, 1808, making the Eighth Number of the Christian Monitor; on the death of S. Dexter, 1810; century sermon, 1813;⁴ a sermon from 1 John iv. 16, preached at Roxbury Nov. 16, 1794; at ordination of I. Allen, Bolton, 1804; of A. Williams, Lexington, 1807.* A volume of his sermons, likewise, was published after his death.⁴ [¹*Kendal's Cent. Sermon*. ²*Woburn Town Records*. ³*Isaac Fiske, Esq., Weston*. ⁴*Allen's Biog.*]

FIELD. Mr. Field studied divinity at Boston. [*Isaac Fiske, Esq. Weston.*]

M E D F O R D .

First Church.

Medford was incorporated as a town Sept. 28, 1630;¹ but had no regularly constituted church for upwards of eighty years afterward. (A) It was not, however, all this while, entirely destitute of the public ordinances of religion. Rev. James Noyes preached there nearly a year, immediately upon his arrival in New England in 1634, before going to Newbury.² Rev. Simon Bradstreet, before his settlement at Charlestown, was employed constantly for a time in preaching at Medford; and hence is represented by Mather in his Hecatompolis, as the minister of Medford in 1696.³ But he was not settled there; and quitting Medford early in 1697, he was, not long after, succeeded in his labors by Rev. Benjamin Woodbridge.⁴ Mr. Woodbridge was son of Rev. John Woodbridge of Andover, and brother of Rev. Timothy Woodbridge of Hartford, Ct.⁵ He was also a nephew of Rev. Benjamin Woodbridge, the first graduate of Harvard College;⁶ but does not appear from the Catalogue to have been educated there himself. He was at first minister of Bristol, R. I., at which place he was succeeded probably in 1687, by Rev. Samuel Lee, one of the ejected ministers. "1687. Satterday, Ap. 2. Mr. Lee goes to Dedham in order to his going to Bristoll next week to settle there, if can compose their differences respecting Mr. Woodbridge."⁶ In 1688, Mr. Woodbridge was minister at Kittery.⁶ The only memorials of his services at Medford are "some loose leaves containing a record of a great number of baptisms and marriages," solemnized by him, commencing with March 26, 1699, and ending July 12, 1709,⁷ six months before his death. Of this event the following notice occurs. "January 15, 1709-10 Mr. Benj^a Woodbridge died at Meadford: Thursday, 19th. buried. Mr. Parsons of Malden preached the Funeral Sermon. Bearers, President, Mr Hubbard of Newton; Mr Brattle, Mr Bradstreet; Mr Parsons, Mr Ruggles of Billerica. By reason that it was Lecture-day, and Mr Colman preachd; and the Wind very high and Blustering, not one Boston Minister

was there.”⁶ After his decease, effectual measures were taken for obtaining the due administration of all Christian ordinances in the town, and at length a church was gathered Feb. 11, 1712–13, and Rev. Mr. Porter ordained the same day.⁸ [¹*Spofford's Gazetteer*. ²*Mather's Magn. B. III. ch. 25*. ³*Mather's Magn. B. I. ch. 7*. ⁴*Winthrop's Hist. Vol. II. p. 161, note*. ⁵*Allen's Biog. John Woodbridge, &c.* ⁶*Sewall's Journ.* ⁷*Rev. Mr. Stetson*. ⁸*Church Records*.]

PORTER. Mr. Porter was a son of Mr. Samuel Porter¹ of Hadley; and probably an elder brother, or near relative of Rev. Samuel Porter of Sherburne. He married Susan, daughter of Major Stephen Sewall of Salem, and sister of Judge Stephen Sewall of Boston;¹ and his ordination and death are noticed as follows by the relatives of his wife. “1712–13. Wednesday, Febr. 11. Mr Aaron Porter is ordained pastor of y^e Ch. at Meadford. Mr Angier gave the Charge; Mr Hancock, the Right Hand of Fellowship. —Were many more people there than the Meetinghouse would hold.”²—“1721–22. January 23d. The Rev^d Minister of Medford Dies, Mr Porter which married Unkle Sewalls Daughter.”³ “1721, 22 Midweek Jan^y. 24.—Just about Sun-set Mr Brattle told me that Mr Aaron Porter the desirable Pastor of y^e Ch at Meadford was dead of a Fever; which much grieved me. Had no notice of y^e Funeral.”⁴ [¹*Sewall's Journ.* Oct. 22, 1713. ²*Sewall's Journ.* ³*Journal of S. Sewall, Esq., Brookline*.]

TURELL. Mr. Turell's birth is recorded to have been “Feb. 5, 1701;”¹ but as he is said, in the “Book of Funerals,” kept by Rev. Dr. Osgood, to have died aged 77, it is not improbable, there is in the year of his birth here assigned, an omission of the double date, viz. 1701 for 1701–2. This correction being adopted, he must have been at death in his 77th year. He published the “Life and Character of Rev. Dr. Colman (whose daughter he married) 8vo. 1749;”² also a sermon at the ordination of S. Cooke, West Cambridge, 1739. [¹*Boston Town Records*. ²*Allen's Biog.*]

OSGOOD. Dr. Osgood's birth is recorded as follows in the Town Book of Andover: “David Osgood y^e Son of Isaac and Elisabeth Osgood was borne the 14 day of October 1747.” He studied divinity at the College at Cambridge; and was ordained as colleague with Rev. Mr. Turell.¹ He preached at the Artillery Election, 1788, before the Convention of Congregational Ministers, 1798, at the Dudleian Lecture, 1802, and at the General Election, 1809; and his discourses on all these occasions were published.² The other publications of this eminent divine were, 1. A Sermon at the National and State Thanksgiving, 1783; at the National do. 1795; at the State do. 1794, 1795: at the State Fast, 1798; at the National do. 1799: at the installation of P. Thacher, Boston, 1785; at the ordination of N. Thayer, Lancaster, 1793; of L. Woods, Newbury, 1798; of C. Francis, Watertown, 1819: on the death of a child, 1797; of Washington, 1799; of Rev. J. Robie, 1803: two discourses at Malden on baptism, 1804; a discourse on family religion, 1808; in the hearing of the University, Cambridge, 1810; and “A Solemn Protest against the late Declaration of War,” 1812.³ In addition to the usual weekly exercises of the sanctuary, Dr. Osgood was accustomed for many years to give from the desk on the morning of each Sabbath a written exposition of a passage of the Old Testament in course. In this manner, he had at his death expounded to his people the greater part of that portion of the sacred volume. A few specimens of these expositions are added in a volume of his sermons published after his death. [¹*Rev. Mr. Stetson*. ²*Holmes's Fun. Disc., Appendix, and Allen's Biog.*]

BIGELOW. Mr. Bigelow, son of Hon. Timothy Bigelow of Groton and Medford, studied divinity at Edinburgh, Scotland; was ordained at Cambridge, as an Evangelist; and settled about a year at Eastport, Me.¹ After leaving Medford, he was installed over First Congregational Society in Taunton, April 10, 1833.¹ [¹*Rev. Mr. Stetson*.]

STETSON. Mr. Stetson studied divinity at the Theological School, Cambridge;¹ and previously to his ordination, was some time preceptor of the academy at Lexington. [¹*Rev. Mr. Stetson*.]

Second Church.

WARNER. Mr. Warner studied divinity at the Theological Seminary, Andover, a member of the class of 1819. He was ordained at Salem, as an Evangelist, Sept. 1823:¹ and is now a Professor in the Theological Seminary at Gilmanton, N. H. [¹*Church Records*.]

WINSLOW. Mr. Winslow was not graduated; but received the honorary degree of M. A. at New Haven in 1833. He studied divinity at New Haven.¹ Since dismission from Medford, he has taken Orders in the Episcopal Church, and is now a resident in Troy. [¹*Rev. Mr. Winslow*.]

PRATT. Mr. Pratt studied divinity at Theological Seminary, Andover, in the class of 1829. He was ordained at Hatfield in 1830 and dismissed in 1835.¹ [¹*Rev. Mr. Baker.*]

BAKER. Mr. Baker studied divinity at Andover, a member of the class of 1835. Previously he had been preceptor of an academy at Dorchester; and subsequently instructor of Intellectual and Moral Philosophy in the Teachers' Seminary, Andover.

LITTLETON.

Church of.

Littleton was originally a town of the praying Indians, called Nashoba, in which both civil and religious order were maintained, as in other towns of this description.¹ It had its teacher of religion, its constable and other civil officers; and was said by Mr. Gookin to contain in his day about ten families, or fifty souls.¹ Rev. Mr. Foster supposes, that a few English settlers established themselves in the easterly part of the town, which formerly went by the name of Concord village, as early as 1642.¹ And here there was standing and inhabited, in 1815, a house, once occupied as a garrison house, which was reputed to be more than 170 years old.¹ But the English inhabitants of the place were dispersed in Phillip's War; and though they afterwards returned, yet they were not incorporated as a town till Dec. 3, 1715.¹ It was then called Littleton, "after the name of the Hon. George Lyttleton, Esq., member of the British Parliament, and one of the Commissioners of the Treasury." (Or, perhaps, of Sir Thomas Lyttleton, father of George, and "one of the lords of the admiralty."² The son was not born till 1709.)—"In return for the honor done to his name, the noble gentleman presented this town with a Church Bell. But on account of an error in spelling the name, caused by substituting the *i* for the *y*, which formed the word Littleton, the valuable present miscarried, and was finally withheld, under the pretence that no such town as *Lyttleton*, to which the bell was to be presented, could any where be found. It is stated, that the person intrusted with this present made sale of it, and that the same bell is now in the possession and use of the town, in this commonwealth, which purchased it."¹ The records of the church in this place at its formation, if any were kept so early, are now wanting.¹ But though the precise date of the church cannot now be determined from them, or any other known source, yet it must have been gathered at least as early as the ordination of its first pastor;¹ and not improbably on the same day. [¹*Cent. Sermon by Rev. Edmund Foster, 1815.* ²*Watkins's Biog.*]

SHATTUCK. Mr. Shattuck was dismissed, according to Rev. Mr. Foster, in June, 1730.¹ But perhaps it was not till three months later, by a council in which the church of Lexington was invited to assist. "August 30, 1730. Chose Deacon Stone Messenger for the Council at Littleton."² The same church was sent to, at the ordination of Mr. Shattuck. "22 December 1717 Chose Deacon Stone, Capt. Joseph Bowman Messengers for y^e Ordination at Littleton."² [¹*Cent. Sermon.* ²*Lexington Church Records.*]

ROGERS. Mr. Rogers was a grandson of President Rogers of Harvard College, and a son of Mr. Daniel Rogers, a physician of Ipswich.¹ The father came to a melancholy and much lamented end, perishing on Salisbury beach, Dec. 1, 1722, by being benighted in a snow storm, and mistaking (as was supposed) his way, in going from Hampton through Salisbury homeward.² The birth of the son is thus recorded in Ipswich Town Book: "Daniel, Son of Daniel and Sarah Rogers born 17: 8: 1706."³ He studied divinity with Rev. Dr. Gay of Hingham: * and held a distinguished rank among the ministers of his day. But it is not known, that he ever published any thing. [¹*Farmer's Geneal. Reg.* ²*Sewall's Letter Book, March 28, 1723.* ³*Rev. C. C. Sewall, Danv., from Ipswich Town Records.*]

FOSTER. Mr. Foster was ordained as colleague with Rev. Mr. Rogers.¹ He preached the Election Sermon, 1812, which was published. His other publications were, Two funeral sermons, 1791, 1813; a sermon at the ordination of J. Osgood, Gardner, 1791; an oration before the Western Society of Middlesex Husbandmen, Littleton, 1799; on July 4, 1804, at Westford; on July 4, 1808, at Littleton; a discourse on martial music, Westford, 1808; a thanksgiving sermon, 1809; do. on the restoration of peace, 1815; a centennial discourse, Littleton, 1815.² [¹*Foster's Cent. Sermon.* ²*Rev. Mr. White.*]

WHITE. Mr. White studied divinity at the Theological School, Cambridge.

READING.

First Church.

The ancient town of Reading, incorporated in April or May, 1645, (see South Reading,) consisted formerly of three parishes. But the incorporation of the South Parish (which was the original settlement) as a distinct town, by the name of South Reading, in 1812, left it with only two. Of these, the North Parish claims the priority in point of time. It was incorporated by the Legislature Oct. 20, 1713,¹ on the express condition that it *should settle and maintain a learned and orthodox minister.* (A) "Some years previous to this, the inhabitants had erected a house for public worship—, and occasionally had preaching."¹ The date of the church, originally the "Second," but now the First Church in Reading, does not appear on its records. It was doubtless gathered, however, on the same day with the ordination of its first pastor, Rev. Mr. Putnam,¹ whose name heads the list of subscribers to its original covenant. [¹*Half Cent. Sermon by Rev. E. Stone, 1811.*]

PUTNAM. Mr. Putnam was a native of Danvers, then Salem village; "the son of Benjamin Putnam and Sarah Holten his wife;"¹ and the father of Rev. Aaron Putnam, H. C. 1752, minister of Pomfret, Ct. His death is thus noticed in the Church Records: "June y^e 20th. 1759. Then y^e Rev^d Mr Dan^l Putnam Departed this Life, after a long Indisposition (as from y^e 10th of Sept^r 1758) in the 63d year of his age; having served in the Gospel Ministry 89 years wanting 9 days." [¹*Rev. C. C. Sewall, Danvers, from Salem Town Records.*]

STONE. Mr. Stone was son of Micah and Abigail Stone of Framingham, and father of the present Rev. Micah Stone of Brookfield. The publications of this venerable and highly respected minister were, A sermon at the ordination of E. Hubbard, Marblehead, 1783; of M. Stone, Brookfield, 1801; at the funeral of Rev. I. Morrill, Wilmington, 1793; of Rev. C. Prentiss, Reading, 1803; on the death of Washington, 1800; on the national fast, April, 1799; a half century discourse, May, 1811.

PIERCE. Mr. Pierce was a native of Waltham, and there baptized, Aug. 22, 1790.¹ He was ordained as colleague with Rev. Mr. Stone; and since his dismissal from Reading, has been employed in the instruction of youth at the academy in North Andover, and more recently at Nantucket. [¹*Rev. Mr. Ripley, Waltham.*]

EASTMAN. Mr. Eastman was not educated at any college; but received the honorary degree of M. A. at D. C. 1822. He was ordained at Methuen, Dec. 13, 1815; and presented to the church his resignation of the pastoral office there July 4, 1828.¹ The church accepted his resignation; and voted the same day to recommend him to the *council to be called*, as a faithful and successful minister, &c.¹ After his dismissal from Reading, he was stationed at New Petersburg, Ohio; and on May 13, 1835, preached at the ordination of his son at Washington in the same State.² [¹*Rev. J. Bennett, Woburn, from Records of Church at Methuen.* ²*Boston Recorder, June 12, 1835.*]

LEWIS. Mr. Lewis studied divinity at the Theological Seminary in Andover, in the class of 1832. He is "now Preceptor of a female academy, Schenectady, N. Y."¹ [¹*Sketch and Statistics of Theol. Sem. Andover, in Am. Quart. Reg., Aug. 1838.*]

ORCUTT. Mr. Orcutt was educated at University of Vermont; studied divinity partly under private tuition, and partly at the Seminary in Andover; and was ordained as an Evangelist by the Black River Association, Vermont, in 1835.¹ [¹*Rev. Mr. Orcutt.*]

Second Church.

This church, now the South Church in Reading, was gathered within the limits of what was then the West or Third Parish; and before the incorporation of South Reading as a town, was known as the Third or West Church of Reading. Its original members were chiefly such as had been dismissed from the ancient First Church of Reading;¹ and on the day they combined in church fellowship, they adopted the Confession of Faith acknowledged by that church, as their own.² [¹*Rev. Mr. Emerson, South Reading.* ²*Church Records.*]

HAVEN. Mr. Haven was son of Rev. Elias Haven,* first minister of Franklin, then a parish of Wrentham.¹ He published a sermon at the ordination of J. Burnap, Merrimack, N. H. 1772. [¹*List of Ministers, &c. in Norfolk County, in Am. Quart. Reg., Aug. 1835.*]

SANBORN. Mr. Sanborn studied theology under the direction of Rev. Mr. Judson of Taunton.¹ He still resides at Reading. [¹*Rev. Mr. Sanborn.*]

GREEN. Mr. Green was a tutor at Bowdoin College; and pursued the study of divinity at the Seminary at Andover for a time; but did not complete the regular course. At his request, the Church voted March 21, 1823 a certificate of their consent to the dissolution of the relations of Rev. Samuel Green to them as their pastor, and as a private brother; and that when he should be dismissed by Council, and admitted into another church, they should consider these relations of his to them as dissolved.¹ Accordingly, he was dismissed from this church, and installed over the Union Church in Essex Street, Boston, on the same day; viz. March 26, 1823. Having labored arduously and successfully in this conspicuous station about ten years, he went abroad for the recovery of his health which had failed him; but without regaining it. He died at Boston, Nov. 20, 1834. The principal publications of this devoted minister were, a sermon before the Massachusetts Society for promoting Christian knowledge, 1827; at Plymouth Dec. 22, 1828 on the 208th anniversary of the landing of the Pilgrim fathers; a tract, entitled, "More than one hundred arguments in proof of the Supreme Divinity of Jesus Christ."² [*Records of South Chh. Reading.* ²*Rev. David Greene, Boston.*]

REID. Mr. Reid studied divinity at the Theological Seminary, Andover, a member of the class of 1822. Dismissed from Reading, he was installed at Belchertown, Sept. 4, 1833.¹ [¹*Rev. Mr. Reid.*]

PICKETT. Mr. Pickett studied theology at Auburn, N. Y. and at Charlestown under Rev. Dr. Fay.¹ He was ordained as an Evangelist June 20, 1826; installed at Cohasset Nov. 15, 1826; and dismissed May 16, 1833.¹ [¹*Rev. Mr. Pickett.*]

Third Church.

A third Congregational Society was legally formed in July, 1828, within the bounds of the South Parish of Reading,¹ by gentlemen of the Unitarian persuasion, belonging to that, and to some of the neighboring towns. They built a meeting-house; and a church was gathered from among them Nov. 21, 1830.¹ Several clergymen have been employed a year or more at a time to preach to this church, and to administer the ordinances; (as Rev. Mr. Damon, in 1834, now of West Cambridge); but it has had as yet no pastor settled over it. [¹*Dr. Daniel Gould, Reading.*]

DRACUT.

First or East Church.

The incorporation of Dracut as a town is sometimes dated from Feb. 26, 1701.¹ But this is a year too early. "1701-2. Febr. 26. Sixteen of the Council Sign an Order for making Dracot a Town."² The town voted Dec. 8, 1714 to build a meeting-house; and April 2, 1715, that it should be so far finished by "Michaelmas day" next ensuing, as to be used as a house of public worship.³ Having made several attempts between 1710 and 1720 to settle a minister among them, but without success, they in 1720 invited Mr. Thomas Parker, who accepted their invitation Jan. 30, 1720, (1720-21?)³ He was ordained probably shortly after, and the church gathered the same day. But the precise day is not known; the records of the church not beginning till the ministry of its second pastor.⁴ [¹*Spofford's Gazetteer.* ²*Sewall's Journ.* ³*Simeon Flint, Esq. Town Clerk of Dracut.* ⁴*Deacon Nath'l Stickney, Dracut.*]

PARKER. Mr. Parker was son of Josiah Parker of Cambridge.¹ He was invited to settle in Dracut in 1720; and accepted this invitation Jan. 30, 1720;² or probably, by an omission of the double date, (1720-21.) The following notice of his death is from the Records of First Church, Chelmsford, begun by Rev. Mr. Bridge 1741. "The Rev. Mr. Thomas Parker of Dracut died March 18, 1765. Æt. 64 fm. Decr. past, and in y^e — year of his Ministry." [¹*Record of births, &c. in Camb.* ²*Simeon Flint, Esq. Dracut Town Clerk.*]

DAVIES. Mr. Davies (or Davis) was a son of Samuel Davis of Acton.¹ The following notice of his dismission from Dracut is copied from the cover of the Records of First Church, Chelmsford. "Rev. Mr. Nathan Davis Pastor of Dracut, was dismiss'd Jan. 2, 1781." After his dismission, he removed to Boston, and was appointed chaplain at Fort Independence, and a review officer."¹ He died at Boston.² [¹*Hist. of Concord, Acton, &c. by Lemuel Shattuck, Esq. p. 290.* ²*Dea. Nath. Stickney, Dracut.*]

AIKEN. Mr. Aiken was born at Hardwick, Ms.¹ After his dismission from Dracut, he served a while as Chaplain in the United States' army,¹ stationed, it is believed, at

Fort Independence. He died at Hardwick, Vt.¹ He published a sermon at the ordination of T. T. Barton, Tewksbury, 1792. [¹*Dea. N. Stickney.*]

GOULD. Mr. Gould received his classical education under private tuition; and studied divinity with Rev. Mr. Dodge of Haverhill.¹ Having left Dracut, he was resettled at Fairhaven in January, 1823.¹ [¹*Rev. Mr. Gould.*]

MERRILL. Mr. Merrill, a son of Joseph Merrill of Warren, N. H.,¹ studied divinity with Rev. Samuel Dana of Marblehead,² where he was some time Preceptor of the Academy. After dismissal from Dracut, he was installed at Acworth, N. H. Oct. 16, 1833.¹ [¹*John Farmer, Esq.* ²*Dea. N. Stickney.*]

GOODMAN. Mr. Goodman studied divinity partly under Professor Fitch, New Haven, and partly under Rev. Dr. Perkins, West Hartford, Ct.; was ordained at Charleston, S. C. Jan. 3, 1821; installed as pastor of the church in Torrington, Ct. March 6, 1822; dismissed Jan. 10, 1836; and installed at Dracut in June following. [*Rev. Mr. Goodman.*]

West Church.

The West or Second Church in Dracut was originally a Congregational Church, gathered Aug. 31, 1797.¹ After continuing several years without a settled pastor, it adopted the Presbyterian platform of church discipline and government Sept. 6, 1819, and was attached to the Presbytery of Londonderry.¹ It has recently (since the ordination of the present pastor, it is believed) renounced Presbyterianism, and again declared itself to be a Congregational church.² [¹*Rev. Mr. Colburn, late of Stoneham.* ²*Rev. Mr. Pinkham.*]

SEARS. Mr. Sears was originally settled at Hudson, N. Y.¹ After resigning his pastoral charge at Dracut, he again removed Westward, and is reported to have died in the State of New York within the last two years.² [¹*Rev. Mr. Pierce.* ²*Rev. Mr. Pinkham.*]

PIERCE. Mr. Pierce pursued the study of divinity at the Theological Seminary, Andover,¹ but did not finish the regular course. He was ordained as an Evangelist at Dracut in June 1828;¹ and was installed as pastor of the West Church in that town in April following. Dismissed from Dracut, he was installed at Methuen June 1832.¹ [*Rev. Mr. Pierce.*]

PINKHAM. Mr. Pinkham received a private classical education; and studied divinity at the Theological Seminary, Andover, a member of the class of 1835.¹ [*Rev. Mr. Pinkham.*]

WALTHAM.

First Church.

Waltham, incorporated as a town Jan. 4th, 1738 (Jan. 15th, N. S.) was previously the West Precinct of Watertown.¹ This precinct seems to have been legally established Dec. 7, 1720, the day on which the report of a committee appointed by the General Court, Nov. 19, 1720, to run a dividing line between that and the East Precinct, was read and accepted.² But its inhabitants had most of them been formed many years before into a distinct religious society, and had had Rev. Samuel Angier for their minister. The meeting-house of this society stood on Whitney's Hill, within the present bounds of Watertown.¹ But at their legal establishment as a precinct, after the death of Mr. Angier, their place of public worship was ordered by the Court to be near where the present meeting-house of the First Society in Waltham now stands.¹ Having in compliance with this order, erected a meeting-house on the appointed spot, the precinct, "in concurrence with the church," settled Mr. Warham Williams, as their minister.² And as it does not appear, that the church over which Mr. Williams was ordained, was gathered on the occasion,³ or immediately before, it is to be presumed that it was the same as that branch of the ancient church of Watertown, gathered July 1630, which had called and installed Mr. Angier as their pastor in 1697. (See Watertown, First Church, Notes.) And this presumption is confirmed by the fact, that Rev. John Angier of Bridgewater, son of Rev. Samuel Angier above-mentioned, committed Sept. 7, 1731 the Church Records kept by his father, to the care of Rev. Mr. Williams of Watertown West, (now Waltham,) "as being the property of his church."² [¹*History of Watertown by Rev. C. Francis, D. D. pp. 83, 69, 70.* ²*Century Sermon by Rev. Samuel Kendal, D. D. pp. 32—34.* ³*Rev. Mr. Ripley.*]

WILLIAMS. Mr. Williams was the youngest son of Rev. John Williams of Deerfield,¹ and brother of Rev. Messrs. Eleazar Williams of Mansfield, and Stephen Williams of Longmeadow.² When a child, he was taken captive by the Indians Feb. 28, 1704, together with his father and all the rest of the family except the eldest son; and was carried by them to Canada, where he was detained till redeemed in 1706.³ [¹Rev. Mr. Ripley. ²Allen's Biog.]

CUSHING. Dr. Cushing was son of Rev. Job Cushing of Shrewsbury.¹ He preached the Convention Sermon in 1789; and the Dudleian Lecture in 1792. His publications were, a sermon at the ordination of Samuel Williams, Bradford, 1765; of Elijah Brown, Sherburne, 1770; of Jacob Bigelow, Sudbury, 1772; of Nathan Underwood, Harwich, 1792; a sermon at Lexington April 20, 1778; on the death of Rev. Joseph Jackson, Brookline, 1796.¹ [¹Allen's Biog.]

RIPLEY. Mr. Ripley is son of Rev. Dr. Ripley of Concord, and studied divinity at Cambridge.

Trinitarian Congregational Church.

This church, at the time it was embodied, and Mr. Harding ordained, was connected in public worship with the Second Religious Society. But a difference in doctrinal sentiment at length produced a division between them. Mr. Harding was dismissed from the Second Society by an Ecclesiastical Council, convened by him and the church, Oct. 4, 1825.¹ On the same day, the church concluded it was their duty to continue under Mr. Harding's instruction, and to provide another place of public worship.¹ Accordingly, temporary accommodations were provided by the church for this purpose, and public worship was commenced, separately from the Second Society, on the second Sabbath in October, 1825.¹ At this separation, all the members of the church, it is understood, both male and female, withdrew from the Society. An Ecclesiastical Council, called by the pastor and the second church in Waltham, Nov 15, 1825, recommended that Mr. Harding continue his pastoral relation; and that the church and those associated with them should take measures as soon as possible to provide a commodious and permanent place for public worship.¹ With this recommendation Mr. Harding complied on his part; and the church proceeded to the erection of a new meeting-house, which was dedicated Oct. 11, 1826.¹ The church also voted July 15, 1826 "to change their name;" and to be called thenceforth, "The Trinitarian Congregational Church" of Waltham.¹ [¹Church Records.]

HARDING. Mr. Harding studied divinity with Rev. Dr. Ide of Medway.¹ Dismissed from Waltham, he was installed Nov. 1, 1837, over the First Church in Medway.¹ [¹Rev. Mr. Harding.]

WHITNEY. Mr. Whitney studied theology at the Seminary in Andover, a member of the class of 1834; was ordained as pastor of the First Church in Boxford, Oct. 15, 1834; and dismissed at his own request, May 16, 1837.¹ [¹Rev. Mr. Whitney.]

Church of Second Society.

WHITMAN. Mr. Whitman was son of the venerable deacon Whitman of East Bridgewater, and a brother of Rev. Messrs. Nathanael Whitman of Billerica, and Jason Whitman, late General Secretary of the American Unitarian Association. He entered Harvard University in 1818, but was not graduated; and studied divinity principally with Rev. Dr. Abbot, Beverly.¹ He preached the Artillery Election Sermon 1829, which was published. His other publications, beside several articles in the "Christian Examiner," and other periodicals, were, a Thanksgiving Sermon on the means of increasing public happiness, 1828; a sermon on denying the Lord Jesus, 1827; on regeneration, 1828; on the limited influence of the Gospel, 1828; at the ordination of Stephen A. Barnard, Wilton, N. H. 1830; a tract on Christian salvation, 1830; a sermon on "Christian Union," preached at the ordination of Adin Ballou, Mendon, 1832; "Village Sermons," a vol. of, 1832; a lecture on popular superstitions, 1828; address at the opening of the Masonic Temple, Boston, 1832; two letters to Professor Stuart, 1830; reply to Review of a Letter on Revivals, &c. 1831; letters to a Universalist, 1833; a sermon on "Rejoicing always in the Lord," selected by him and published after his death. He was also editor of the "Unitarian, and frequent contributor to the Unitarian Advocate."² [¹Rev. Nathanael Whitman, Billerica. ²Rev. Jason Whitman.]

After Mr. Whitman's decease, Rev. Mr. Burton, who had been pastor of the church in East Cambridge, (see Cambridge,) officiated as the pastor of this church about a year

from Nov. 1, 1835; but without installation. After him, Rev. William Ware, who had previously been settled in New York, supplied the pulpit of this Society for a like period of time. Since the expiration of Mr. Ware's services here, this Second Society in Waltham, it is understood, has been dissolved. Its members have united themselves with the First Society, and are building in connection with it a new house of worship for their mutual accommodation. And the meeting-house, which was recently of the Second Society, is now occupied by the Methodists.

[To be concluded.]

HISTORY OF THE CONNECTICUT MEDICAL SOCIETY.

[By THOMAS MINER, M. D., late President of the Society.]

It appears from several circumstances, that about the period of the Reformation, many literary men considered it as an essential part of their education to read the medical writings of the ancients. This was peculiarly the fact among the ecclesiastics. Linacre, who was physician to Henry VII. and Henry VIII. was a clergyman. He translated Hippocrates, and laid the foundation for the rational practice of physic in England. How far his clerical successors pursued medicine is not known, but it is probable that many of them who lived in the country continued the practice. Even in our day, the Rev. Joseph Townsend, and the Rev. George Crabbe have been physicians; and it seems that instances of this kind are not very rare in England.

It is a matter of record, that during the reigns of the Stuarts, several ministers were induced to study medicine, in order to have the means of supporting themselves, in case of being ejected from their livings, on account of their being puritans. Upon the settlement of New England, these clergymen brought with them the knowledge of the medicine of their day, and were among the principal practitioners.

The last and most distinguished of these clerical physicians in Connecticut, was the Rev. Jared Eliot, of Killingworth. He was the son of the Rev. Joseph Eliot of Guilford, Ct. and grandson of the Rev. John Eliot of Roxbury, Ms. the celebrated Indian apostle, and was born Nov. 7, 1685, and died April 22, 1763. He was a man of general science, as well as a theologian and physician, and kept a private medical school, which had a very happy influence on the practice of physic in Connecticut, during the middle and latter part of the last century.

In the French wars of 1741 and of 1755, the intercourse of the surgeons of the provincial troops with the British army surgeons, contributed considerably to the improvement of medicine and surgery in this country. The consequence was, that when the revolutionary war commenced, Connecticut had its full share of able and respectable practitioners. At that period, it is probable, there was a cluster of as able physicians, considering the state of the science of their day, as has at any time appeared in the State. The following are the names, as far as recollected, of some of the more distinguished physicians and surgeons, who were in practice at the commencement of the revolutionaay war. Dr. Tudor of East Windsor, Dr. Bird of Litchfield, Dr. Perry of Woodbury, Dr. Osborn of Middletown, Dr. Jepson of Hartford, Dr. Hopkins of Hartford, Dr. Hulbert of Wethersfield, Dr. Turner of Norwich, Dr. Tracy of Norwich, Dr. Mather of Lyme, Dr. Moseley of East Haddam, Dr. Gale of Killingworth, Dr. Munson of New Haven, Dr. Potter of Wallingford, Dr. Potter of New Fairfield, Dr. Beardsley of New Haven. It would be easy to extend the list, if our limits allowed, and to mention many other names that ought to be gratefully remembered by posterity.

All these physicians, except those who had improved in army practice, received their professional education under private instructors. Among these, probably Dr. Eliot of Killingworth, his successor Dr. Gale of Killingworth, and Dr. Jared Potter of Wallingford, had as high reputation as any for their private schools. In the present century, before the establishment of the Medical College, Dr. W. B. Hall of Middletown, Dr. Cogswell of Hartford, Dr. Eli Ives of

New Haven, and Dr. S. B. Woodward of Wethersfield, were among the principal teachers; but as many or most others at times had students, it is difficult to designate all who have contributed essentially to the improvement of the profession.

There does not appear to have been any organization or permanent association of the physicians of Connecticut, till after the revolutionary war. In the laudable attempt at coöperation, for the improvement of medical science, New Haven took the lead. The Medical Society of New Haven County was founded Jan. 5, 1784. Leverett Hubbard was chairman, and Samuel Darling secretary. The earliest members were, Leverett Hubbard, William Gould, Eneas Munson, Elias Carrington, Aaron Andrews, Jared Potter, Samuel Nesbit, Edward Carrington, Ebenezer Beardsley, Samuel Darling, Edward Craft, Gad Pond, Levi Ives, William Wright, Elnathan Beach, Obadiah Hotchkiss, Elizur Wheeler, Abraham Tomlinson, Abel Bronson, Jared Foot, Isaac Baldwin, Hezekiah Hooker, John Goodrich, Hezekiah Beardsley, and Moses Gaylord. Most of the physicians of the county, and some from adjoining counties, soon joined them. This association gave a new impulse to the profession in that part of the State. Their meetings were regular, and spiritedly attended. They soon had a collection of valuable papers, and in 1788, published a number of their transactions, entitled "Cases and Observations by the Medical Society of New Haven County in the State of Connecticut." This work was very favorably received, not only in this country, but in France and Great Britain, and has been frequently quoted by foreign authors.

In May 1792, this Society became merged in the State Society, though the members continue to meet county wise, as is done in other counties, to appoint delegates to the State Society, and to attend to their local concerns.

A similar association is said to have been formed in Windham county, about 1792, but of this we possess no definite information. It was also soon merged in the State Society.

The association of the physicians of the county of New Haven was attended with such obvious advantages, that several meetings of physicians from different parts of the State were held, and they organized themselves into a body entitled the Medical Society of Connecticut. The Society was incorporated in May 1792, and had its first session at Middletown, on the second Tuesday of October, 1792. The following are the names of the physicians who, with their associates, were incorporated in 1792, under the title of the Medical Society of Connecticut.

James Potter, Leveret Hubbard, Charles Phelps, Joshua Porter, Amos Mead, Charles Mather, Josiah Hart, Eliakim Fish, Samuel Flagg, Eneas Munson, Jared Potter, John Lester, David Rogers, Philip Turner, Elisha Perkins, Isaac Knight, Daniel Sheldon, Phinehas Miller, James Schovill, Samuel Woodward, Ichabod Warner, Jeremiah West, David Sutton, Elihu Tudor, Timothy Rogers, Joseph Baker, John R. Watrous, Seth Bird, Miner Grant, Simon Wolcot, John Osborn, Asa Hamilton, Theophilus Rogers, Lemuel Hopkins, Philemon Tracy, Mason F. Cogswell, Thaddeus Betts, Thomas Coit, Joshua Downer, Elnathan Beach, John Turner, John Spalding, Levi Ives, James Clarke, Albigece Waldo, John Clark, and Elisha Lord.

Leveret Hubbard was elected President, Eneas Munson, Vice President, John Osborn, Treasurer, and Jared Potter, Secretary.

Officers of the Society from 1792, to 1838.

PRESIDENTS.

1792	Leveret Hubbard.	1822	Thomas Hubbard.†
1794	Eneas Munson.*	1827	Eli Todd.
1802	James Potter.	1829	John S. Peters.
1803	Thomas Moseley.	1832	William Buel.
1804	Jeremiah West.	1834	Thomas Miner.
1807	John R. Watrous	1837	Silas Fuller.
1812	Mason F. Cogswell.†		

* Dr. ENEAS MUNSON was son of Mr. Benjamin Munson, a very respectable mechanic, and was born at New Haven June 24th, 1734. He graduated at Yale College in the year 1753, at the age of nineteen.

VICE PRESIDENTS.

1792	Eneas Munson.	1813	Timothy Hall.
1794	Elihu Tudor.	1815	Thomas Hubbard.
1796	James Potter.	1822	Eli Todd.
1802	Thomas Moseley.	1824	Eli Ives.
1803	Jeremiah West.	1827	John S. Peters.
1804	Jared Potter.	1829	William Buel.
1806	John R. Watrous.	1832	Thomas Miner.
1807	Mason F. Cogswell.	1834	Silas Fuller.
1812	John Barker.	1837	Elijah Middlebrook.

TREASURERS.

1792	John Osborn.	1816	Thomas Miner.
1793	Jeremiah West.	1817	John S. Peters.
1794	John Osborn.	1827	William Buel.
1796	Mason F. Cogswell.	1829	Joseph Palmer.
1800	William B. Hall.	1834	Elijah Middlebrook.
1808	Timothy Hall.	1837	Luther Ticknor.
1813	Richard Ely.		

SECRETARIES.

1792	Jared Potter.	1809	Eli Ives.
1794	James Clark.	1813	Joseph Foot.
1796	Daniel Sheldon.	1817	Jonathan Knight.
1798	Nathaniel Perry.	1827	Samuel B. Woodward.
1800	Samuel Woodward.	1830	George Sumner.
1802	William Shelton.	1832	Charles Hooker.
1805	John Barker.	1838	Archibald Welch.

Immediately on leaving college, he studied divinity, and in due time was licensed as a Congregational clergyman. He was never settled, but preached for some time as a candidate in several places, particularly in New Haven, North Haven, and Northampton. Finding himself, on account of his health, unable to continue in the profession which he had chosen, he commenced the study of medicine. His instructors were Dr. John Darly of East Hampton, Long Island, and Dr. Townsend, of Gardiner's Island. Having become qualified, he entered upon the practice of his profession at Bedford, N. Y. where he remained about two years. He was then solicited to remove to New Haven. He complied with the request, and remained there, a practising physician, for almost seventy years, until the close of his long and useful life.

Dr. Munson was ardently devoted to medical literature and science. He paid more attention to the auxiliary branches of chemistry, mineralogy, and medical botany, than most physicians of his day. He was especially familiar with chemistry, as taught by Boerhaave and his predecessors, and was in the habit of preparing many of his own medicines.

In addition to the more common modes of acquiring information, he corresponded extensively with learned men in this country and in Europe. From Baron Stork of Vienna, who was one of his correspondents, he learned something of the virtues of several of the narcotic plants, and among them, of the *Conium maculatum*. He was also the means of making more fully known the medical properties of the *Coruus circinata*, of the avens root, (*Geum rivale*), and of several other articles of value. No physician of his day, in the part of the country in which he lived, enjoyed a higher reputation for learning, matured judgment, and practical skill.

At the organization of the Medical Institution in Yale College, Dr. Munson was appointed Professor of *Materia Medica* and Botany, though he was at that time about eighty years old. He declined, however, to engage actively in the duties of the professorship.

He was one of the founders of the Connecticut Medical Society, and for several years was chosen President of that body. Besides his professional knowledge, Dr. Munson had many other qualities which endeared him to the community. The great purity and excellence of his moral character, his ready benevolence, his judicious counsels, and his pious advice to the sick and the dying, are still spoken of in terms of grateful remembrance.

He died June 16th, 1836, in the cheerful hope of a blessed immortality.

† Dr. MASON FITCH COGSWELL was the son of the Rev. James Cogswell, D. D., and was born 1761, in the town of Canterbury, where his father for many years was minister. His mother, whose maiden name was Fitch, dying when he was young, he was placed in the family of Governor Huntington of Norwich, where he pursued his studies preparatory to his entering Yale College. He graduated 1780, and though the youngest member of the class, he, on account of his talents, assiduity and scholarship, received the appointment of valedictory orator. He pursued his professional studies with his elder brother, Dr. James Cogswell, who resided in New York. He was for some years assistant to his brother, who was a surgeon in the army at the time of the American Revolution, where he acquired a fondness for surgery, and that knowledge of its principles and practice which distinguished him through life. In 1789 he established himself permanently as a physician and surgeon in the city of Hartford.

Dr. Cogswell possessed, in a greater degree than any surgeon whom I have ever known, that happy dexterity in the use of instruments, which gave him the power of operating with great accuracy, neatness and rapidity. I have been told that he amputated the thigh in forty seconds. He first introduced, in the region where he practised, the most important operations on the eye. In the performance of them, especially for cataract, he was peculiarly successful. The operation which he preferred was that of extraction. He was the first person in this country, who secured the carotid artery by a ligature.

As a physician, Dr. Cogswell was extensively employed and much esteemed. He was, as all who knew him agree, a kind, benevolent and noble spirited man. In the domestic circle, and in the society of his friends, he was polite, cheerful, and abounding in pleasant and instructive conversation. In amenity of manners, and in gentlemanly deportment, he was rarely excelled. He was an assiduous and successful cultivator of polite literature, especially of poetry. In these pursuits he was the companion and compeer of Dr. Hopkins, Judge Trumbull, Rev. Dr. Strong, Mr. Richard Alsop, Mr. Theodore Dwight, and others of kindred spirit.—In music he was a proficient.—He was the active friend and supporter of every plan for the relief of the misfortunes and distress of his fellow men. The Asylum for the Deaf and Dumb

It is not here necessary to state all the powers and privileges of the Medical Society, or to insert its charter at length, or its occasional amendments. It originally possessed the sole authority, and it now has it in conjunction with the medical faculty of Yale College, to license all practitioners of medicine and surgery in the State, and no physician can legally collect his fees, unless he is a member, or has been honorably dismissed. It comprises, therefore, all the regular physicians of the State. These meet annually in their respective counties, transact local business, have reports of cases, and dissertations presented to them, and especially appoint delegates, who are termed fellows, to meet in May annually at Hartford and New Haven alternately, and form the Medical Convention of Connecticut. The number of fellows from each county is five, except the smaller counties of Middlesex and Tolland, send each but three. The Convention consists of thirty-six fellows, who appoint their President, Vice President, Treasurer, and Secretary for the year. It makes by-laws for regulating the practice of physic, for the intercourse of physicians, and for the improvement of medical science. It appoints a committee to examine, in conjunction with the medical faculty of Yale College, all medical candidates, the president of the society being the president of the board. It also

in Hartford owes its existence principally to the exertions of Dr. Cogswell. He was also active in the establishment of the Retreat for the Insane in Hartford, and of the Hospital in New Haven. He was an original member of the Connecticut Medical Society, and successively Treasurer, Vice President, and for ten years President of the same.

As an instructor, Dr. Cogswell was much resorted to by young men who were pursuing the study of medicine. For this business he was well qualified, as he himself was a scholar, and as he possessed one of the best libraries in the State. He was appointed the first professor of surgery in the Medical Institution at Yale College, but did not accept the appointment.

It can hardly be necessary to remark, that sustaining all the relations of domestic life, and enjoying as he did, most fully, its pleasures, he was kind, judicious and affectionate in the performance of its duties. He married in early life, the daughter of Col. Austin Ledyard, who was killed at the fort in Groton when it was captured by the British, as it is said, with his own sword, after it was surrendered into the hands of his captors. She is still living, and several of their children.

He died of the pneumonia typhoides, in December 1830, in the 70th year of his age.

The following remarks upon his moral and Christian character, extracted from a sermon preached at his funeral by the Rev. Dr. Hawes, are most judicious and satisfactory. "His uniform assent to the great leading truths of the gospel; his esteem and affection for all the sincere disciples of Jesus Christ; his interest, especially of late years, in the progress of the Redeemer's kingdom; his reverence of the holy Sabbath, and exemplary attendance in the house of God, worthy of the imitation of all engaged in the medical profession; his observance of the interesting duty of family devotion; his increasing regard for all that relates to the welfare of the soul, a circumstance that has attracted the notice of some of his most intimate friends; these traits of Christian character, in connection with the general tenor of his conversation and conduct, furnish a consoling hope that death was to him an unspeakable gain, and that he has gone to be forever with the Lord."

† Dr. THOMAS HUBBARD was born at Smithfield in Rhode Island, where his father resided as an inn-keeper in the year 1776. While he was quite young, the family removed to Pomfret in the State of Connecticut. His early advantages for an education were very limited. His professional instructor was Dr. Albigece Waldo, a surgeon of considerable reputation, who had acquired most of what he knew of the art, by his practice in the army. Dr. Hubbard, however, derived the greater part of his knowledge from the attentive study of the best medical books, and from his own observation. He was a most diligent student, not only when preparing for his profession, but during his whole life. His library was a valuable one, especially in works on surgery, and his habit was to spend a portion of every day, even when engaged in a most laborious practice, in availing himself of the knowledge which it afforded. He has often been heard to remark, that the physician who neglected his books, would lose more by forgetfulness, than he would acquire by observation, and would be less skillful in his profession at fifty, than he was at thirty years of age.

He commenced the practice of physic upon the death of his preceptor, Dr. Waldo, in 1795, before he was twenty years of age. He met with great opposition at first, on account of his attempting to unite the practice of physic with that of surgery. It seems to have been the custom of that part of the country, as it has been extensively elsewhere, for the surgeon to confine himself to that branch only, and to call in the aid of a physician when it was thought necessary. This plan Dr. Hubbard always reprobated, believing that the union of the two professions in the same person was better suited to the wants especially of a scattered population.

During the thirty-four years which Dr. Hubbard spent in Pomfret, his time was fully employed in the faithful discharge of his professional duties, as well as those which devolved upon him as a good citizen, and a kind and upright man. He was several times chosen a representative, and once a senator in the legislature of the State. He was also appointed President of the Connecticut Medical Society, and held the office until he declined a re-election.

In the year 1829, Dr. Hubbard removed from Pomfret to New Haven, and assumed the duties of professor of surgery in the Medical Institution of Yale College, and for nine years he performed these duties with great zeal, industry and success.——He was through life an upright and virtuous man. During his last years, he thought much upon religious subjects, and his reflections, as we have reason to believe, under the Divine guidance, led him to embrace the truth and the faith of the gospel. This faith he professed by joining himself to the communion of the Episcopal church of New Haven.——He died June 18th, 1838, of a disease of the stomach and bowels, of which he had previously suffered several severe attacks.

The foregoing notes are extracted from Professor Knight's Lecture, introductory to the course of instruction in the Medical Institution of Yale College, delivered Nov. 2, 1838.

appoints a committee to nominate professors in the medical department of the College, and another committee to nominate a superintendent to the Retreat for the Insane, when vacancies occur in either of these institutions.

In May 1807, the Convention received overtures from Yale College for a union for the purpose of establishing a Medical Institution, and Drs. Watrous, Barker, Cogswell, Eli Ives, and Joseph Foot, were appointed a committee of conference. After considerable negotiation, in October 1810, Drs. J. R. Watrous, Mason F. Cogswell, and Eli Ives were appointed a committee to bring the subject before the legislature. Accordingly, in October 1810, the President and Fellows of the Medical Society were empowered by the legislature to unite with the President and Fellows of Yale College, for the purpose of forming a Medical Seminary, to be entitled "The Medical Institution of Yale College." The Institution, however, did not go into operation till 1813. The first professors under this arrangement were, in 1813, of chemistry and mineralogy, Benjamin Silliman, M. D., LL. D., of materia medica and therapeutics, Eneas Munson, M. D. and Eli Ives, M. D., of surgery, Nathan Smith, M. D., of anatomy, Jonathan Knight, M. D. Dr. Munson's appointment was only nominal, and he never lectured. Dr. Smith dying in 1829, he was succeeded by Thomas Hubbard, M. D. Dr. Ives took the chair of theory and practice, and William Tully, M. D. succeeded him in materia medica. In 1830, Timothy P. Beers, M. D. was appointed professor of obstetrics. Dr. Hubbard dying in 1838, Dr. Knight became professor of surgery, and Charles Hooker, M. D. professor of anatomy.

The Convention made one of the earliest movements in our country, in the cause of temperance. In October 1812, Drs. Richard Ely and Smith Clark were appointed a committee to take into consideration the ill effect of ardent spirit, and report to the next Convention. In 1817, Dr. Warren R. Fowler read before the Convention a very able dissertation upon the deleterious effects of ardent spirits.

The Retreat for the Insane at Hartford, was founded by the Medical Society, which began the public subscription by appropriating all the funds it then had to the institution. The whole plan, and most of its execution, were the work of the Society.

In 1812, Dr. Nathaniel Dwight, then residing at Colchester, made a communication to the Society, through Dr. J. R. Watrous, upon the subject of an Insane Hospital. Drs. Mason F. Cogswell, John Barker, S. H. P. Lee, Gideon Beardsley, Thomas Hubbard, Elijah Lyman, Richard Ely, and John S. Peters, were appointed a committee to collect information. The Society kept the subject in view, and from time to time continued its inquiries. In 1821, it was taken up with spirit, and followed with persevering effort. Drs. Eli Todd, Thomas Miner, and S. B. Woodward, were appointed a committee, and upon their report, Drs. Miner, Todd, Woodward, and Sumner were authorized to devise a plan. They regularly met, Dr. Tully with two or three others being associated with them, once a fortnight during the summer, and in October reported a plan, which was substantially adopted, in founding the Retreat for the Insane. In May 1822, Thomas Hubbard, Rev. Thomas Robbins, Thomas Miner, Samuel Carter, William Tully, Earl Swift, S. B. Woodward, John Caldwell, Esq., Isaac Spencer, Esq., Thomas Day, Esq. and their associates, were incorporated by the name of the President and Directors of the Retreat for the Insane. This institution has flourished beyond the most sanguine expectations of the public, under Eli Todd, M. D., the superintending physician from its foundation till his death in 1833, and Silas Fuller, M. D. his successor.

In May 1826, Nathan Smith, Thomas Hubbard, Eli Todd, John S. Peters, Benjamin Silliman, Thomas Miner, William Leffingwell, John Skinner, Eli Ives, Jonathan Knight, and those who might be associated from time to time with them, were incorporated by the name of the General Hospital Society of Connecticut. It is located at New Haven, and has the patronage of the Medical Society.

Communications of the Medical Society of Connecticut, No. 1, were published in 1810. The work has not been continued, as most of the members have preferred to have such communications as they wished published, appear in the medical journals of the adjoining States.

In May 1837, the Convention published an Address by Thomas Miner, M. D. on his declining to be any longer a candidate for President of the Society. Its principal subject was modern quackery. Together with this was also published a Report of the County Meeting of New Haven, upon the same subject, written by Henry Bronson, M. D.

The following are among the principal dissertations and addresses which have been presented to the Convention.

- 1794 Dr. S. H. P. Lee—on Autumnal Bilious Fever.
- “ Dr. Gideon Shepard—on the Properties of Opium.
- 1795 Dr. F. P. Ouyiere—on the Preparations of Antimony.
- “ Dr. Thaddeus Betts—on the different species of Colic.
- 1796 Dr. F. P. Ouyiere—on the Contagion of Yellow Fever.
- “ Dr. S. H. P. Lee—on Cynanche Tonsillaris.
- “ Dr. Lewis Collins—on the most eligible mode of increasing Medical Knowledge in this State.
- “ Dr. Gideon Shepard—on the same subject.
- “ Dr. James Potter—“An Oration.”
- 1798 Dr. Samuel Hopkins—case of Bilious Concretion.
- “ Dr. Jared Potter—“An Essay.”
- 1799 Dr. Thaddeus Clark—a Dissertation.
- 1800 Dr. Nathaniel Dwight—on Lunacy.
- 1804 Dr. Samuel Willard—on the Stafford Mineral Waters.
- 1817 Dr. W. R. Fowler—on the deleterious effects of Ardent Spirits.
- 1820 Dr. Thomas Miner—on Typhus Fever.
- 1821 Dr. Samuel Rockwell—on Uterine Hemorrhage.
- 1822 Dr. William Tully—on the Yellow Fever of Middletown.
- 1823 Dr. Dyer T. Brainerd—a Dissertation.
- 1827 Dr. Sam'l B. Woodward—on the Biography of the Physicians of this State.
- 1829 Dr. George Sumner—on Extra Uterine Conception.
- 1830 Dr. Charles Hooker—on Diseases of the Ear.
- 1835 Dr. Benjamin Welch, Jr.—on the Vitality of the Blood.
- 1836 Dr. E. H. Bishop—on the Influence of Moral Emotions on Disease.
- 1837 Dr. Archibald Welch—on Scarlet Fever.
- 1838 Dr. Isaac G. Porter—on that form of Neuralgia commonly denominated Spinal Irritation.

Most of the physicians of the city of New Haven, belong to an association which meets semi-monthly. The Hopkins Medical Association is composed of the principal physicians of Hartford and the neighboring towns.

A sketch of the history of medicine in Connecticut, with a short notice of the principal publications of the physicians of the State, is to be found in the Introduction to Dr. Thacher's Medical Biography. The same work contains notices of the lives of nearly all the distinguished physicians of Connecticut, who had deceased previous to the year 1828. Professor Nathan Smith, Dr. Mason Fitch Cogswell, Dr. Eli Todd, physician to the Retreat for the Insane at Hartford, and Dr. Sylvester Wells, are among the most eminent who have died since that year.

According to the official returns in May 1838, there were 362 members of the Medical Society of Connecticut. To these ought to be added perhaps 40 who have been honorably dismissed from the Society, making in the whole about 400 regular physicians in the State, which contains 300,000 inhabitants.

At the annual Convention of the President and Fellows of the Connecticut Medical Society, held at New Haven May 9, 1838, the following officers were elected for the present year.

SILAS FULLER, M. D. *President*; ELIJAH MIDDLEBROOK, M. D. *Vice President*; LUTHER TICKNOR, M. D. *Treasurer*; ARCHIBALD WELCH, M. D. *Secretary*.

Committee of Examination.—Silas Fuller, M. D., *ex officio*, Thomas Miner, M. D., Luther Ticknor, M. D., Dyer T. Brainerd, M. D., Earl Swift, M. D., Milo L. North, M. D.

Committee to Nominate Professors in the Medical Institution.—Joseph Palmer, M. D., William S. Pierson, M. D., Andrew Harris, M. D., Sturges Bulkley, Isaac Goodsell, M. D.

Committee to Nominate Physician of the Retreat for the Insane.—Thomas Hubbard, M. D., Eli Ives, M. D., George Sumner, M. D., Eleazer B. Downing, M. D., Samuel W. Gold, M. D.

THE PRACTICE OF PREACHING WRITTEN SERMONS IMPORTANT TO THE MINISTERS OF CHRIST IN A NEW COUNTRY.

[By the Rev. CHARLES FREEMAN, Limerick, Me.]

[THE following thoughts are on an important subject, and they are pertinent and perspicuously expressed. Those who would see the subject more fully discussed, may consult some Lectures of the late Rev. Dr. Porter of Andover, Rev. Dr. H. F. Burder's *Mental Discipline*, *Hints on Extemporaneous Preaching* by Rev. Dr. Henry Ware, Jr. of Cambridge, and a small treatise recently published by the Rev. Joseph A. Warne, a Baptist minister of Providence, R. I. The main question seems to be definitely settled. It is this,—the practice of preaching written sermons must not be given up. The ability to preach extempore is of great importance. In some situations it would seem to be almost indispensable. In revivals of religion, in conference meetings, in the meetings of benevolent societies, in a newly settled country, before an uncultivated audience, it may be made to produce great effects. Still, if either practice is to be abandoned, that of preaching written sermons, or of preaching extempore, it must not be the former. In the mass of preachers, there can be no substitute for the pen. A neglect to write is followed, nearly invariably, in regard to most ministers, with a falling off in mental discipline, with a deterioration in habits of study, with an aversion to solid thinking, which will be at length fatal to continued usefulness in one place. The fact that a few distinguished preachers, like George Whitefield, preached without notes, is not in point. Whitefield was not confined to *one* place. Besides, no inconsiderable parts of his sermons were *memoriter*. His biographer informs us, that no man took more pains with his sermons previously to their delivery.—Eds.]

In an article in the last volume of the *American Quarterly Register*, entitled, "*Maine, as a field for moral and religious enterprise*," it is remarked that "*extemporaneous speaking should be cultivated as of great importance to the success of the ministry in Maine*." The article is very valuable; but is deficient in this respect, that while it recommends extemporaneous speaking, it does not urge the duty of studying and writing sermons; for in the latter case a failure is most to be feared. "It is not the want of our abilities," said Richard Baxter, "that makes us use our notes; but it is a regard to our work and the good of our hearers. I use notes as much as any man when I take pains; and as little as any man when I am lazy, or busy, and have not leisure to prepare. It is easier to us to preach three sermons without notes than one with them. He is a simple preacher, that is not able to preach a day, without preparation, if his strength should serve."

In certain cases there may be extemporaneous preaching. 1. The minister, who would write his sermons carefully for the Sabbath day, must, for this purpose, preach extemporaneously in his usual week-day services. 2. That he may not find it too laborious to speak thus, and may do his duty fully, pleasantly, acceptably and successfully, he should for the edifying of the church seek by practice and study to excel in extemporaneous speaking. 3. Agents, who speak on the same subject in a great many different congregations, may have no need of notes, as their topics, illustrations, examples and language are very familiar, and can be easily uttered in lucid order. 4. Some preachers of the gospel have but little education, and are but little used to the pen. It is very clear that their gift and call is to preach only without written sermons. If they are not

apostles to others, doubtless they are to those whom they address; and we may cordially say to them, in their faithful and poorly rewarded labors, God speed.

Let us now consider the characteristics of the Christian minister who studies and writes his sermons for the Sabbath.

1. He applies himself to his work. He has not time for other affairs—for trifling matters. The studying and writing of his sermons occupies him too much to give him an opportunity to entangle himself much in worldly concerns.

2. Being accustomed to use his pen, he is the man to sustain an office in a religious, benevolent institution, or to do the duties of a committee. He is the life—the soul and body of a religious charitable society.

3. As he studies the ideas, the arrangement and the language of his sermons, there is something new, instructive and interesting in them, so that he may retain his ground fifty years, if his physical powers hold out. The difference, also, between his written and unwritten sermons will make both longer acceptable than would be an exclusively written, or an exclusively unwritten style.

4. He keeps up his mental energy by studying and writing. When he is engaged upon a sermon, he is warmed and animated by the effort; and he feels more vigor for all other duties of the ministry. Such a mental and spiritual exercise is needed especially by a pastor in a new country, where he has little access to cultivated society, and but few of the occasions of exerting his powers which a large city presents. He, indeed, who preaches only what he writes, and who writes as little as he can, will be deficient in other duties. Indolence will become his general habit.

5. He acquires a valuable stability of mind, discretion of conduct, and sobriety of language. He may be a less fluent and interesting speaker and companion than the exclusively extemporaneous preacher; but his words have more weight, because they are considered as exactly expressing his deliberate opinions.

6. The preaching of written sermons tends to promote decency, order and dignity in the worship of God. It will be easily seen and generally felt that it is in character to preach extemporaneously and use colloquial language in a barn, a dwelling, or a school-house. The minister may there preach in his shirt sleeves. He may be an uneducated man, and low in his standing in the world. He may be thought deserving of very little if any support, and entitled to very little influence except to justify the people in indulging their selfishness, rudeness and false religious hopes. With all this, the man suits the place, and they who are satisfied with one, are satisfied with both. But let the idea be here adopted, that written sermons ought to be preached; and then it will be felt that the minister ought to have a decent pulpit, that there ought to be a respectable house of worship, and that the preacher ought to be a man of some education, of some standing and independence of mind, and should be supported. Some good ministers are disheartened at the popularity and influence of illiterate, extempore preachers. But the influence of many of them is just like the influence of a boat that is carried along on the crest of a wave. The boat does not lead the wave, but is only borne on by it. They carry the people along with them, because they just fall in with the current of the people's thoughts and feelings.

7. The exactness attained by writing sermons and stating evangelical truth, and defining duty, will be valuable to a minister in other things. One minister at the West included in the organization of a church, a church member from the East without any letter of dismission. A minister received by profession a person who was not present in the congregation, but was at home. Into such loose ways of management extemporaneous speakers are apt to fall. Every thing is undefined and loose in their minds. There is no close, orderly arrangement of thought. They are not the men to establish order in a new country—order in families, order in schools, order in churches, order in the community. There is no idea or pattern of such order in their own minds.

8. The world may be jealous of the ministry, or may affect to despise it; and many ministers, instead of magnifying their office, may lower themselves down into contempt; yet the gospel ministry is the grand means of the world's improvement. It is the life of all good, moral, literary and benevolent institutions. It is the fountain of a correct public opinion. It is the source of all great

beneficent public changes. It provides for a nation, the men who are the stay and the staff thereof—its upright judges, its conscientious, capable statesmen, its rich, liberal benefactors, its firm, zealous reformers, its useful teachers of the young, its learned professors and presidents of colleges, and the officers and agents of its great benevolent societies. If light does not come from the ministers of a nation's religion, that nation does not enjoy light. If sound moral principles, appropriate to the times, are not discovered, adopted and proclaimed by a nation's ministry, that nation does not receive them. It may flourish with a great proportion of illiterate brethren and preachers, but there must be some studious ministers, who read and pray and think, who examine language, and compare new opinions with old, new phrases with old, and new organizations with old; and who seize on what is true, scriptural and important, and give it form, and introduce it to the community. For this are needed scribes well instructed in the kingdom of God, men familiar with their closets, their books and their pens, and who imitate the example of the royal preacher, who was wise, and still taught the people knowledge, and gave good heed, and sought out and set in order many proverbs, who sought to find out what was acceptable, and that which was written was upright, even words of truth. Such ministers will also resemble the Divine Preacher, who went about doing good, and whose wisdom flowed in a golden stream from his lips, in the family circle, by the way side, by the sea shore, and on the grassy hill.

BRIEF NOTICE OF THE REV. MOSES HALLOCK.

WE are indebted to our friend and correspondent Jacob Porter, M. D. of Plainfield, Ms., for some extracts from a sermon preached the Sabbath after the interment of the venerable minister of Christ whose name is mentioned at the head of this article. These extracts give some notices of his truly excellent character and useful life. The sermon was delivered by the present pastor of the church, the Rev. Dana Goodsell. The writer of these lines was personally and intimately acquainted with Mr. Hallock, and can add his testimony to the full truth of the statements made by the preacher. In one feature of the Christian and ministerial character, Mr. Hallock was, perhaps, never surpassed. We mean *conscientiousness*, a most exact, scrupulous, unwavering obedience to the dictates of conscience. Nothing could be more sacred than his word. Nothing could be farther from him than duplicity, meanness, equivocation, or even forgetfulness. His preëminent probity was known and honored in all the surrounding region. He was a man of patriarchal simplicity of habits, very pleasant in his demeanor, and cheerful in his intercourse, and not wanting in humor and a fund of anecdotes. As an educator of young men in their earliest studies for the ministry, he was very useful. For a great number of years, he gave classical instruction to youth, generally from ten to twenty in number, many of whom boarded under his own roof. He was well skilled in the languages, and those educated by him generally took a high rank in the college-classes to which they were admitted. Some of them are very useful missionaries in heathen lands.

In the extracts which follow, we copy some of the closing exhortations of the preacher. The allusion to the venerable coëval of Mr. Hallock, now blind, is very affecting. We may be permitted to say, without indelicacy, that the individual referred to is Dea. James Richards, father of the missionaries, Rev. James

Richards of Ceylon, now dead, and of the Rev. William Richards of the Sandwich Islands, and also of the Rev. Austin Richards of Nashua, N. H.—Eps.

The Reverend MOSES HALLOCK, whose remains we have followed to the grave, was born on Long Island, Feb. 16, 1760, and graduated at Yale College in 1788. His theological studies were pursued under the instruction of the Rev. Samuel Whitman of Goshen. He came to this place in 1790, then comparatively a wilderness. July 11, 1792, he was ordained pastor of this church. The text on that occasion seems to have been prophetic of what has characterized his ministry. "And they shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean."

The period in which he performed the active duties of the pastoral office in this church was about thirty-seven years. And those are present, who are familiar with the manner in which he went in and out before you. Review the history of those years. It will not be questioned but the town is principally indebted, under God, to his labors and influence for its present harmony and happiness. Take from the prosperity of this society all that God has made him instrumental in effecting, and how much would there be left? But I would not digress from the subject. Your late pastor was what Paul told Timothy a bishop ought to be. He was sober, of good behavior, given to hospitality, apt to teach. He was of good report at home and abroad. He was an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity. He gave attendance to reading, to exhortation, to doctrine. He meditated on these things. He was mighty in the Scriptures. His familiarity with the Bible, it would seem, was almost without a parallel. This often rendered meditation a feast to his soul. And it was this in connection with his piety, that so eminently qualified him for administering consolation to others. In this way he was often employed during the last six or seven years of his life. He had resigned the exercises of the pulpit; although in this respect his work had not entirely ceased, for he supplied the pulpit in the absence of others. On an occasion less than a week before his death, he preached to great acceptance the funeral sermon of one nearly as old as himself.

By his prayers, his counsel and his influence, his usefulness has been continued. He visited from house to house. It was only the day before his illness, that he walked the distance of nearly three miles from home, making by the way his calls of pastoral visitation.

During the period of his active labors, he seems to have been greatly blessed. He witnessed several seasons of the special outpouring of the Holy Spirit. It was only on the third Sabbath of his preaching here, that he said to a member of the church, "I think I see evidence that the Spirit of God is here." Nor was he deceived in his impression,—for as the fruit of the revival, that followed, seventeen were added to the church, a number by no means small, compared with the population and the want of a convenient place of worship. This, it seems, was the first fruits of what God permitted him to experience during the period of his ministry. The years 1797, 1808 and 1827 were greatly distinguished for the display of God's power in the conversion of sinners.

The church was organized, August 31, 1786, with only fourteen members; and it is believed there were no additions to it during the four years, which followed before the arrival of your late pastor. In 1830, or at the time when it was voted to settle a colleague, the church consisted of one hundred and fifty-four members. The whole number admitted by him up to that time was three hundred and fifty-eight. Perhaps one-third of these were by letter from other churches, leaving two hundred and thirty-nine, who were admitted on examination. Such was the fruit of his labors.

His theology, it is admitted, was that of the Bible. This was the book, which he studied, and over which he prayed to the end of life. He was an ardent lover of what are commonly termed the doctrines of grace. These were the theme of his meditation day after day. It was in preaching these that God blessed him—that sinners were converted, saints edified, and the church received its additions from year to year.

The harmony existing between him and his people, it is believed, was never broken. Year after year, there has been friendship and coöperation. To the church at large in the world he has been of eminent service, in the number of young men, whose education he has aided, and who are now employed, either in this or in foreign lands, in preaching the gospel. "But some have fallen asleep." Richards, Parsons and Fisk are now no more on earth.

But why dwell on the fruits of his faithfulness? It was not on his services as a minister of Christ, that his hope of heaven was founded. On the last day of his life, in imitation of an eminent minister of Scotland, he said, "After collecting my good deeds and my bad deeds together, I would run away from them all to Christ. I want the righteousness of Christ." About two hours before his death, I had a season of conversation with him, which was closed with prayer. I said to him, I suppose your confidence in God remains strong.—He replied, "Yes, God has prepared a better place for me, I hope." I said to him, You have no fear.—He replied, "No, all is love." His departure was peaceful. He made not a struggle; he uttered not a groan; but gently ceasing to breathe, he fell asleep in Jesus. It was a quarter before 9 o'clock in the evening of July 17th, being forty-five years and six days from the time of his ordination, and in the 78th year of his age.

Were the ambassadors of Christ present, I would say, Brethren at the altar, a father in the ministry is no longer "at home in the body." An aged soldier in the camp of Jesus is fallen. His years were many; his labors were long; but he has finished his course. A few hours before his departure, he said that he did not regret having devoted his life to the work of the ministry; that he had fought a good fight; that he had not been beating the air. His departure under these circumstances speaks to us. We too are mortal. The period of service here is not forever. The grave is presenting us with motives for action. Shortly the breath of prayer will cease. Besides, souls are perishing. Let us then hold on to the faith. Let us preach the word. Let us labor to warn the wicked, and to feed the children of God. Our Lord and Master is faithful to his promises. "If we suffer, we shall also reign with him." If we bear the cross, we shall wear the crown.

To the immediate relatives of the deceased, his removal must be afflicting; but it is mingled with pleasure. You cannot question the reality of his piety, or the foundation of his hope. "Be ye also ready." In a world of reward he waits your arrival. With the path, in which he walked, you must be familiar. Travel it yourselves, and his hopes will not be disappointed. You will meet him in glory.

Of the members of this church when he was ordained, only one survives;—and his eyes are closed. His head is silvered o'er with age; his form bends beneath the weight of years. Dear Sir, you have our sympathies. But to feel as you feel, we must be placed in your circumstances. The deceased to you was dear. Your intercourse with him was long and pleasant. Could he speak to you now, he would say, Brother, wait with pious resignation the will of God, all the days of your appointed time, till your change come. But he is gone. With your hand upon his forehead cold in death, you have said, "Farewell for time." We trust it will be only for time. Friendship and love between you and him, formed on earth, will be renewed in heaven. In that world there are no tremulous adieus. Hold on then a little longer, and your eyes will be opened. Your faith will be lost in vision.

But I should remind the church generally, that for many years that voice, now extinct in death, was heard in commending you to God, and to the word of his grace. It was his meat and his drink to administer to you the sacraments, and to preach to you the gospel. And the service of his life was one, that he did not regret on a dying bed. It was not to preach himself, but Christ Jesus, his Lord. Have you been quickened by his labors? And are you preparing to meet him in heaven? Oh, be entreated to follow him in the path of the Christian. To him it was the path of peace. He contemplated the end of it with composure. His was a religion, which the storms of this world could not undermine. It accompanied him to the close of his pilgrimage. It laid down with him on the bed of death, and made his pillow soft. Is such your religion? Is your hope anchored in heaven?

**A LIST OF THE GRADUATES,
AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES
IN THE
STATES OF NEW YORK AND NEW JERSEY,
FROM THE FOUNDATION OF EACH TO 1834.
EXHIBITING
A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.**

By John Farmer, Esq.*

Late Cor. Sec'y of the New Hampshire Historical Society.

[Continued from p. 159.]

Dabney	Dauids
1814 N. J. John B.	1822 Ham. Henry S.
Daggett	Davidson
1774 N. J. — <i>Naphtali</i> , D. D., Yale, Mr., 1748, and at Harv. 1771, Prof. and Pres. Yale	1826 Ham. Hamilton
Dake	Davie
1833 Un. Warren	1776 N. J. *William R., Mr., Gov. N. C.
Dakin	Davies
1821 Ham. Samuel D., Mr.	1753 N. J. — <i>Samuel</i> , Mr., and Uni. Pa., Pres.
Dallas	1769 N. J. John R.
1810 N. J. GEORGE M.	1813 Col. Thomas L.
Dana	1824 N. J. —Charles, Mr., Prof. in U. S. Mil. Acad., West Point.
1824 Un. Alexander H.	1825 N. J. James J. W.
1831 Un. John Jay	Davis
Danbridge	1762 N. J. Edmund
1833 N. J. Adam S.	1765 N. J. William, Mr.
Dane	1798 Col. George, Mr.
1833 Un. Gilman	1809 Un. James
Darling	1809 Un. Henry B.
1812 Un. William	1810 Un. Richard
Darrach	1810 Un. — <i>Henry</i> , D. D., and Prof.—Pres. of Mid. and Ham. at Yale, 1796, and Mr. at Wms.
1815 N. J. William, Mr., & M. D. Univ. Pa.	1814 Col. Cornelius
1818 N. J. Samuel F.	1816 N. J. Charles, Mr., M. D.
Darrah	1817 Un. John H.
1825 N. J. Richard E., Mr.	1820 Un. Daniel, Tutor at Frank.
Darrell	1822 Un. Edward, Mr., Tutor
1789 N. J. Edward, Mr.	1827 Ham. — <i>Henry</i> , Mr.—at Wms.
Dauchy	1827 Un. William W.
1824 Un. Charles	1828 Un. R. M.
Davenport	1830 Un. James W.
1749 N. J. — <i>James</i> , Mr., Yale 1732	1831 Ham. Thomas T., Mr.
1762 N. J. Ebenezer	1833 Un. William
1769 N. J. John, Mr., and Yale '85, and at Bro. 1805	1834 N. J. Joseph A.
1827 N. J. John Z., Mr.	Dawson
	1822 Col. George W.
	Day
	1818 Un. — <i>Jeremiah</i> , D. D., LL. D., at Mid. 1825, and Harv. '31—at Yale 1795, and Mr., Tutor, Prof. and Pres., Mr. at Wms. 1798
	1830 N. J. Charles R.

* Mr. Farmer commenced the preparation of this List of Graduates, and with the assistance of Mr. Moses Chamberlain, Jr., of Concord, N. H., finished that part of it which was printed in the last number. The subsequent part of it has been prepared wholly by Mr. Chamberlain, under the supervision of the Editors.

Dayton

1776 N. J. **JONATHAN**, LL. D.
 1806 N. J. **Thomas B. C.**, Mr.
 1813 N. J. **Aaron O.**, Mr.
 1817 Col. **Matthias**
 1825 N. J. **William L.**
 1826 N. J. **Ezra F.**
 1831 Un. **Daniel**

Dealtry

1814 N. J. — **William**, D. D.

Dean

1803 Un. **Artemas**
 1810 Un. **James**, Mr., and at Ham. Tutor
 at Union
 1826 Un. **Amos**, Mr.
 1832 Ham. **John**

Deare

1794 Rut. **William P.**, Mr.

Dearing

1834 N. J. **John T. A.**

Deas

1789 N. J. **David**, Mr.

Debow

1772 N. J. **John**

De Cantillon

1803 Un. **Richard**
 1803 Un. **Tobias S.**

Decker

1793 Col. **Cornelius**
 1822 Un. **John**, Mr., Prof. St. John's Col.

De Coursey

1811 N. J. **Edward**

De Graff

1823 Un. **Jesse D.**, Mr.

Dehon

1809 N. J. — **Theodore**, D. D.

Delafield

1802 Col. **John**
 1830 Col. **John**

De Lamater

1814 Rut. — **Jacob J.**, M. D.

Delancey

1808 N. J. **Thomas J.**

Delaplaine.

1833 Col. **John F.**
 1834 Col. **Isaac C.**

Delile

1807 Col. — **Alire R.**, M. D.

De Liesselin

1805 N. J. **Francis A.**

Demarest

1804 Col. **Cornelius T.**, Mr., 1813
 1811 Rut. — **Cornelius**, Mr.
 1824 Un. **William**
 1834 Rut. **John T.**
 1834 Col. **William**

Deming

1821 Ham. **Rufus Romeo**

De Mott

1832 Rut. **Mortimer**

Demott

1833 Rut. **John**

Demund

1823 N. J. **Isaac S.**, Mr.

Deneale

1822 N. J. **William W.**

Denis

1829 Un. — **Hiram**, Mr.

Dennis

1816 N. J. **Littleton J.**
 1834 Col. **William**

Denniston

1811 Un. **Gerrit V.**
 1820 Un. **Robert**, Mr.
 1821 Un. **Goldsmith**, Mr.

D'Olier

1767 Col. **Richard**

Depeyster

1763 Col. **Abraham**, Mr.
 1810 Col. **William**

De Peyster

1800 Col. **John**
 1812 Col. **James F.**
 1815 Col. **Robert G. L.**
 1816 Col. **Frederic**, Mr.
 1833 Col. **Pierre C.**

De Pui

1822 N. J. **James**

De Ridder

1818 Un. **James V. S.**

Dessaussure

1806 N. J. **Henry A.**

Devan

1828 Col. **Thomas T.**

Devens

1767 N. J. **Richard**, Mr., Tutor

Devereux

1776 Col. **James**

Dewey

1820 Un. **Chauncy**

De Wint

1771 Col. **Henry**
 1790 Rut. **Christian**, Mr., 1794
 1806 Col. **John P.**

De Witt

1769 N. J. **Peter**
 1776 Rut. **Simeon**, Mr., 1782
 1808 Un. **Thomas D.**, D. D., at Rut. 1828,
 Mr.
 1809 N. J. **John**, Mr., Union—D. D. Wash,
 Prof Rut.
 1831 Rut. **Clinton**, Mr.

Dexter

1813 Un. **James**, Mr.
 1815 Un. **John B.**, Mr.
 1817 Un. **George**

Dey

1818 Col. **Richard V.**, Mr.
 1831 Rut. **William B.**

Deyau

1833 Rut. **Abraham D.**

Dibble

1793 Col. — **Ebenezer**, D. D., at Yale 1734,
 and Mr.
 1827 Ham. **Sheldon**, Mr.

Dick

1804 N. J. **Archibald B.**, Mr., and M. D.
 Univ. Pa.
 1814 N. J. — **John**, D. D., Glasgow
 1832 Un. — **Thomas**, LL. D., Glasgow

Dickenson

1759 N. J. — **Israel**, Yale 1758
 1825 Un. **Charles**, Mr.
 1830 Un. **Israel**, Mr.

Dickerson
 1789 N. J. —||MAHLON, Mr., Gov. N. J.—Sec. of War
 1804 N. J. Aaron
 1818 Un. Jonathan

Dickey
 1823 N. J. —Ebenezer, D. D.

Dickie
 1830 Col. Hugh T.

Dickinson
 1769 N. J. —John, LL. D.
 1791 N. J. Samuel
 1822 N. J. Philemon
 1826 Un. —Austin, Mr., at Dart.
 1833 Un. John
 1833 Rut. John

Dickson
 1794 N. J. John M., Mr.
 1825 Un. Samuel

Diell
 1816 Ham. John, Mr.

Dill
 1802 N. J. James, Mr.
 1816 N. J. James

Dillon
 1829 Col. Robert J.

Dimmick
 1816 Ham. Luther F., Mr.
 1827 Rut. —Samuel G., M. D.

Dimock
 1833 Un. Henry

Dinsmore
 1822 Un. Andrew, Mr.

Disborough
 1822 N. J. Samuel V.
 1830 Rut. William

Dissosway
 1810 Col. Israel D.
 1819 Col. Gabriel P., Mr.
 1820 Col. Cornelius R.

Ditmars
 1793 N. J. Dow

Doack
 1775 N. J. Samuel, Mr., D. D., elsewhere—
 Pres. Wash. Col. Tenn.

Doane
 1813 Un. Guy W., Mr.
 1818 Un. George W., Mr., Prof. at Wash.,
 Ct., D. D. at Columb. 1833

Dod
 1773 N. J. Thaddeus, Mr.
 1822 N. J. Albert B., Mr., Tutor and Prof.
 1833 N. J. Charles S., Mr.
 1833 N. J. William, Mr., and Prof.

Dodd
 1789 Rut. Bethuel, Mr.
 1794 N. J. —Bethuel, Mr., at Rut. 1789
 1813 N. J. Amzi, Mr.
 1813 N. J. Joseph S., Mr.

Dodge
 1807 Col. Henry S., Mr.
 1807 Un. William J.
 1819 Un. Seabried
 1824 Un. Pearley, Mr.
 1832 Col. Henry S., Mr.

Donaldson
 1789 N. J. Thomas

Donnell
 1820 N. J. John S.
 1821 N. J. James J. S.

Donnelly
 1809 Un. Augustus

Doolittle
 1822 Ham. Giles
 1826 Un. Horace

Doremus
 1832 N. J. Henry J., Mr.

Dorrance
 1823 N. J. John, Mr.

Dorsey
 1812 N. J. Henry H.
 1818 N. J. Charles S. W.
 1824 N. J. Robert R., Mr., M. D., Univ. Pa.

Doty
 1773 Col. Jabez M. B.
 1814 N. J. Jonathan
 1833 Un. Christopher C. V. N.

Dougherty
 1830 Un. Charles
 1834 N. J. Peter

Doughty
 1768 Col. Charles, Mr.
 1770 Col. John
 1772 Col. —Charles, M. B.

Douglass
 1811 Col. George
 1815 N. J. —Jacob M.
 1816 Ham. Francis
 1819 N. J. —David B., Mr., and Yale 1813,
 and Union 1825, Prof. at Mil.
 Acad., West Point

Douw
 1758 N. J. Peter W.
 1809 N. J. Volchert P.

Downer
 1818 N. J. Edwin

Downing
 1812 N. J. Isaac
 1829 Col. Benjamin S.

Downman
 1813 N. J. John B.

Downs
 1819 Ham. Cyrus, Mr.

Drake
 1793 Rut. Henry
 1804 Col. Jeremiah J., Mr.
 1808 N. J. George K., Mr.
 1809 N. J. Jacob B.
 1816 Rut. Joseph R., M. D.
 1823 Un. Thomas M., Prof. Wesly. Univ.
 at Middletown, Ct.
 1824 Col. Benjamin, Mr., M. D.
 1831 N. J. William H., Mr.

Drayton
 1786 N. J. —||William, LL. D.

Dresser
 1828 Un. Horace

Drury
 1788 N. J. Edmund
 1833 Rut. J. Wilson

Duane
 1789 Col. James C.
 1813 Un. Henry
 1813 Un. James
 1819 Un. John B., Mr.

1824 Un. William N., Mr., M. D.

1829 Un. Benjamin M.

1829 Un. Cornelius

Dubois

1827 Col. Henry A.

1828 Col. Cornelius

Dubuisson

1834 N. J. —Charles, Mr., Prof. in Jef. Coll.

Ducachet

1822 N. J. —Henry W., Mr., M. D. New York, D. D.

Duckett

1791 N. J. Allen B., Mr.

1823 N. J. Thomas

Duer

1812 Col. Alexander

1824 Col. William

Duffie

1809 Col. Cornelius R., Mr., 1813

Duffield

1752 N. J. George, Mr., Tut. and D. D. Yale

1773 N. J. John, Tutor

Dugan

1809 Col. Thomas

Duke

1802 Col. —William, Mr.

Dumont

1828 Rut. —Abraham, Mr.

Dunbar

1813 N. J. William, Mr., and M. D. Univ. Pa.

Duncan

1775 N. J. James

1806 N. J. Robert C.

Dundas

1806 N. J. James H.

Dunham

1791 Rut. William, Mr.

1810 Rut. Edward W., Mr.

1827 Un. —Alexander, M. D.

1829 Un. Lewis B.

Dunlap

1773 N. J. James, Tutor, D. D. Jef. Coll. and Pres. of the same

1800 Un. —John, Mr.

1803 Un. Thomas, Mr., M. D.

1814 Un. Peter C., Mr., at Ham., 1814

1816 N. J. —James, Mr.

1816 N. J. —William, Mr., and Tut. Jef. Coll.

Dunlop

1811 N. J. James

1813 N. J. Robert P., Mr.

Dunn

1818 Un. Clarkson

1832 Un. William

1834 N. J. —Clarkson, Mr.

Dunning

1826 Un. Richard

Dupont

1827 Rut. —Charles, M. D.

Dunscomb

1774 Col. Edward

1805 Col. William E.

1827 Col. Edward

Durdin

1807 N. J. Richard H.

Durell

1819 Un. John S. H.

Duryea

1834 Rut. John H.

1834 Rut. —Philip H., D. D.

Duryee

1795 Col. Philip

1812 Col. Richard

1818 Col. Richard

Dusenberry

1805 N. J. Caleb

Dusenbury

1834 Rut. Henry

Dustan

1822 Col. Peter

Dutcher

1823 Un. Salem, Mr.

1825 Un. Charles B.

Duval

1825 N. J. William B.

Dwight

1787 N. J. —Timothy, D. D., and LL. D. Harv. 1800, at Yale Pres. Yale

1816 Col. Maurice W., Mr., 1820

1823 Un. —Maurice, Mr.

1825 Ham. Harrison G. O.

Dwinell

1834 Ham. Jeremiah W.

Dyckman

1810 Col. Jacob, Mr.

1811 Col. Jacobus

Dyer

1820 Un. Palmer, Mr.

Dykers

1819 Col. Peter

Eacker

1793 Col. George I., Mr., 1797

Eager

1809 N. J. Samuel W.

1832 Un. Peter B.

Eakin

1763 N. J. Samuel, Mr.

Earle

1790 Col. Marmaduke

Early

1792 N. J. || * Peter, Mr., Gov. Georgia

1799 N. J. Clement, Mr.

Eastburn

1816 Col. James W., Mr.

1817 Col. Manton, Mr.

1827 Col. Edward B.

Easton

1822 Un. William

1830 Un. John

Eaton

1756 N. J. —Isaac, Mr., and Phil.

1828 Col. —Asa, D. D. at Harv. 1803

1829 Un. George W., Mr., Prof. Ham.

1834 Un. Harvey W.

Eccles

1788 Col. John

Echols

1829 Un. Philip H.

Eckley

1772 N. J. Joseph, D. D.

Eddy

- 1817 Un. *Ansel D., Mr.*
 1821 Un. —*Chauncy, Mr.*
 1831 Un. *Henry T.*
 1834 Un. *Carnot D.*

Edgar

- 1804 Col. *William*
 1820 Un. —*John, D. D., Prof. Belf.*
 1829 Col. *William*
 1831 N. J. *Cornelius H., Mr.*
 1833 N. J. *James A., Mr.*

Edmiston

- 1766 N. J. *Samuel, Mr.*

Edmonds

- 1816 Un. *John W.*

Edmunds

- 1831 Un. *Thomas*

Eason

- 1809 Un. *Henry*
 1829 Un. *Nathaniel*

Edwards

- 1757 N. J. *Timothy, Mr.*
 1765 N. J. *Jonathan, Tutor, D. D., Mr. at Yale, Pres. Union*
 1768 N. J. *Peirpont, Mr.*
 1784 N. J. *Alexander*
 1796 N. J. *John S., Mr.*
 1797 N. J. || *HENRY W., LL. D. Yale, Gov. Ct., Sen. in Cong.*
 1803 N. J. *John D.*
 1806 N. J. *Alexander M.*
 1830 N. J. *James C., Tutor, Mr.*
 1834 Un. *Samuel B.*

Eells

- 1819 Ham. —*James, Mr.,—at Yale*
 1827 Ham. *James H., Mr.*
 1832 Ham. *Samuel*

Egerton

- 1791 Rut. *Luke, Mr.*

Eigenbrodt

- 1831 Col. *William E., Mr., 1835*

Eigenbrot

- 1825 Un. —*Lewis A., LL. D.*

Eisenlord

- 1822 Un. *John, Mr.*

Eldridge

- 1821 Un. *Darwin B.*

Ellett

- 1824 Col. *William H.*

Ellicot

- 1816 N. J. —*Andrew, Mr., Prof. Mil. Acad. West Point*

Elliot

- 1795 Col. *Bernard*
 1806 N. J. *Benjamin*
 1825 N. J. *Gibbes L., Mr., M. D. Univ. Pa.*

Elliott

- 1823 Ham. *James G.*
 1825 Col. —*Stephen, LL. D.*
 1831 N. J. *Jared L., Mr.*

Ellis

- 1802 N. J. *Thomas*
 1823 Un. *Chesselden*
 1827 Rut. —*John F., M. D.*
 1827 Rut. —*Samuel C., M. D.*
 1834 Ham. *Richard*

Ellmaker

- 1801 N. J. *Elias E., Mr.*
 1805 N. J. *Amos S., Mr.*

Ellmore

- 1823 Un. *David W.*

Ellsworth

- 1766 N. J. || *OLIVER, LL. D., Yale '90, Dart. '97, Chief Justice U. States*

- 1822 Un. *Jude, Mr.*

Elmendorf

- 1782 N. J. *Conrad, Mr.*
 1782 N. J. *Peter, Mr.*
 1794 N. J. *Edmund, Mr., Tutor*
 1807 N. J. *James B., Mr.*
 1807 N. J. *William C., Mr.*
 1818 Un. *William H.*
 1834 Rut. *John*

Elmendorff

- 1823 Col. *Edmund B.*

Elmer

- 1810 N. J. *John*
 1824 N. J. —*Lucius Q. C., Mr.*
 1832 N. J. *William, Mr., M. D. Univ. Pa.*

Elmore

- 1816 Ham. *John*

Elting

- 1796 N. J. *William, Mr.*
 1812 Rut. *Cornelius C., Mr.*
 1812 Rut. *Solomon E.*

Ely

- 1804 N. J. *Alfred, Mr., Tutor, D. D. '34*
 1821 Un. *Jonathan, Mr.*
 1831 Col. *Robert, Mr.*

Elzey

- 1775 N. J. *Arnold, Mr.*

Embury

- 1828 Col. *Edmund, Mr., 1833*

Emerson

- 1763 N. J. *Ezekiel*
 1830 Un. *Benjamin F.*

Emery

- 1828 Un. *Josiah*
 1831 Col. *Robert, Mr.*

Emlen

- 1802 N. J. *George*
 1805 N. J. *William F.*

Emmet

- 1810 Col. *Robert*
 1822 Ham. —*Thomas A., LL. D., and Col. '24*

Emott

- 1800 Un. —*James, Mr.*

Empie

- 1807 Un. *Adam, Mr., Prof. in Mil. Acad. West Point, D. D. Pres. William and Mary Coll.*

English

- 1789 N. J. *David, Mr., Tutor*
 1824 N. J. *Charles G., Mr., M. D. Univ. Pa.*
 1831 Un. *James T.*

Ennis

- 1831 Rut. *Jacob, Mr.*

Eppes

- 1788 N. J. *Richard*

Epstein

- 1827 N. J. *Tobias*

Ernst

- 1808 N. J. *William G., Mr.*

Erwin

- 1776 N. J. *Benjamin*
 1833 Un. *John*

- Esty**
1803 N. J. David K., Mr.
- Evans**
1772 N. J. Israel, Mr., and Dart. 1792
1775 N. J. John
1821 N. J. David
1830 Rut. George W.
1830 Un. Robert
1834 Un. Jesse
- Everett**
1794 N. J. Nicholas C., Mr.
- Evertson**
1799 Un. Walter
- Ewing**
1754 N. J. John, Mr., and at Phil., Tutor,
D. D., Edin. and Pres. Univ. Pa.
1794 N. J. William B.
1798 N. J. Charles, Mr., and LL. D. Jef. Col.
1818 N. J. James H., M. D. Univ. Pa.
1821 N. J. —Greville, D. D. Glasgow
1823 N. J. James, Mr.
1824 N. J. Francis A., Mr., M. D. Univ. Pa.
- Eyre**
1793 N. J. Manuel, Mr.
- Exum**
1824 N. J. James L.
- Faesch**
1796 Col. John I.
- Fairchild**
1813 N. J. Ashbel G.
1829 Un. Sidney T.
- Fairlie**
1818 Col. Frederic
- Faitoute**
1776 N. J. George, Mr., Tutor
1827 N. J. William S., Mr.
- Faneuil**
1757 N. J. Peter, Mr.
- Fanning**
1772 Col. —Edmund, Mr., and at Yale and
Harv., LL. D. at Oxford, Yale
and Dart.—at Yale 1757
1821 N. J. John C.
- Fanshaw**
1832 Col. Daniel F. G.
- Farmer**
1792 Rut. —Jasper, Mr.
- Farnsworth**
1825 Un. Marshall L.
- Farrand**
1750 N. J. Daniel, Mr., and Yale '77
1802 N. J. —William P., Mr.
- Farrington**
1825 Un. Thomas
- Farrow**
1806 N. J. John W.
- Faucet**
1763 N. J. —Benjamin, Mr.
- Fay**
1831 Un. Cyrus
- Fayerweather**
1758 Col. —Samuel, Mr., and at Yale 1753, at
Oxf. and Cam.—at Harv. 1743
- Fearing**
1827 Rut. —Joseph W., M. D.
- Fearn**
1827 Rut. —Thomas, M. D.
- Feltus**
1822 Un. —James, D. D.
- Featherstonhaugh**
1834 Un. James D.
- Fendall**
1815 N. J. Philip R., Mr.
- Fenn**
1821 Ham. Frederic A.
- Fenton**
1826 Ham. William M.
- Ferguson**
1795 Col. John
1823 Col. John J., Mr.
1827 Rut. —John T., M. D.
- Ferrand**
1805 N. J. Stephen L.
- Ferrier**
1822 N. J. —William, D. D.
- Ferris**
1811 Col. Charles G., Mr., 1816
1816 Col. Isaac, Mr. and D. D.
1817 Un. John I.
1826 Un. Benjamin G.
1833 Un. —James, D. D.
- Ferry**
1820 Un. William M.
1826 Un. —Adolphus, Mr.
- Field**
1793 N. J. Robert C.
1806 N. J. Jacob T., Mr.
1821 N. J. Richard S.
1830 N. J. De Pui., Mr.
- Fields**
1816 Un. Jeremiah
- Finch**
1832 Un. —Ralph K., Mr.
- Findlay**
1818 N. J. Archibald I.
- Fine**
1805 Col. James L.
1809 Col. John, Mr.
- Fink**
1819 Un. John W.
- Finley**
1749 N. J. —Samuel, Mr., D. D. Glasgow, Pres.
1765 N. J. Samuel
1765 N. J. Joseph
1770 N. J. —Robert, D. D. and Mr. Glasgow
1772 N. J. Ebenezer
1775 N. J. Joseph
1776 N. J. John E., Mr.
1787 N. J. Robert, Mr., Tutor, D. D. 1817,
Pres. Univ. Ga.
1804 N. J. Michael A.
1820 N. J. James C., Mr.
1820 N. J. William P.
1821 N. J. Robert S.
1827 N. J. John E. C.
1828 N. J. Josiah F.
- Finney**
1809 N. J. William
- Fish**
1774 N. J. Peter, Mr.
1827 Col. Hamilton
1831 Col. P. Stuyvesant, Mr.
- Fisher**
1772 N. J. —Daniel, D. D.

1794 Col. John W.
 1796 Col. Phillip
 1817 Col. Isaac, Mr.
 1821 Col. George H.
 1827 Rut. —George, Mr.
 1827 N. J. —Samuel, D. D. at Wms. 1799, Tut.
 1832 N. J. Charles H., Mr.
 1832 Rut. William

Fisk

1825 Ham. —Ezra, D. D. at Wms.
 1826 Ham. Harvey, N. J. '30, Mr.
 1827 Un. Ephraim

Fiske

1821 Col. —Thaddeus, D. D.—at Harvard

Fitch

1803 N. J. Samuel M.
 1823 Un. James D.
 1823 Ham. —Charles, Mr.—at Wms.

Fithian

1772 N. J. Philip V., Mr.

Fitzgerald

1796 N. J. John, Mr.

Fitzhugh

1800 N. J. Arthur R.
 1808 N. J. William H.

Flandreau

1819 Ham. Thomas H.

Fleet

1823 Ham. Samuel

Fleming

1791 Col. Pierre E., Mr., '97
 1795 N. J. Thomas F., Mr.
 1803 Col. Augustus
 1805 Col. James
 1809 Col. Alexander

Flint

1818 Un. —Abel, D. D. at Yale, 1785, Tutor

Flournoy

1833 Un. John

Floy

1827 Col. Michael, Mr., '34

Floyd

1824 Ham. John G., Mr.

Flud

1820 Un. John M.

Fonda

1787 Col. Nicholas
 1803 Un. Alexander G.
 1806 Un. Jesse, Mr.
 1810 Un. Henry V., Mr.
 1815 Un. James D., Mr.
 1819 Un. Christopher, Mr.
 1828 Un. William H.

Foot

1825 Ham. Thomas M., Mr.

Foote

1805 Un. ||Charles A.
 1808 Un. —Augustus R., Mr.
 1811 Un. Samuel A.
 1820 Un. Horace
 1821 Un. Joseph I.
 1827 Un. Luther

Forbes

1794 Col. John
 1827 Col. John Murray, Mr.

Force

1794 N. J. James G., Mr.

Ford

1783 N. J. Timothy, Mr.
 1784 N. J. Gabriel H., Mr.
 1792 N. J. Jacob, Mr.
 1809 Un. Laurence
 1812 N. J. John
 1816 N. J. Marcus
 1818 Ham. Jacob J.
 1824 Un. John W., Mr.
 1828 Un. Elijah
 1828 Un. Edward W., Mr., M. D.

Forman

1784 N. J. Agur T., Mr.
 1786 N. J. William G., Mr.
 1798 Un. Joshua
 1800 Un. Isaac
 1809 Un. Abraham
 1809 N. J. Ezekiel

Foreman

1832 Un. Ferris

Forrest

1815 N. J. David M., Mr.
 1820 Col. —William, Mr.

Forrester

1818 Col. Peter
 1827 Rut. —Peter, Mr., M. D.
 1829 Rut. James C., Mr., M. D.

Forsyth

1796 N. J. Robert M., Tutor
 1799 N. J. ||*JOHN, Mr., Gov. Ga., Senator
 in Cong., Sec. of State

1821 Col. William
 1828 N. J. George C., Mr.
 1829 Rut. John
 1832 N. J. John
 1834 Un. —John, Mr.

Fort

1820 Un. Abraham I.

Foster

1764 N. J. William, Mr.
 1803 Col. —Isaac, M. D.
 1829 Un. Christopher C.
 1833 Ham. Julius

Foulke

1823 Col. John B., Mr.
 1828 Rut. Joseph
 1830 Rut. William

Fowler

1806 Col. Gilbert O.
 1810 Col. Theodosius

Franchot

1831 Un. Lewis

Francis

1808 Col. Henry M., Mr.
 1809 Col. John W., Mr. and M. D.

Fraser

1811 Col. David, Mr., 1815

Frazer

1797 N. J. William C.

Freake

1811 Col. Richard

Freeman

1788 Rut. Alpheus, Mr.
 1790 Col. Jonathan
 1800 Col. —Jonathan, Mr., and at N. J. 1809
 1829 N. J. Ellis B., Mr.
 1833 Un. Samuel

Frelinghuysen

1749 N. J. —Theodore, Mr.

1750 N. J. *James*
 1770 N. J. **FREDERIC**, Mr., Sen. Cong.
 1792 Rut. *John*
 1803 N. J. —*John*, Mr. Rut.
 1804 N. J. **THEODORE**, Mr., and 1833 LL.
 D., Sen. Cong.
 1806 N. J. *Frederic*, Mr.
 1831 Rut. *Theodore*, Mr.
 Freneau
 1771 N. J. *Philip*
 French
 1829 Un. *Jonathan*
 Frey
 1801 Un. *Henry J.*
 Frøeligh
 1774 N. J. —*Solomon*, Mr., and D. D. Prof. at
 Rut.
 1799 Col. *Peter D.*
 1811 Rut. —*Solomon*, D. D.
 1823 Un. *John V.*
 Frothingham
 1812 Un. *John*, Mr.
 1817 Un. *William W.*
 Fuller
 1796 N. J. —*Andrew*, D. D., and Yale
 1810 Un. *William K.*, Mr.
 1815 Un. *Samuel*
 1818 Un. *George K.*
 1822 Un. *Samuel*, Mr.
 1824 Un. *Richard*, Mr., M. D.
 1824 Un. *Elias L.*
 1829 Un. *Charles*
 1829 Un. *Henry*
 1830 Un. *Edward L.*
 1834 Un. *James*
 Fullerton
 1820 Un. *Matthew L.*
 1834 Un. *Joseph T.*
 Funk
 1817 Col. *Seymour P.*, Mr., 1821
 Furman
 1794 N. J. *Moore*
 1794 N. J. *John W.*
 1801 Col. *John*
 1825 Un. *Edward*
 1826 Un. *Charles C.*, Mr.
 Fyler
 1810 N. J. *Jared D.*, Mr.
 Galbraith
 1831 Un. *William*
 Gale
 1791 N. J. *Robert*
 1814 Un. *George W.*, Mr.
 1825 Un. *Leonard D.*
 Gallagher
 1831 Col. *John B.*
 Galloway
 1769 N. J. ||—*Joseph*, LL. D.
 1831 N. J. *Samuel*, Mr., Prof. Lafayette Coll.
 Galpin
 1810 N. J. *Horace*
 Gamble
 1772 N. J. —*Archibald*, Mr., Phil.
 1804 N. J. —*John G.*, Mr.
 Gansevoort
 1808 N. J. *Peter*, Mr.
 1819 Un. *Rensselaer*, Mr.
 1820 Un. *Henry*
 1822 Un. *Ten Eyck*

Gant
 1762 N. J. *Edward*, M. D., Edinburgh
 Gardiner
 1759 N. J. —*David*, Yale, 1759
 1789 N. J. *John L.*, Mr.
 1789 N. J. *David*
 1817 Un. *Daniel*
 Gardner
 1802 Col. *William*
 1822 Un. *Benjamin F.*
 1825 Col. *James A. M.*, Mr.
 1832 Un. *James*
 Garnet
 1803 N. J. *Henry*
 Garr
 1796 Col. *Andrew S.*
 Garretson
 1828 Rut. *John*, Mr.
 1829 Rut. *Garret I.*, Mr.
 Garrish
 1833 Rut. *John P.*
 Garrison
 1810 Col. *James C.*, Mr., 1816
 1825 Un. *Aaron*
 Garritson
 1820 N. J. *John V.*
 1823 Un. *John*
 Garvin
 1818 N. J. *Robert M.*
 Gaston
 1796 N. J. ||*William*, Mr., and LL. D., and at
 Harvard
 1834 Rut. *Joseph*
 Gautier
 1831 Rut. —*Thomas B.*, M. D.
 Geer
 1813 Un. *Alpheus*
 Gelston
 1791 N. J. *Maltby*, Mr.
 1833 Col. *John M.*
 Gener
 1834 Col. —*Don Thomas*, LL. D.
 George
 1762 Col. *William C.*
 Gerard
 1811 Col. *James W.*, Mr., 1816
 Gholson
 1820 N. J. *James H.*, Mr.
 1825 N. J. *William Y.*
 Gibbes
 1784 N. J. *John*
 1813 N. J. *Joseph S.*
 1813 N. J. *Robert M.*
 Gibbons
 1760 N. J. —*Thomas*, Mr., and D. D., Edin.
 1834 Un. *Hiram*
 Gibert
 1821 Col. *William N.*
 1834 Col. *James T.*, Mr.
 Gibson
 1787 N. J. *James*, Mr.
 1793 N. J. *John*, Mr.
 1807 N. J. *Edward R.*
 1819 Un. *Alfred*
 Gifford
 1809 Col. *James N.*

1813 Un. Thomas
 1814 N. J. Archer, Mr.
 Gilbert
 1813 Un. *Eliphalet W.*, Mr., and Pres.
 Newark Coll.
 1831 Un. Charles T.
 Gildersleeve
 1789 Rut. *Cyrus P.*, Mr.
 1792 N. J. —*Cyrus*, Mr.
 1812 N. J. Cyrus
 1825 Un. George P.
 1827 N. J. Ezra S., M. D., Univ. Pa.
 Giles
 1764 Col. Samuel
 1781 N. J. ||*WILLIAM B.*, Mr., Gov. Va.,
 Sen. in Cong.
 1821 Un. George W., Mr.
 Gilford
 1793 Col. Samuel
 1824 Col. James J.
 1828 Col. George
 Gillet
 1827 Un. John A.
 Gilliam
 1822 N. J. Marius
 Gillies
 1770 N. J. —*John*, D. D., Mr., Glas.
 Gillis
 1815 N. J. *Levi I.*, Mr.
 Girault
 1828 N. J. Thomas R., Mr.
 Gisborne
 1814 N. J. —*Thomas*, D. D. and Mr.
 Gitteau
 1830 Un. George
 Givens
 1819 Un. Hiram
 Gleason
 1829 Un. Daniel
 Glen
 1804 Un. John
 Glenworth
 1767 Col. —*George*, Mr., and M. D. Edin.
 Glover
 1817 Un. *Bennet*
 1820 Ham. Samuel, Mr.
 1322 Col. John M.
 Goble
 1819 Ham. Jabez G.
 Godwin
 1834 N. J. Park
 Goelet
 1828 Col. Robert
 Goertner
 1822 Un. *I. Peter*, Mr.
 1831 Un. *Nicholas W.*
 Goetschius
 1773 N. J. —*John M.*, Mr.
 1774 N. J. —*Stephen*
 Gold
 1816 Ham. Theodore S., Mr.
 Goldsborough
 1806 N. J. Nicholas
 Goldsmith
 1815 N. J. *John*, Mr.

Good
 1822 N. J. *Caleb*, Mr.
 Goodhue
 1816 Un. William S., M. D., and at Yale,
 1818
 Goodman
 1765 N. J. Richard
 1820 Un. *Eldad W.*
 Goodrich
 1783 N. J. —*Elizur*, D. D., and Mr. at Yale,
 1752
 1813 Un. Horace
 1823 Un. *Hiram P.*, Prof. Un. Theol. Sem.
 and Vice Pres. Marion Coll.
 1825 Un. *Chauncey E.*, Mr.
 1829 Un. Jesse W.
 1832 Un. Butler
 Goodwin
 1819 Un. Daniel
 1824 Ham —*Justus*, Mr.
 1828 Un. Stephen A.
 Goodyear
 1824 Un. Charles
 Gookin
 1827 Ham. Seymour, Mr.
 Gordon
 1751 N. J. Alexander, Tutor
 1777 N. J. —*William*, D. D., Mr., Harv. '72
 and Yale '73
 1818 Un. Yorick Sterne
 Gosman
 1801 Col. John
 1802 Col. George
 1806 Col. Jonathan
 1807 Col. Robert
 1833 Rut. —*John*, D. D.
 Gould
 1793 Col. Charles D., Mr., '97
 1833 Un. Edward O.
 Gouverneur
 1811 N. J. Isaac
 1811 N. J. Nicholas
 1817 Col. Samuel L.
 1821 Col. Frederic P.
 1823 Col. Adolphus
 Gracie
 1804 N. J. —*William*,—at Columb.
 1815 Col. Archibald
 1818 Col. Robert, Mr.
 Graham
 1752 N. J. —*Chauncey*, Mr., Yale, '47
 1770 Col. Jonathan
 1772 Col. John A., M. B.
 1773 N. J. William, Mr.
 1786 N. J. Edward, Mr.
 1790 Col. George
 1790 Col. John
 1794 Col. Levi
 1798 Col. Charles
 1804 Col. John T. B.
 1811 N. J. Edward E.
 1820 Un. Van Wyck
 1826 N. J. Hamilton C.
 1827 Rut. —*William L.*, M. D.
 1833 Un. —*Samuel S.*, D. D.
 Granger
 1819 Un. Lyman
 Grant
 1765 Col. Richard
 1786 N. J. Thomas, Mr.

1792 Rut. *Ebenezer*, Mr., at N. J., 1796
 1811 N. J. John
 1823 Ham. Abraham P., Mr.
 1824 Un. David
 1827 Un. Oliver D. F.
 1829 Un. Charles, Mr.
 1832 Un. Hary A.
 1833 N. J. Edward J., Mr.

Grantland

1808 N. J. John P., Mr.

Graves

1822 Un. Henry
 1825 Col. Nathaniel M.
 1832 Un. Nelson Z.

Gray

1821 Un. Hiram
 1821 N. J. Andrew C.
 1823 N. J. —*John*, Mr.
 1825 Un. Joseph
 1832 N. J. John A., Mr.
 1834 Ham. Daniel

Green

1749 N. J. —*Jacob*, Mr., Harv. '74
 1760 N. J. *Enoch*, Mr.
 1783 N. J. *Ashbel*, Tutor, Mr., Prof., D. D.
 Phil. and LL. D. Univ. N. Car.
 and Pres.
 1787 N. J. Charles D., Mr.
 1788 N. J. John W., Mr.
 1794 N. J. Richard M., Mr.
 1802 N. J. Enoch A.
 1805 N. J. Robert S., Mr.
 1809 Col. Henry
 1812 Rut. Jacob
 1815 N. J. —*Jacob*, Mr., M. D. Phil., Prof. Jef-
 ferson Coll.
 1816 Ham. George S.
 1818 N. J. —*James* S., Mr.
 1820 N. J. Henry W., Mr.
 1820 N. J. —*Jacob*, Mr.
 1821 Ham. —*George* W., Mr., at Middlebury
 1822 Un. *Henry* K., Mr., Tutor Wash. Coll.
 1823 Un. James W.
 1824 N. J. Charles B., Mr.
 1824 Col. Timothy R., Mr., 1834
 1827 N. J. Thomas H., Mr., M. D. Univ. Pa.
 1831 N. J. Charles G.
 1834 Un. Abijah

Greene

1781 N. J. —*Nathaniel*, Mr., Maj. Gen. in the
 Revolutionary Army

Greenleaf

1810 Col. Joseph

Greenlee

1817 N. J. —*Samuel*, Mr., and M. D. Univ. Pa.

Greenup

1822 N. J. Christopher C.

Greenly

1831 Un. William L.

Gregory

1757 N. J. *Elnathan*
 1800 N. J. William A., Mr.
 1815 Un. *James* H.
 1831 Un. Rufus B.

Grennell

1762 Col. John

Gridley

1816 Ham. Philo

Grier

1772 N. J. *James*, Mr., and Tutor
 1815 Un. David L.

Griffin

1802 N. J. —*Edward* D., Mr., and at Yale
 1790, D. D. at Union 1808, Prof.
 at Theol. Sem. Andover, Pres.
 Williams

1818 Ham. —*Ebenezer*, Mr.
 1823 Col. —*Edmund* D., Mr.
 1826 Un. Samuel S.

Griffith

1811 N. J. John I.
 1814 N. J. William B.

Grigg

1817 Col. John, Mr.

Grimball

1819 N. J. John B.

Grimkie

1789 N. J. —*John* F., LL. D.

Griscom

1824 Un. —*John*, LL. D., Prof. Univ. N. Y.

Griswold

1775 Col. Joseph
 1811 N. J. —*Alexander* V., D. D., and at Harv.
 1812, and at Brown 1811

1820 Un. Elias
 1828 Ham. *Levi*, Mr.

Groesbeck

1830 Un. Stephen, Mr.

Groome

1819 N. J. John C.

Gross

1789 Col. —*John* D., D. D.

Grosvenor

1831 Ham. —*Oliver* P., Mr.

Grout

1826 Un. Solon

Groves

1814 Ham. William

Guffin

1826 Un. Elias

Guild

1832 N. J. Charles B.

Guion

1796 N. J. Isaac L., Mr.
 1826 Col. John M.

Gulick

1825 N. J. *Peter* I.
 1831 N. J. Symmes H.

Gunn

1805 N. J. —*Alexander*, Mr., and Col., D. D.
 at Alleg. Coll.

1805 Col. Alexander, Mr.
 1828 Col. Alexander N.
 1830 Col. Lewis C.
 1832 Rut. Alexander S., Mr.

Guthrie

1826 Ham. Joseph

Habersham

1802 N. J. Robert
 1805 N. J. Richard W., Mr.

Hadden

1831 Un. Alexander

Hadderman

1834 N. J. Charles J., Mr., Prof. in Jefferson
 Coll., Pa.

Hadley

1832 Un. William H.
 1834 Ham. George

- Haff**
1824 Un. *Heman, Mr.*
- Hagaman**
1825 N. J. *Abraham, Mr.*
- Hagerman**
1804 Col. *Henry*
- Hagner**
1830 N. J. *Charles N., Mr.*
- Hague**
1826 Ham. *William, Mr.*
1832 Ham. *John B.*
- Haight**
1811 Un. *William*
1811 Col. *Benjamin, Mr., 1816*
1812 N. J. *Thomas H.*
1818 Ham. *Fletcher M.*
1828 Col. *Benjamin J., Mr.*
1830 Un. *Robert*
- Haines**
1812 N. J. *Job*
1812 N. J. *John S., Mr.*
1813 N. J. *Ezekiel S., Mr.*
1820 N. J. *Daniel, Mr.*
- Hait**
1754 N. J. *Benjamin, Mr.*
- Hale**
1827 Un. *Richard H., M. D.*
- Haley**
1766 N. J. *John, Mr.*
- Hall**
1774 N. J. *James, D. D.*
1811 N. J. — *Robert, D. D. at Harv.*
1811 Col. — *James, D. D.*
1817 N. J. *Robert C.*
1820 Un. *Raynad R.*
1820 Un. *Sidney C.*
1823 N. J. *Robert, Mr.*
1824 Un. *Joseph A., Mr., and at Amh. 1824*
1824 Ham. *Charles*
1829 Rut. *John*
1831 Un. *George M.*
1833 Col. *Charles*
- Hallam**
1817 Un. *James D.*
- Hallenbeck**
1817 Un. *Garrit, Mr.*
- Halliday**
1824 N. J. *David, Mr.*
- Halsey**
1752 N. J. *Jeremiah, Mr., Tutor*
1790 Col. *Fredric*
1812 Un. *Luther, Mr., Prof. at N. J. and in West. Theol. Sem., and D. D. at N. J. 1831, and Prof. Auburn*
1815 Un. *Samuel B.*
1816 Un. *John T., Mr.*
1816 Un. *Abraham A.*
1819 Un. *Job F., Mr.*
1822 Un. *Abraham O.*
1823 Col. *Abraham N., Mr.*
1830 Un. *John C.*
1830 Un. *Richard P.*
- Halstead**
1765 N. J. *Robert, Mr.*
1800 Col. *Samuel*
1810 N. J. *Matthias O., Mr.*
1810 N. J. *Spencer, Mr.*
1812 N. J. *William*
1823 N. J. — *Job S., Mr.*
1824 N. J. *Robert W.*
- Halsted**
1833 N. J. *David J., Mr.*
- Hamersley**
1819 Col. *Andrew*
1826 Col. *John W.*
- Hamill**
1827 Rut. *Hugh, Mr.*
- Hamilton**
1788 Col. — *Alexander, LL. D., and at Dart. '90, N. J. '88, Bro. and Harv. '92 Sec. Treas.*
1800 Col. *Philip*
1804 N. J. *Francis P.*
1804 Col. *Alexander*
1805 Col. *James A.*
1808 N. J. *Samuel R., Mr.*
1809 Col. *John C.*
1811 N. J. — *William S., Mr.*
1814 N. J. *James, Mr., Prof. Nash. Univ.*
1818 N. J. *Joseph A.*
1824 Un. *Alfred W.*
1824 N. J. *Henry K.*
1825 N. J. — *William T., Mr.*
1826 Un. *Comfort*
1827 Un. *Theodore B.*
1830 Un. *Francis*
1830 Rut. *Alfred*
- Hamlin**
1824 Un. *Laurence F.*
- Hammond**
1826 Un. — *Jabez D., Mr.*
1833 Un. *Wells S.*
- Hampton**
1829 Rut. *William*
- Hance**
1830 Rut. *Joseph C.*
- Hancock**
1769 N. J. — *John, Mr. at Harv. '54, and Yale '69 — LL. D. at Harv., Yale, and Bro. — Pres. Cong., and Gov. Massachusetts.*
- Handley**
1807 N. J. *John, Mr.*
1807 N. J. *Nathaniel P., Mr.*
- Handy**
1761 N. J. *Isaac*
1833 Un. *Horace*
1833 Ham. *Edward P.*
- Hanks**
1829 N. J. *Festus, Mr., and Tutor*
- Hanna**
1755 N. J. *John, Mr.*
1759 Col. — *William*
1765 Col. — *William, Mr.*
1777 N. J. *James, Mr.*
1782 N. J. *John, Mr.*
1790 N. J. *William, Mr.*
- Hansen**
1811 Un. *Joseph, Mr., M. D. at N. Y.*
1814 Un. *Nicholas*
- Hapgood**
1830 Un. *George P.*
- Hard**
1822 Un. *Gideon*
- Hardenbergh**
1770 N. J. *Jacob R., Mr., and D. D. Col. — Pres. Rut.*
1789 Col. *James R., D. D.*

1809 Rut. Cornelius L., Mr.
 1811 Rut. Charles, Mr.
 1821 Un. James B., Mr., and at Rut. 1827
 1827 Rut. Lewis, Mr.
 1828 Rut. Theodore, Mr.
 1833 Rut. James R.
 Hardenbrook
 1824 Col. John K., Mr.
 Hardenburgh
 1788 Rut. Jacob R., Mr.
 1803 Un. Thomas
 Hardie
 1787 Col. James, Mr.
 Harding
 1818 Un. Sewall
 Hare
 1826 Un. George E.
 Hargous
 1830 N. J. —Lewis, Mr., Prof.
 Hariot
 1792 N. J. Robert, Mr.
 Harkness
 1818 Un. Lamb G.
 Harper
 1762 Col. —Robert, Mr., and at Glasgow,
 Prof.
 1785 N. J. [ROBERT G., Mr., and LL. D.
 1820, Sen. in Cong.
 1801 N. J. Robert G.
 Harriman
 1830 Un. William
 Harris
 1753 N. J. John
 1753 N. J. Robert, Mr.
 1762 N. J. John
 1770 Col. Richard, Mr.
 1787 N. J. Samuel, Tutor
 1788 N. J. Thomas R., Mr., and M. D. Univ.
 Pa.
 1790 N. J. Israel
 1792 N. J. Charles W.
 1800 Col. Samuel
 1801 N. J. —Nathaniel, Mr., and Phil.
 1811 Col. —William, D. D., and Pres.—A. B.
 at Harv. 1786 and Mr.
 1818 N. J. Thompson S.
 1822 Col. Josiah D., Mr.
 1823 N. J. Charles W.
 1824 N. J. Charles
 1824 Un. Ira, Mr.
 1825 Col. Robert W., Mr.
 1827 N. J. —James C.
 Harison
 1764 Col. Richard, Mr.
 1812 Col. Francis L.
 1804 Col. Richard N.
 1811 Col. William H.
 Harrison
 1795 N. J. Josiah, Mr.
 1797 N. J. Abraham, Mr.
 1805 N. J. Henry P.
 1814 N. J. Elias, Tutor
 1820 N. J. Jephtha, Mr.
 1829 Rut. —John L., Mr., M. D.
 Harsen
 1825 Col. Jacob
 Harsha
 1834 Un. John W.
 Hart
 1763 N. J. Noah

1770 N. J. Joshua, Mr.
 1800 N. J. —Leri, D. D. at Yale 1760, Mr.
 Dart '84.
 1811 Col. William
 1826 Ham. Ichabod A.
 1828 N. J. Theodore M., Mr.
 1828 Col. —William H., Mr.
 1829 Un. Martin
 1830 N. J. John S., Mr., Tutor, and Prof.
 1831 N. J. William B., Mr.
 1833 N. J. Alexander C., Mr.
 Harvey
 1790 N. J. Augustus, Mr.
 1834 Un. Frederic R.
 1834 Col. —Robert J., Mr.
 Harwood
 1791 N. J. Richard, Mr.
 Hasbrouck
 1766 N. J. Joseph
 1767 N. J. James
 1773 N. J. James
 1797 N. J. Lewis
 1799 Un. David
 1809 N. J. Charles D.
 1815 Un. Stephen, M. D. at Med. Col., N. Y.
 1822 Un. William C., Mr.
 Haskell
 1794 Rut. Samuel, Mr.
 Hasler
 1829 Rut. Charles A., Mr.
 Haslet
 1766 N. J. Moses, Mr.
 Hassart
 1814 Rut. Jacob V.
 1814 Rut. Minne V.
 Hassinger
 1816 N. J. David S., Mr.
 Hastings
 1826 Ham. George
 1833 Ham. Seth P.
 Hatch
 1826 Un. Ira
 1827 Ham. Julius W.
 1829 Un. Israel T.
 Hatfield
 1805 Col. Richard
 1823 Un. Henry P.
 Hathaway
 1831 Un. Samuel G.
 Haughton
 1805 N. J. Thomas B., Mr.
 Havemeyer
 1823 Col. William H.
 Hawes
 1821 Col. William P., Mr.
 1827 Col. John H. H.
 Hawks
 1827 Un. Daniel
 1832 Col. Francis L., D. D.
 Hawley
 1809 Un. Gideon, Tutor, Mr.—LL. D. Rut.
 1834
 1833 Un. E. S.
 1833 Un. Nathan
 1834 N. J. Samuel S.
 Hay
 1803 N. J. William, Mr.
 1818 N. J. Philip C., Mr.
 1819 N. J. Jacob
 Hayes
 1823 Un. Harvey

Hays
1795 N. J. Samuel

Hazard
1762 N. J. Ebenezer, Mr.
1764 N. J. Nathaniel, Mr., and Yale, 1770
1823 Un. —Charles, Mr.

Hazellius
1824 Un. —Ernest L., D. D., Prof. Theol. Sem., Gettys., Pa.

Headley
1831 Un. Samuel F.

Heard
1832 Col. James, Mr., 1836

Heaton
1793 Col. Robert, Mr., 1797

Heermans
1827 Rut. Lucius, M. D.

Heiskell
1821 N. J. Robert P. A.

Heister
1794 N. J. John S.
1825 N. J. Joseph M., M. D. Univ. Pa.
1826 N. J. Frederic, Mr.

Helme
1813 N. J. Joseph W.

Helmuth
1787 N. J. —Henry, D. D. Univ. Pa.

Hemphill
1832 Un. William

Hendell
1787 N. J. —William, D. D., Vice Pres. Frank. Coll.
1791 Col. William

Henderson
1761 N. J. Thomas, Mr.
1776 N. J. Joseph W., Mr.
1802 N. J. Richard
1812 N. J. John
1823 Col. William D., Mr.
1829 Un. Abner W., Mr.

Hendree
1828 Col. —William, D. D.

Hendrick
1829 Un. John L.

Henry
1748 N. J. Hugh
1751 N. J. Robert, Mr.
1769 N. J. || *JOHN, Mr. — Gov. Md. — Sen. in Cong.
1776 N. J. Robert
1783 Rut. Michael
1785 N. J. John V., Mr.
1800 Col. John
1809 N. J. Charles W.
1809 N. J. Lewis D.
1813 N. J. John S.
1815 N. J. James V., Mr., Tutor
1815 N. J. Symmes C., Mr.
1817 Ham. Charles S.
1821 N. J. Peter S.
1829 Un. —Joseph, Mr., and at N. J.

Hepburn
1803 N. J. Samuel, Mr.
1832 N. J. James G., Mr., and M. D. Univ. Pa.

Herbert
1808 N. J. Thomas F., Mr.
1824 Un. William M.

Hermance
1828 Un. Garret
1834 Rut. Harrison

Herring
1795 N. J. Elbert
1795 Col. Thomas, Mr.

Heyer
1814 Col. William H.
1815 Col. William S., Mr.
1819 Col. Edward P.
1819 Col. Walter E.
1823 Col. Henry A.

Heyliger
1774 Col. Nicholas

Heyward
1808 N. J. William H.
1808 N. J. Nathaniel
1813 N. J. Joseph W.
1829 Col. James
1830 Col. Nicholas C.
1834 Col. Henry

Hickman
1806 N. J. James

Hickok
1820 Un. Laurens P., Prof. W. R. Coll.
1826 Un. Silas H.
1833 Ham. Stephen C.

Hickox
1819 Ham. Reuben

Hicks
1793 Col. John B., M. D.
1823 Col. John A.

Higbee
1824 N. J. Joseph M.

Higginson
1787 N. J. Nathaniel, Mr.

High
1832 Un. Ephriam S.

Hill
1768 N. J. —Alexander S., Mr., Harv. '64
1807 Col. John H.
1823 Ham. Robert W., Mr.

Hills
1819 Un. Isaac
1831 Un. Nathaniel

Hillyer
1800 N. J. —Asa, Mr., and Yale '86, and D. D. at Alleg. Coll.
1812 N. J. Asa, Mr., M. D. New York

Hilman
1832 Col. Alexander H.

Hilton
1814 Col. Benjamin
1825 Un. Robert J., Mr.
1831 Un. John P.

Hinckley
1834 Ham. John G.

Hinton
1802 N. J. —James, Oxon, Mr. and at Bro. and D. D. at Bro.

Hitchcock
1823 Un. Levi F.

Hoag
1821 Un. Samuel W.

Hoagland
1828 Rut. Christopher C., Mr.

Hobart
1793 N. J. John H., Mr. and N. York, D. D. —Tutor

1824 Col. Dayton, Mr.
1824 Col. William H., Mr.

Hodge

1772 N. J. Andrew, Mr.
1773 N. J. Hugh, Mr.
1774 N. J. Hugh, Mr.
1814 N. J. Hugh L., Mr. and M. D., Prof.
Univ. Pa.

1815 N. J. Charles, Mr., D. D. Rut. '34—
Prof. Theo. Sem. Princeton

Hodgedon

1792 N. J. Benjamin, Mr.

Hodgson

1820 N. J. William L.
1824 N. J. —William B., Mr.

Hoffman

1760 Col. Anthony, Mr.
1809 Col. David M.
1812 Col. Lindley M.
1812 Col. Ogden
1819 N. J. Francis S.
1832 Col. Nicholas W.

Hogan

1811 Col. William

Hoge

1810 N. J. —Moses, D. D., Pres. Hamp. Sid-
ney Coll.

Hogeboom

1817 Un. Cornelius I.

Hogg

1749 N. J. John

Holcombe

1805 N. J. George E., Mr., M. D. Univ. Pa.
1818 N. J. Henry

Holditch

1828 N. J. —Joseph, Mr.

Holgate

1834 Ham. William C.

Holiday

1791 N. J. Henry, Mr.
1822 Un. —Thomas, Mr.
1825 Un. Alexander
1825 Un. Solomon F.

Holland

1761 Col. Henry, Mr.
1818 Un. William, Mr.

Holley

1818 Un. Alfred A.

Hollingshead

1793 N. J. —William, Mr., Phil. D. D.

Hollyday

1829 N. J. Richard C., Mr.
1831 N. J. Thomas R., Mr.,

Holmes

1783 N. J. Obadiah
1807 Col. Philip M.
1811 N. J. Samuel L.
1822 Un. Edwin, Mr.

Holstein

1822 N. J. Samuel

Holt

1816 Un. Daniel

Hone

1812 N. J. Isaac S.
1815 Col. John
1818 Col. Henry
1831 Col. John P.

Hooker

1830 N. J. —Herman, Mr.

Hooper

1818 N. J. —William, Mr.—LL. D. and Prof.
in the Univ. N. Car.

Hoover

1833 N. J. —Charles H., Mr.

Hopkins

1784 N. J. James, Mr.
1798 N. J. Benjamin B., Mr. and Tutor
1809 N. J. John R.
1811 N. J. John
1815 Un. George, Mr.
1825 Ham. Joseph

Hopkinson

1763 N. J. —Francis, Mr., and Phil.
1818 N. J. Joseph, LL. D. and Colum. 1818

Hopper

1883 Rut. John

Hopping

1821 N. J. Ephraim S., Mr. Prof. Frank. Coll.

Hornbeck

1827 Un. John

Hornblower

1823 N. J. —Joseph C., Mr.

Horner

1825 N. J. —William E., Mr., M. D., Prof.
Univ. Pa.

Horton

1754 N. J. Ezra, Mr., Yale, 1772
1770 N. J. Azariah
1816 Un. William, Mr., M. D. at Wms. Coll.
1827 Un. James

Hosack

1789 N. J. David, Mr., M. D., Prof. N. York,
LL. D. at Union, 1818

1792 Col. Alexander
1792 N. J. William, Mr.
1797 Col. Alexander, M. D.
1815 Un. —Simon, D. D.
1823 Col. James
1826 Col. Nathaniel P.

Hotchkin

1821 Un. John, Mr.

Hotchkiss

1772 N. J. —John, Mr., Yale, 1748—Harv. '65
—Dart. '73

1821 Ham. Henry N.
1822 Ham. Henry, Mr.

Houck

1822 Un. James, Mr.

Hough

1827 Ham. —John, Mr.

Houghton

1830 Rut. Aaron

Houston

1753 N. J. John
1760 N. J. Alexander
1768 N. J. William C., Mr., Tutor, Prof.
1795 N. J. Patrick
1826 Un. Joseph

Houstoun

1823 N. J. George

How

1794 N. J. Thomas Y., Mr., and M. D.—
D. D. at Rut. 1812

Howard

1806 N. J. John E., Mr., Sen. in Cong.

1809 N. J. Benjamin C., Mr.
 1812 N. J. Brice W.
 1824 Un. George W.
 1824 Un. James W.
 1834 Un. James P.

How

1830 Un. —Samuel B., D. D., Prof. and Pres.
 at Dickinson

Howell

1766 N. J. David, Mr., and Yale, '72—Mr.
 at Bro. '69, Tut., Prof. at Bro.
 —LL. D. at Bro. '93.

1788 N. J. Nathaniel W., Mr., LL. D. at
 Ham.

1813 N. J. Edward Y.
 1817 Un. Paul
 1818 N. J. Josiah B.
 1821 Un. Orson V.
 1822 Un. Nathaniel W.
 1824 Un. Charles B.
 1826 Un. Alexander H.
 1833 N. J. John G., Mr.
 1834 N. J. Thomas C.

Howes

1832 Un. John

Howland

1824 Un. Freeman P.

Hoyt

1818 N. J. Hinman B., Mr.
 1828 Col. Henry S.
 1830 Un. Henry C.
 1830 Un. Lockwood, Mr.
 1834 Ham. James M.

Hubbard

1762 Col. —Bela, Mr.
 1770 Col. William, Mr.
 1817 Un. Giles H., Mr.
 1823 Un. Hopson M.
 1829 Un. Rudolph B.
 1834 Ham. Bela

Hubbell

1811 Un. Ransom, Mr.
 1814 Un. Walter, Mr.
 1819 Un. Ferdinand W.
 1827 Un. Levi
 1828 N. J. Samuel

Hudson

1800 Un. Robert, Mr.
 1829 Un. John T.

Huff

1817 Rut. Brogun

Huger

1798 N. J. Daniel E., Mr.

Hugg

1786 N. J. William K.

Hughes

1787 N. J. Robert, Mr.
 1797 N. J. Thomas E., Mr.
 1805 N. J. Christopher, Mr.

Huggins

1814 Un. William R.

Hulbert

1829 Un. Burton

Hulin

1826 Un. George H.

Hull

1756 N. J. David
 1824 Ham. Leverett, Mr.
 1828 Un. Amos G., Mr., M. D.

Hume

1790 N. J. —David, LL. D., Prof. Edinburg
 1834 Un. Robert W.

Humphrey

1815 Un. William, Mr.
 1820 Ham. Harvey, Mr. and Tutor
 1821 Un. Correll, Mr.

Hunn

1786 Col. Abraham, Mr.
 1810 Col. Peter F.
 1826 Un. Thomas, Mr., M. D.

Hunt

1759 N. J. James, Mr.
 1773 Col. —Isaac, Mr., Phil.
 1783 N. J. James, Mr.
 1786 N. J. Ralph
 1786 N. J. William P.
 1793 N. J. Nathaniel
 1793 N. J. Robert, Mr.
 1794 N. J. Holloway W., Mr.
 1794 Col. Montgomery
 1800 N. J. Philemon
 1810 N. J. Samuel F., Mr.
 1816 Un. Hiram P., Mr.
 1818 N. J. David P., Mr.
 1818 N. J. Holloway W., Mr.
 1819 N. J. Holloway W., Mr.
 1824 N. J. Robert A., Mr., M. D. Univ. Pa.
 1827 Rut. Christopher, Mr.
 1828 Un. Ward E.

Hunter

1760 N. J. —Andrew, Mr.
 1772 N. J. Andrew, Mr., Prof.
 1772 N. J. —Henry, D. D. and Mr. Edin.
 1787 N. J. —George, D. D.
 1802 N. J. —Andrew S., Mr.
 1809 N. J. Moses T.
 1816 N. J. William P., Mr.
 1817 Un. Moses, Mr.
 1818 N. J. Elias D.
 1824 N. J. Lewis B., Mr., M. D. Univ. Pa.
 1826 Un. John

Huntington

1759 N. J. John, Mr. at Harv. '63
 1780 N. J. —*||†SAMUEL, LL. D., Pres. Cong.,
 Gov. Ct., LL. D. Yale 1779
 1809 Un. David
 1810 Un. Edward
 1815 N. J. —Leverett I F., Mr., and Yale 1811,
 and at Union 1815
 1824 Un. Truman C.
 1833 Un. Ezra A.
 1834 Col. Benjamin S.

Hurd

1828 Un. William F.

Hurlbut

1762 N. J. John
 1823 Ham. John P.
 1828 Ham. Thaddeus B.
 1830 Un. Henry, Mr.

Hurst

1789 Col. William

Husbands

1828 Un. Joseph D., Mr.

Hutchins

1789 N. J. Thomas, Mr.

Hutchinson

1794 N. J. Titus
 1794 N. J. —Aaron, Mr., and at Harv. and
 Dart. '80, Yale '47

1794 N. J. †Aaron, Mr., and at Dart. '90,
Harv. '70
1832 N. J. Aaron A.
Hutson
1765 N. J. Richard, Mr.
1804 N. J. Thomas
Hutton
1817 Un. Abraham B., Mr.
1823 Col. Mancius S.
Huxford
1824 Un. Merchant, Mr.
Huyler
1800 Col. John, Mr.
Hyde
1808 N. J. John H.
1822 Un. Lucius, Mr.
1834 Col. William H.
1834 Un. John J.
Hyndshaw
1820 N. J. James B., Mr.
Hyslop
1769 N. J. —William, Mr.
1813 Col. Robert
Imlay
1773 N. J. William
1786 N. J. James H., Mr., Tut.
Inderwick
1808 Col. James
Ingersol
1804 N. J. Joseph R.
1821 N. J. —Jared, LL. D.
Inglis
1767 Col. —Charles, Oxford, Mr.
1795 Col. James
1811 N. J. —James, D. D.
1821 Col. William
Ingraham
1817 Col. Phoenix
Iredell
1806 N. J. *JAMES, Mr., Gov. N. Carolina,
Senator in Cong.
Ireland
1816 Col. John
1830 Col. George
Ironside
1815 Col. William
Irvine
1819 Un. James, Pres. Univ. Ohio
Irving
1789 N. J. Thomas P.
1794 Col. Peter, M. D.
1798 Col. John T.
1821 Col. Pierre
1824 Col. Pierre P.
1826 Col. Gabriel F.
1829 Col. John T.
1829 Col. —Washington, Mr., and LL. D.
Irwin
1770 N. J. Nathaniel, Mr.
Isherwood
1817 Col. Benjamin, Mr.
Iverson
1820 N. J. Alfred
Ives
1823 Un. Oliver
1831 Un. Henry C.
1831 Col. —Levi S., D. D.
1833 Un. Marcus

Izard
1789 Col. Henry
Jackson
1761 Col. —William, Mr. [N. York
1771 N. J. —William, Mr., and Yale '63, and
1788 Rut. John F., Mr.
1797 N. J. Robert H.
1798 N. J. George W.
1809 Col. Samuel
1812 Rut. —Samuel, M. D.
1814 Col. Allen
1823 N. J. John P., Mr.
1824 N. J. Stephen J., Mr.
1826 Un. Isaac W., Mr., Prof.
1828 Un. William G., Mr.
1829 Un. Joseph H., Mr.
Jacobs
1817 N. J. George W., Mr.
Jacobus
1834 N. J. Melancthon W.
Jaffray
1793 Col. —Andrew, D. D.
Jæger
1832 N. J. —Benedict, Mr., Prof.
James
1781 N. J. Francis
1787 N. J. William D., Mr.
1816 N. J. William
1826 N. J. Thomas D., Mr.
1830 N. J. —John A., D. D.
1830 Un. Henry
1834 Un. John B.
Jameson
1788 N. J. —James, Mr.
Jamieson
1791 N. J. —John, D. D.
Jamison
1753 N. J. David, Mr.
Janeway
1794 Col. Jacob, D. D.
1797 Col. James G., Mr.
Jansen
1803 N. J. Egbert
Janvier
1812 N. J. Levi
Jaques
1805 Col. Robert, Mr.
Jarvis
1818 Un. William
1832 Col. Abraham
Jaudon
1813 N. J. Samuel
1816 N. J. William L.
Jauncey
1761 N. J. William
1763 N. J. James, Mr.
1774 Col. John
Jay
1764 Col. *†† John, Mr., —LL. D. at Harv.
'90, Bro. '94, Chief Justice S. C.,
U. States, Gov. of N. York
1794 Col. Peter A., LL. D.
1810 N. J. —William, D. D.
1827 Col. John C.
Jefferson
1791 N. J. —*THOMAS, LL. D.—William
and Mary '60, LL. D., and at
Harv. '87, at Bro. '87, Gov. of
Virginia, Vice Pres. and Pres.
of United States

Jenkins

1799 N. J. William, Mr.
 1804 Col. —Edward, D. D.
 1815 N. J. Frederic W.
 1816 Ham. —Elisha, Mr.
 1821 N. J. David
 1824 Un. Charles I.
 1829 Un. Charles M.
 1833 Col. John J.

Jennings

1790 Rut. Samuel K., Mr.
 1831 N. J. —Obadiah, D. D.

Jerome

1818 Ham. Hiram K.

Jessup

1830 Un. George G.

Jewett

1827 Ham. —Freeborn G., Mr.

Johnes

1804 N. J. John B., Mr.

Johns

1810 N. J. ||KENSEY, Mr., Sen. in Cong.
 1815 N. J. John, Mr. and D. D. 1834, and
 Columb.
 1823 Un. Henry V. D.

Johnson

1761 Col. —William S., Mr., and at Harv.
 and Yale—at Yale 1744, LL. D.
 at Oxford, Pres. of Columbia
 1772 Col. Ural, M. B.
 1788 Col. —Robert C., A. B. at Yale 1783,
 and Mr. [and Mr.
 1789 Col. —Samuel W., A. B. at Yale 1799,
 1790 N. J. WILLIAM, Mr.—LL. D. 1818, and
 Justice of S. C. of U. States
 1790 N. J. Robert G.
 1792 Col. John
 1793 Col. John I.
 1799 N. J. James C., Mr.
 1801 N. J. John, Mr., Tutor
 1802 N. J. Alexander, Mr. [1819
 1813 Un. Benjamin P., Mr., and Ham. Col.
 1815 N. J. Enos W., Mr.
 1815 Un. Samuel, Mr.
 1815 Rut. —Jonathan, M. D.
 1816 Un. William S., Mr. at Yale 1819
 1818 N. J. Daniel B.
 1819 Ham. —William, LL. D.—at Yale
 1820 N. J. —William, LL. D.
 1820 Ham. James H.
 1820 Col. James
 1820 Col. Samuel R., Mr.
 1821 Ham. William
 1822 Ham. Caleb
 1823 Un. Charles F., Mr.
 1824 Col. George W.
 1825 N. J. Charles W., M. D. Univ. Pa.
 1827 Un. Asa, Mr.
 1827 Un. Baker
 1827 Un. Robert C.
 1830 Un. Ben
 1831 Col. Bradish
 1831 Rut. James S.
 1832 Un. —Alexander B., Mr.
 1833 Un. —James, Mr.
 1834 Col. Samuel E.
 1834 N. J. Littleton T.

Johnston

1758 N. J. John
 1782 N. J. John, Mr.
 1784 N. J. Abel
 1786 N. J. Edward
 1815 N. J. —*Samuel, LL. D., Gov. N. C.

Joline

1775 N. J. John, Mr.
 1824 N. J. William, Mr.

Jones

1766 N. J. Daniel
 1767 N. J. Elias
 1768 Col. —John, M. D., Prof.
 1787 N. J. Cantwell, Mr.
 1791 Col. Care, Mr.
 1793 Rut. —Gardiner, M. D.
 1793 Col. Samuel
 1795 Col. Nicholas
 1796 Col. David S.
 1798 Col. Philip L.
 1798 N. J. Edward H., Mr.
 1799 N. J. Thomas
 1802 Col. James
 1803 Col. Edward R.
 1804 N. J. Noble W.
 1804 N. J. Arnold E.
 1806 N. J. —Gasper, Mr.
 1810 Un. Henry, Mr.
 1810 Un. Samuel W., Mr.
 1815 Col. John Q.
 1816 Un. Augustus S.
 1816 N. J. Robert A.
 1819 Col. Charles
 1819 Col. George
 1820 Un. Robert B.
 1821 N. J. Thomas L.
 1822 Col. Henry P.
 1823 Ham. William
 1824 N. J. Clement F.
 1826 Col. —Samuel, Mr., and at Yale 1790—
 LL. D., Chancellor of N. Y.
 1827 Rut. —Thomas P., M. D.
 1827 Col. Joshua
 1830 Rut. Matthew H., Mr.
 1830 Col. Edward
 1831 Un. Warren G.
 1831 N. J. John P.
 1831 N. J. —Samuel, Mr.
 1831 N. J. —Seaborn, Mr.
 1832 Col. Philip L.
 1832 Un. Charles
 1832 Un. David R. F.
 1832 Rut. William W.
 1833 N. J. Paul T.

Joslin

1821 Un. Benjamin F., Mr., M. D., Prof.

Joy

1771 N. J. —Michael, Harv. 1771, and Mr.

Judah

1814 Col. Henry R.
 1816 Rut. Samuel

Judd

1814 Rut. Gideon N., Mr.

Judson

1821 Un. Samuel W.
 1823 Ham. —Elnathan, Mr. Bro.

Kane

1820 Un. Cornelius V. N., Mr.

Kanouse

1832 Un. John L.

Kaufman

1833 N. J. David S., Mr.

Kean

1807 N. J. Peter P. J., Mr.
 1834 N. J. John

Kearney

1833 Col. Philip

Keene
1795 N. J. Richard R., Mr.

Keese
1798 Col. William
1823 Col. William A., Mr.

Keith
1772 N. J. Robert, Mr.
1775 N. J. Isaac, Mr., and Col. Phil. D. D.
1822 Un. Calvin L.

Kellogg
1766 N. J. Solomon, Mr., and Yale 1770
1822 Ham. Hiram H., Mr.
1823 Ham. Augustus
1823 Ham. —Daniel, Mr.
1827 Un. James K., Mr.
1833 N. J. Edward N., Mr.

Kelly
1808 Un. William
1826 Col. Robert

Kelsey
1760 N. J. Enos, Mr.

Kemble
1803 Col. Gouverneur
1803 Col. Peter
1813 Col. William
1818 Col. Richard F.

Kemeys
1803 Col. Peter

Kemp
1802 Col. —James, D. D.

Kemper
1809 Col. Jackson
1829 Col. Jackson, Mr., D. D.

Kendrick
1831 Ham. Asahel C., Mr., Prof. Bap. Sem.
Ham.

Kennedy
1749 N. J. Thomas
1754 N. J. Samuel, Mr.
1818 N. J. Thomas, Mr.

Kent
1797 Col. —† James, LL. D., and at Harv.
1818, and Dart. 1815, A. B. at
Yale 1781, and Mr., LL. D.,
Prof. in Columbia Coll.—Chan-
cellor of New York

1803 Un. —Moss, Mr.—A. B. at Yale 1752
1820 Un. William, Mr.
1826 N. J. Joseph

Kenyon
1815 Un. Malbon

Ker
1758 N. J. Jacob, Mr., Tutor
1761 N. J. Nathan, Mr.
1785 N. J. Oliver L., Mr.

Kermit
1821 Col. Thomas

Kerr
1797 N. J. Alexander S.

Ketchum
1829 Rut. —Isaac S., Mr.

Kettletas
1755 N. J. —Abraham, Mr., Yale 1752

Key
1823 Ham. Philip B.

Keys
1795 N. J. Eleazer W., Mr.

Kidd
1818 N. J. —James, D. D., Prof. Univ. Aberd.

Kilborn
1824 Ham. Myron, Mr.

Kilbourn
1833 Ham. Charles, Mr.

Kilmer
1826 Un. Thomas

Kimball
1821 Un. Elias H., Mr.
1822 Ham. Peter

Kimberly
1822 Un. Edmund S.

Kimble
1771 Rut. Peter

King
1772 Col. John
1773 N. J. Andrew, Mr.
1786 N. J. Richard H., Mr.
1794 Col. Cyrus A.
1807 V. J. James, Mr.
1818 Un. Charles C., Mr.

1820 Ham. George P.
1821 Col. Elisha S., Mr., 1826
1822 Col. Theodore F.
1827 Un. Preston
1831 Col. Charles R. [1816
1832 N. J. —Jonas, D. D., Prof. Amh., Wms.
1834 Col. William G.

Kinne
1831 Ham. —Abel F., Mr.

Kinsey
1790 N. J. —† James, LL. D., Chief Justice
N. J.

Kip
1815 Col. Leonard W., Mr., 1820, and Rut.
1827
1823 Ham. Samuel K.

Kipp
1810 Col. Charles
1826 Col. Francis M.—Mr. at Rut.

Kirby
1807 Un. John, Mr.

Kirk
1820 N. J. Edward N., Mr.

Kirkland
1765 N. J. Samuel, Yale 1768, Mr., and at
Dart. '73
1816 Ham. Charles P., Mr., Trus.
1818 Ham. William, Mr., Tutor and Prof.
1822 Ham. Orlando L., Mr., Tutor

Kirkpatrick
1757 N. J. William, Mr.
1775 N. J. † Andrew, Mr., and at Rut. 1783—
Chief Justice N. J.

1788 N. J. † William
1804 N. J. Jacob, Mr.
1813 N. J. Walter, Mr.
1814 Rut. John B.
1815 N. J. Littleton, Mr.
1815 N. J. Hugh, Mr.
1815 N. J. —John B.—at Rut. Coll.

Kissam
1769 Col. Samuel, M. D. 1771, M. B.
1776 Col. Peter [burgh
1793 Rut. —Richard S., M. D., and at Edin-
1805 Col. Benjamin, M. D.
1812 Col. Benjamin
1813 Un. Samuel, Mr.

- Kitchell
 1829 N. J. Aaron, Mr.
 Kittera
 1776 N. J. ||John W., Mr.
 Kittletas
 1822 Un. Eugenius
 Knapp
 1824 Un. Thomas L.
 Kneeland
 1769 Col. —*Ebenezer*, Mr., A. B. at Yale '61
 1830 Col. John T.
 Knevils
 1791 Col. Isaac
 1791 Col. John
 Knickerbacker
 1813 Un. Theodricus
 Knowles
 1828 Un. *Charles J.*
 Knowlton
 1832 Un. Lincoln B.
 Knox
 1754 N. J. —*Hugh*, Mr., and at Yale 1768,
 D. D. Glas.
 1771 Col. Thomas
 1826 Un. Andrew E. B.
 1830 Rut. John P., Mr.
 1830 Un. Joseph
 Kollock
 1794 N. J. *Henry*, Tutor and Prof., D. D. at
 Ham. 1806, and at Un. 1806
 1812 N. J. *Sheppard K.*, Mr., Prof. in Univ.
 N. Carolina
 Krebs
 1820 N. J. William G.
 1821 N. J. William G., Mr.
 1824 N. J. Henry H., Mr.
 Kunre
 1797 Col. Henry
 Kuypers
 1791 N. J. *Gerard A.*, Mr., D. D., and at
 Rut. 1810
 1827 Rut. —*Samuel S.*, M. D.
 Kyle
 1830 Un. William S.
 Labagh
 1811 Rut. —*Peter*, Mr.
 1813 Rut. —*Isaac*, Mr.
 1826 Un. —*Isaac P.*, Mr., and Rut. '28
 1827 Col. Abraham B.
 Lacey
 1822 Un. —*William B.*, Mr.
 Lafayette
 1790 N. J. —*Gilbert M.*, LL. D., and at Harv.
 '84, Bro. 1824, and at Penn.—
 Marquis
 Laforge
 1830 Un. John B., Mr.
 Laidlie
 1770 N. J. —*Archibald*, D. D.
 Laight
 1767 Col. William, Mr.
 1793 Col. Edward W.
 1802 Col. Henry
 1825 Col. William E.
 Lamberson
 1828 Un. *Samuel S.*, Mr.
 Lamoine
 1813 Un. Stephen P., Mr.
 Lamson
 1773 Col. Joseph, Mr.
 Land
 1804 N. J. Charles
 Lane
 1776 N. J. Joseph F., Mr.
 1813 Un. James L.
 1816 Un. *Aaron D.*, Mr.
 Lang
 1811 N. J. William W.
 Langdon
 1818 Un. Benjamin F., Mr. at Mid. '22
 Lansing
 1793 Rut. Abraham D.
 1800 Un. ||*Gerrit Y.* [cellor of N. Y.
 1804 Un. —||*John*, LL. D.—Rut. 1811, Chan-
 1806 Un. Cornelius D. R.
 1807 Un. —*Dirck C.*, Mr., D. D., and at
 Wins., Prof. Aub. Sem.
 1808 Un. John Y.
 1809 Un. Richard R., Mr. at Ham. 1815
 1811 Un. James C., Mr.
 1813 Un. William I., Mr.
 1813 Un. Killion V. R., Mr., M. D. at Med.
 Coll. New York
 1815 Un. Christopher Y., Mr., M. D. at
 Med. Coll. N. York
 1817 Un. Robert
 1820 Ham. John V. S., Mr.
 1833 Un. Abraham G.
 1834 Un. Shubael G.
 Lape
 1825 Un. Thomas, Mr.
 La Rue
 1821 N. J. David O., Mr.
 Larzelere
 1804 Col. —*James*, Mr.
 Latham
 1832 Ham. Lorenzo
 Lathrop
 1763 N. J. *John*, Mr., and at Harvard 1768,
 D. D. at Edinburgh
 1817 Ham. *Eleazar*, Mr., Tutor
 1822 Ham. Alvin
 1832 Un. Delos
 1834 Rut. Joseph, Mr.
 Latta
 1831 N. J. William W.
 1832 N. J. —*James F.*, Mr.
 Lauderdale
 1824 Un. Walter E.
 Law
 1797 Col. —*Samuel A.*, Mr.
 1797 N. J. Samuel A., Mr., and at Yale '92
 1800 N. J. —*Samuel*, Mr., and Yale
 1827 Un. Joseph
 1830 Un. E. Augustus
 1834 Un. James

[To be concluded.]

NOTICES OF NEW PUBLICATIONS.

1. *A Discourse on the Life and Character of Nathaniel Bowditch, LL. D., F. R. S., delivered by Alexander Young, March 25, 1838.* pp. 119.

Eulogy on the Life and Character of Nathaniel Bowditch, LL. D., F. R. S., delivered at the request of the Corporation of the City of Salem, May 24, 1838. By Daniel Appleton White. pp. 72.

Eulogy on Nathaniel Bowditch, LL. D., F. R. S., President of the American Academy of Arts and Sciences, delivered before the Academy, May 29, 1838. By John Pickering, Corresponding Secretary of the Academy. pp. 101.

These pamphlets, making a very respectable volume of about 300 pages, may all be read with much interest. Mr. Pickering's Eulogy is almost entirely occupied in giving an account of the scientific labors of Dr. Bowditch. Mr. Young and Judge White dwell on his biography, his early life, and his various labors and duties. The Eulogy of the last named, however, having been composed some weeks subsequently to that of Mr. Young, and with the advantage on the part of its author of a long personal acquaintance with Dr. Bowditch, supplies an additional variety of interesting details and anecdotes. It is mainly from Judge White's performance, that we have compiled the following brief notices. We would copy with great pleasure some of the remarks of Mr. Pickering did our limits permit, and did the nature of our publication authorize us to go into the details of science.

Nathaniel Bowditch was born in Salem, March 26, 1773. His ancestors, who were all inhabitants of Salem, were highly respectable. His father, at the close of the revolutionary war, becoming reduced in his circumstances, resumed his earlier occupation, which was that of a cooper. In this situation, he needed the assistance of his children in supporting the family. Nathaniel was thus early inured to difficulties, and taught the admirable lessons of self-reliance and self-exertion. At about seven years of age, he was admitted into what was considered the best school in the town. He was then very fond of the study of arithmetic. He had the inestimable advantage of an excellent mother, who inspired his mind with the best principles, and who attached all her children strongly to herself. At the age of twelve or thirteen, he entered the ship-chandlery shop of Ropes & Hodges, with whom he passed several years. Upon their relinquishing business, he removed to the similar shop of Mr. S. C. Ward, in which he remained till he became of age, when he performed his first voyage at sea. The moments of leisure which he found during the day were eagerly devoted to reading or study. Sometimes he exercised his philosophical ingenuity in the way of experiments. While with Ropes & Hodges, he made a curious kind of barometer. After quitting the school already mentioned, he had no direct instruction in literature or science, except a few lessons many years afterwards in French pronunciation. An apartment in the upper story of his boarding house was the scene of his summer's labors, while a large kitchen-fire-place afforded him a commodious place of study for his long winter evenings. His early familiarity with the best English authors, accounts for his pure English style, so remarkable in a self-educated man of science, for its perspicuity and beautiful simplicity. But mathematics and natural philosophy were the objects of his most ardent pursuit. He read through the whole of Chamber's Cyclopædia, in two large folio volumes. His want of books was a very serious impediment. There are now in his library twelve folio, and fourteen quarto volumes of MSS. from his own pen, including several volumes of original matter written at a later period. The first of these volumes bears the date of 1787, when he was fourteen years old, and contains a long treatise on algebra, another upon geometry, and a third upon conic sections. While in Ward's employment, he learned the Latin

language for the purpose of reading Newton's *Principia*, which he translated into English. In 1794, he was employed in taking a survey of Salem. On the 11th of Jan. 1795, he sailed on his first voyage. In 1803, he returned from his fifth and last voyage. Four of these voyages were to the Eastern Archipelago, and one was to Spain. He kept a particular journal of every voyage. His literary acquisitions were multiplied and matured. He made himself familiar with the Spanish, Italian and Portuguese languages. But his most important labor was the *American Practical Navigator*, which as a work of practical utility has hardly ever been equalled. It has conducted millions of treasures and of human lives in safety through the ocean. At the close of his sea-faring life, Mr. Bowditch was appointed president of the Essex Fire and Marine Insurance Company, which office he held till his removal to Boston in August, 1823, a period of twenty years. During three summers, he was employed in making a survey of the harbor of Salem and of others in its neighborhood. Being a member of the American Academy of Arts and Sciences, he contributed many able mathematical and philosophical papers to its *Transactions*. The most important mathematical and philosophical works published in Europe, he procured for his own use. Among these was the "*Mécanique Céleste*" of La Place. Of this great work, he early determined to make a complete translation, and to accompany it with a full and clear commentary, supplying the intermediate steps of the author's demonstrations, and elucidating the whole work. He entered upon this undertaking in 1815, and accomplished it in two years. The commentary and notes, accompanying the translation, exceed in extent the original work. The whole is printed in four large quarto volumes, with a beauty of paper and typography corresponding to the intrinsic dignity of the work. The first volume was published in 1829, the second in 1832, the third in 1834, and the last was completed to the *thousandth* page, at the time of the author's death. The *London Quarterly Review*, remarks, that, "it is, with few and trifling exceptions, just what we could have wished to see, an exact and careful translation into very good English, exceedingly well printed, and accompanied with notes appended to each page, which leave no step in the text of moment unsupplied, and hardly any material difficulty either of conception or reasoning unelucidated." By the publication of this great work, his fame throughout the scientific world was fixed on an immovable basis. He sustained the expense of publication entirely himself. On his removal to Boston, Dr. Bowditch became the Actuary of the Massachusetts Hospital and Life Insurance Company, a situation of high responsibility. The duties of this office he continued to discharge with great ability and fidelity, till his death, which took place March 16, 1838. His remains were placed in the family tomb beneath Trinity church in Boston. An appropriate monument is to be raised to his memory at Mount Auburn. We here bring this short sketch to an end with a beautiful closing paragraph from Mr. Pickering's Eulogy. "His strength gradually failed; his physical powers refused their office; but his living intellect still shone bright and unclouded; and like the sun in the firmament, whose radiant orb he had so often watched in mid-ocean, from the splendor of its meridian beams to the softened lustre of its evening decline upon the waters of the fathomless deep, his serene and tranquil spirit gently sunk to repose, in cloudless majesty, upon the bosom of the ocean of eternity."

2. *A Discourse delivered at the opening of the Providence Athenaeum, July 11, 1838. By Francis Wayland, D. D., President of Brown University.* pp. 37.

Reports made to the Providence Athenaeum, at the Third Annual Meeting, Sept. 24, 1838. pp. 24.

Catalogue of the Athenaeum Library, Providence. pp. 120. The three pamphlets printed by Knowles, Vose & Co.

The discourse of Dr. Wayland is one of the most interesting and eloquent which we have seen from his pen. The style is pure and glowing, and the arguments convincing and to the point. The author illustrates with great beauty and cogency the advantage of

the universal diffusion of knowledge among our citizens, and the absolute necessity of a high degree of intelligence, when we consider the nature of our government, our position in respect to the other nations of the earth, and particularly the position of New England in relation to the rest of the United States. The whole address shows how a highly disciplined and cultivated mind can adapt itself to any exigency, can feel an interest in and promote the well-being of the great mass of the members of the community.

The Providence Athenaeum seems to have commenced its course under most encouraging auspices. It has erected a chaste and beautiful edifice for the accommodation of the library and the collections. About 7,000 volumes, selected with the greatest care, and comprising a most valuable portion of the literature of the English language, and to a small extent of the French, etc., have been procured. Among them are the entire Philosophical Transactions of the Royal Society of London, in 53 vols. 4to., Buffon's Natural History in French, 30 vols., 4to., the great French work, The Description of Egypt, and The French Museum. The property of the institution amounts to about \$35,000. The number of proprietors is 375. Library Committee, William G. Goddard, F. A. Farley, Thomas H. Webb; Librarian, Stephen R. Weeden. The whole undertaking shows the most excellent spirit, and furnishes a fine example for all our large towns.

3. *An Historical Discourse, delivered by request before the citizens of New Haven, Ct., April 25, 1838, the 200th Anniversary of the First Settlement of the Town and Colony. By James L. Kingsley. New Haven: B. & W. Noyes. 1838. pp. 115.*

This Discourse is such as might be expected from Professor Kingsley's habits of learned and patient research, and discriminating and sound judgment. It does not possess the glow which is diffused over some kindred addresses which we might mention. It does not abound in rhetorical flowers, nor with impassioned appeals. But it has more substantial qualities. The reported facts with which the professor had to deal are sifted to the bottom, and the truth is stated perspicuously and fearlessly. Even Dr. Trumbull, with all his knowledge and accuracy, is found not to be immaculate. We are glad to see that the professor has given Mr. Samuel Peters his due,—the author who wrote what he called "The General History of Connecticut," but which might have been styled "A General Collection of Falsehoods." "On examining the more prominent statements of Peters," says Mr. Kingsley, "not one has been found, which is not either false, or so deformed by exaggerations and perversions, as to be essentially erroneous. To prove a truth upon the leading portions of his history, would be, it is believed, an impossible task." In reference to the current story respecting the celebrated "Blue Laws," Professor Kingsley remarks as follows. "The application of the 'general rules of righteousness' was often made with excessive rigor, and in a way to harden, rather than to reclaim offenders; but that there were any sumptuary laws, laws regulating dress, or encroaching on the prerogative of fashion, I have never discovered the slightest evidence." In the Appendix, there is an extended note on this interesting point. At the close of his Address, the author briefly sketches the characters of Theophilus Eaton, John Davenport, Gen. David Wooster, Col. Nathan Whiting, Roger Sherman, Eli Whitney and James Hillhouse. In the Appendix is an account of the celebration, containing the noble hymn written for the occasion by William T. Bacon, B. A.

4. *An Address delivered before the Union Literary Society of Miami University, Ohio, at its Thirteenth Annual Celebration, Aug. 8, 1838. By John C. Young, President of Centre College, Danville, Ky. pp. 29.*

The subject of this Address is the following, "Rectitude in national policy, essential to national prosperity." Political rectitude does much to secure to a nation its independent existence. The respect of mankind is an element of national prosperity secured by the

observance of a righteous policy. Political rectitude augments national wealth. It is promotive of national intelligence. The observance of the principles of justice, in their public acts and institutions, promotes private morality and religion among a people. The whole address is conceived in the spirit of stern and Christian morality, and expressed in that fearless and independent manner, which does honor to the head and heart of the author. Such truths as this address embodies, can never be too often reiterated or too deeply felt.

5. *The Choice of a Profession: An Address delivered before the Society of Inquiry in Amherst College, Aug. 21, 1838. By Rev. Albert Barnes. Amherst: J. S. & C. Adams. pp. 29.*

The object of this Address is to discuss the question, "On what principles a profession should be chosen." The author first considers the importance of the inquiry, secondly the dangers of error, and thirdly the principles which should guide a young man in his choice of a profession. The principles which are stated and illustrated are, that the most should be made of life that can possibly be made of it, and that that profession or calling should be selected where life can be best turned to account; that where there is a fitness for either of two or more courses of life, a young man should choose that in which he can do most to benefit his fellow men; that he should select that profession where he can call most auxiliaries to his aid, either those already existing in society, or which he may be able to originate for the accomplishment of his plans; with the conviction that American liberty is to be preserved, that the Christian religion is to be perpetuated, and that the whole world is to be converted to the Christian faith. It will readily be seen that the preceding statements furnish an excellent outline for a subject to be presented to young men at a college. Mr. Barnes has well filled up this outline. The thoughts are weighty and are well expressed and illustrated. We have been struck with the air of candor and earnestness which pervade every part of the address. The multitudes of young men in our land preparing for public life, would do well to weigh the truths which Mr. Barnes has here presented to them, as those of the utmost importance.

6. *Ancient Chronology Harmonised; or the perfect agreement of the true Biblical, Egyptian and Chaldean Chronologies proved. By A. B. Chapin, M. A. New Haven. pp. 16.*

This article was published in the Christian Spectator for December, 1838. It is now published in a separate form. In the Spectator for June, 1837, Mr. Chapin published an article whose object was to rescue the fragments of the Universal History of Egypt by Manetho, from the suspicion and contempt which had been thrown upon them, to restore the true reading of his text, and to show, that when so restored, it harmonizes, to a great degree, with the chronology of the Bible. In the present article, Mr. C. attempts to show, that Manetho himself considered the whole of the first fifteen of the Egyptian dynasties, as set down by him, fabulous, that he has in effect so described it, and that when corrected and restored, his chronology harmonizes, to a still greater extent with the Scriptural chronology, than was intimated in the first article. The whole discussion seems to be characterized by much learning and research.

7. *Appeal to the American Churches, with a Plan for Catholic Union. By S. S. Schmucker, D. D., Professor in the Theological Seminary of the General Synod of the Lutheran Church, Gettysburgh, Pa. pp. 100.*

This Appeal was first published in the eleventh and twelfth volumes of the American Biblical Repository. We read the whole discussion at the time when it came out. We were then struck with its candor, honesty, thorough and learned research, and eminently catholic and disinterested spirit. In further consideration of it, and also by conversation with the excellent author, we cannot but hope that it will receive the serious attention

of all our evangelical churches, and especially of all ministers of the gospel. The author has not so much to fear from disapproval of his plan, as from indifference or inattention to it. The principal features are the following ;—the several Christian denominations shall retain each its own present ecclesiastical organization, government, discipline and mode of worship ; let each of the confederated denominations formally resolve for itself, not to discipline any member or minister, for holding a doctrine believed by any other denomination whose Christian character they acknowledge, provided his deportment be unexceptionable, and he conform to the rules of government, discipline and worship adopted by said denomination ; let a creed be adopted including only the doctrines held in common by all the orthodox Christian denominations, to be termed the apostolic, protestant confession, and let this same creed be used by all denominations as the terms of sacramental, ecclesiastical and ministerial communion ; there should be free sacramental, ecclesiastical and ministerial communion among the confederated churches ; in all matters not relating to the government, discipline and forms of worship of individual churches, but pertaining to the common cause of Christianity, let the principle of coöperation, regardless of sect, be adopted, so far as the nature of the case will admit, and as fast as the views of the parties will allow ; the Bible should, as much as possible, be made the text-book in all religious and theological instruction ; and missionaries going into foreign lands ought to use and profess no other than this common creed, the apostolic, protestant confession, and connect with it whatever form of church government and mode of worship they prefer.

8. *Minutes of the Annual Conference of the Methodist Episcopal Church, for the years 1837-8.* pp. 87.

The total of members of the Methodist Episcopal church in 1838 was 686,549, travelling preachers 8,106, superannuated preachers 216, local preachers 5,792. Of the members 79,236 are colored, and 2,101 Indians. Increase of members since the preceding year 8,106, of travelling preachers 173.

9. *Journal of the Proceedings of the Twenty-first Annual Convention of the Protestant Episcopal Church in Ohio.* 1838. pp. 71.

The bishop of this diocese is the Rt. Rev. C. P. McIlvaine, D. D. The number of churches is 51, of ministers 37, of communicants reported 2,101, of Sabbath school scholars reported 2,756. The pamphlet contains the address of the bishop, reports of committees, the treasurer's report, etc., and represents the concerns of the diocese as in a flourishing state.

10. *A Lecture, Introductory to the Course of Instruction in the Medical Institution of Yale College, Nov. 2, 1838.* By Jonathan Knight, M. D., Professor of the Principles and Practice of Surgery. pp. 27.

This well-written address was delivered upon the author's taking the charge of the department in the medical college vacated by the death of Dr. Hubbard. Dr. Knight was previously professor of anatomy and physiology, to which professorship Dr. Charles Hooker has been recently elected. The first part of the pamphlet is taken up with some facts in the early history of medicine in New Haven. The author then proceeds to describe the founding of the Medical College, and concludes with some biographical notices of Drs. Eneas Munson, Mason Fitch Cogswell, Nathan Smith, and Thomas Hubbard. These notices are copied, somewhat abridged, with the exception of that of Dr. Smith, (a notice of whom was given in the American Quarterly Register in connection with the History of the Medical Society of New Hampshire,) in the History of the Medical Society of Connecticut prepared by Dr. Miner, and inserted in the present number of this work.

11. *The Thirty-ninth Annual Report of the Religious Tract Society, for circulating religious publications in the British dominions and in foreign countries. Instituted 1799.* London: 1838. pp. 140.*

The publications circulated during the year by this Society, amount to fifteen millions nine hundred and thirty-nine thousand five hundred and sixty-seven. The Tracts included in the above amount, with the Cottage and other sermons, are 7,748,454; and the books for the young, 2,911,213. The total circulation of the Society in about eighty languages, including the issues of foreign societies assisted by the institution, amounts to nearly 272,000,000. The total of the society's receipts was £62,054 9s. 2d. Among the publications of the society we notice the memoirs of Drs. Bedell, Payson, Cotton Mather, President Edwards, David Brainerd, John Eliot, Mrs. Graham, Mrs. Judson, H. Newell, and Mrs. Huntington, and some of the works of President Edwards, Dr. Payson, Dr. J. M. Mason, J. Abbott, J. S. C. Abbott, Dr. Bedell, Dr. Dwight, etc.

12. *The Nineteenth Report of the Home Missionary Society, with a List of Contributors.* London. 1838. pp. 127.

The receipts of this Society were, last year, £7,548 0s. 7d. They amounted to £1,000 more than on any preceding year of the society's existence. The society employ about 100 agents, who have 50,000 hearers, 90 Sunday schools, 7,000 children, and 500 gratuitous teachers, to shed their influence on a surrounding population of 600,000 souls.

13. *Minutes of the Eighth Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, May 8th and 11th, 1838.* pp. 48.

The Second Annual Report of the Colonial Missionary Society. 1838. pp. 52.

The principal topics of business before the Congregational Union at the eighth annual meeting were, correspondence with other bodies, hymn book, declaration of faith and order, historical memorials, proposed revision of Watts's Psalms and Hymns, the fourth annual letter, proposal for a prize essay of 100 guineas on lay preaching and agency for the spread of the gospel in connection with Congregational churches around the localities in which they are placed, organization of churches in county and other local associations, statistics of the denomination, colonial mission, defence and advancement of civil rights, and funds. The meetings were conducted with great harmony. Rev. J. A. James of Birmingham was chairman. The Union resembles the General Conference of Maine in the admission of lay delegates. About 150 ministers were present, 50 theological students, and 70 lay gentlemen; also delegates from the English Baptist Union, and from the Congregational Union of Scotland. The Colonial Missionary Society in connection with the Union, has for its object, to promote evangelical religion among British or other European settlers, and their descendants, in the colonies of Great Britain, in accordance with the doctrines and discipline of Independent or Congregational churches. It expended last year £2,574 in Canada, New South Wales, etc.

14. *Third Report of the Glasgow Educational Society's Normal Seminary.* 1837. pp. 36.

The objects of the society are to obtain and diffuse information regarding the popular schools of Great Britain and other countries—their excellencies and defects, to awaken attention to the educational wants of Scotland, to solicit parliamentary inquiry and aid in behalf of the extension and improvement of parochial schools, and in particular to maintain a Normal seminary, for the training of teachers, so that schoolmasters may enjoy

* For a copy of this Report, and a number of other valuable publications, we are indebted to our respected correspondent, the Rev. John Blackburn of Pentonville, London.

a complete and finished education. The buildings of the Normal Seminary, when completed, will cost about £9,000. The four model schools, with seventeen class rooms, and two teachers' houses, are embraced in the two wings. There will be accommodation for the training of one hundred teachers and one thousand children.

15. *Third Annual Report of the London City Mission.* 1838. pp. 40.

This mission is under the charge of several denominations of Christians. The number of missionaries employed is 42. Meetings for public worship during the year, 5,475.

16. *Thirteenth Annual Report of the Board of Managers of the Prison Discipline Society.* Boston, May, 1838. pp. 100.

This Report embraces the following subjects; Asylums for poor lunatics, State prisons, county prisons and houses of correction, houses of refuge and farm school, imprisonment for debt, capital punishment, agency in New York city, and asylums for reformed convicts. The Report is crowded with a great variety of important facts. We do not perceive any diminution in the interest with which these annual documents are invested. They furnish a periodical review of the state of humanity, of the progress of civilization, of a great tendency of the age towards the amelioration of wretchedness. Greater need, perhaps, exists in our country than in almost any other, for such institutions as the Prison Discipline Society, from the fact, that we have so many *imperia in imperio*—twenty-six sovereign States, which not unfrequently exercise their sovereign authority in doing wrong, in adopting short-sighted measures of policy on subjects like those described in this Report.

17. *Twenty-ninth Annual Report of the American Board of Commissioners for Foreign Missions,* September, 1838. pp. 151.

It is not necessary to mention the particulars embraced in this document. They have been widely circulated in every part of the country. The Reports of the Board

have great value in addition to their religious and missionary aspects. They contain a large amount of topographical, geographical, and general information respecting the most interesting regions of the globe, communicated by careful observers in the various fields of labor, or diligently digested from authentic sources which exist at home.

18. *My First School Book, to teach me, with the help of my Instructor, to read and spell words, and understand them. By a friend of mine.* Boston: Perkins & Marvin. 1838. pp. 112.

This is evidently a right sort of book for children,—fitted to smooth their passage into our, in some respects, anomalous and uncouth language, where there are a thousand stumbling blocks in the way of the little speller and reader.

19. *The American Mechanic.* By Chas. Quill. Philadelphia: H. Perkins. 1838. pp. 285.

This book is written with great spirit and liveliness. It is full of entertaining anecdotes and biographical incidents, while the spirit of virtue, and of high, yet not morose nor gloomy, morality and religion which breathes through it, is excellent. It is one of the best books for the use for which it was intended, which has ever fallen in our way. It combines a great amount of information and sound advice, all conveyed in a very pleasant manner.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS

SAMUEL H. SHEPLEY, Cong. ord. pastor, New Gloucester, Maine, Oct. 31, 1838.

CALVIN E. PARK, Cong. ord. pastor, Waterville, Me. Oct. 31.

TOBIAS H. MILLER, Cong. ord. pastor, Kittery, Me. Nov. 21.

SAMUEL STONE, Cong. inst. pastor, York, Me. Dec. 18.

SAMUEL ORDWAY, Cong. ord. pastor, Parsonsfield, Me. Dec. 5.

JEREMIAH BLAKE, Cong. ord. pastor, Wolfborough, New Hampshire, Nov. 1, 1838.

OZRO FRENCH, Cong. ord. missionary, Brattleboro', Vt. Nov. 7, 1838.

CAREY RUSSELL, Cong. ord. pastor, Hartford, Vt. Nov. 21.

LINUS OWEN, Cong. ord. pastor, Londonderry, Vt. Nov. 21.

BENJAMIN HOLMES, Cong. inst. pastor, Weathersfield, Vt. Dec. 12.

EZRA JONES, Cong. inst. pastor, Dorset, Vt. Dec. 12.

WILLIAM CLAGGETT, Cong. inst. pastor, Ludlow, Vt. Dec.

HENRY SMITH, Cong. inst. pastor, Ware, Massachusetts, Sept. 19, 1838.
SIDNEY HOLMAN, Cong. inst. pastor, Webster, Ma. Oct. 31.
DANIEL BUTLER, Cong. ord. pastor, Dorchester, Ma. Oct. 31.
SHILAS BAILEY, Bap. ord. Evang. Worcester, Ma. Nov. 18.
KINSMAN ATKINSON, Cong. ord. pastor, Millville, Ma. Nov. 21.
ROBERT CARVER, Cong. ord. pastor, Berlin, Ma. Nov. 21.
GEORGE W. WELLS, Unk. inst. pastor, Groton, Ma. Nov. 21.
GEORGE H. BLACK, (colored,) Bap. ord. pastor, Boston, Ma. Nov. 21.
CHARLES S. SHERMAN, Cong. ord. evang. Woburn, Ma. Nov. 30.
LEANDER THOMPSON, Cong. ord. evang. Woburn, Ma. Nov. 30.
JOHN H. BISBEE, Cong. inst. pastor, Worthington, Ma. Dec. 19.
JOHN C. WEBSTER, Cong. inst. pastor, Hephinton, Ma. Dec. 19.

MIRON M. DEAN, Bap. inst. pastor, Providence, Rhode Island, Dec. 19, 1838.

SAMUEL S. DUTTON, Cong. ord. pastor, New Haven, Connecticut, June 27, 1838.
ETIHAN B. CHANE, Cong. ord. pastor, Saybrook, Ct. June 27.
AUSTIN PUTNAM, Cong. inst. pastor, Hamden, (Whitneyville,) Ct. Oct. 31.
HOLLIS READ, Cong. inst. pastor, Derby, Ct. Nov. 21.
DAVID C. PERRY, Cong. inst. pastor, New Fairfield, Ct. Dec. 12.

ALVAN PARMELEE, Pres. inst. pastor, Middlefield, New York, July 12, 1838.
WILLIAM C. BOYCE, Pres. inst. pastor, Westford, N. Y. Sept. 30.
BURTIS C. MEGIE, Pres. ord. evang. Cayuga, N. Y. Oct. 31.
T. R. TOWNSEND, Pres. inst. pastor, Cayuga, N. Y. Oct. 29.
CORNELIUS WYCKOFF, Dutch Ref. inst. pastor, Northumberland, N. Y. Dec. 6.

JOSEPH WILSON, Dutch Ref. inst. pastor, Fairfield, New Jersey, Nov. 21, 1838.
ROBERT R. KELLOGG, Pres. ord. pastor, Dover, N. J. Dec. 6.

WILLIAM WHITE, Epis. ord. priest, Pittsburgh, Pennsylvania, Oct. 7, 1838.
TOBIAS H. MITCHELL, Epis. ord. priest, Pittsburgh, Pa. Oct. 7.
JOHN H. BERNHEIM, Lutheran, ord. pastor, Armstrong Co. Pa. Oct.
JOHN PATTON, Pres. inst. pastor, Philadelphia, Pa. Oct. 28.
DANIEL L. CARROLL, D. D. Pres. inst. pastor, Philadelphia, North Liberties, Pa. Nov. 1.
ALEXANDER T. MCGILL, Pres. inst. pastor, Carlisle, Pa. Nov. 23.
CHARLES WEYL, Lutheran, inst. pastor, York Springs, Pa. Nov. 25.
WILLIAM Y. MILLER, Pres. ord. pastor, Ridgebury, Pa. Nov. 28.
SILAS C. JAMES, Bap. ord. pastor, Chester Co., Pa. Dec. 8.
A. B. CASPER, Ger. Ref. inst. pastor, near Dillsburgh, York Co., Pa., Dec. 12.

JOHN W. McCULLOUGH, Epis. ord. priest, Wilmington, Delaware, Dec. 3, 1838.

ISAAC W. K. HANDY, Pres. inst. pastor, United Churches of Buckingham and Blackwater, District of Columbia, Nov. 23, 1838.

NELSON SALE, Epis. ord. priest, Lynchburgh, Virginia, Oct. 12, 1838.
JOSEPH ROCK, Bap. ord. pastor, Goochland Co., Va. Dec. 6.

DAVID CROOKS, Methodist, ord. pastor, Lexington, North Carolina, Oct. 1838.

W. W. HILL, Pres. ord. pastor, Shelbyville, Kentucky, Oct. 8, 1838.

SPENCER CARR, Bap. ord. pastor, Conneaut, Ohio, Sept. 13, 1838.
JONATHAN BLANCHARD, Pres. inst. pastor, Cincinnati, O. Oct. 31.
HENRY B. ELDRED, Pres. inst. pastor, Kinsman, O. Nov. 8.
JONAS DENTON, Pres. inst. Pastor, Chippewa, O. Nov. 15.
JOSEPH BROWN, Pres. ord. pastor, Marion District, O. Nov. 18.

HENRY W. BEECHER, Pres. inst. pastor, Lawrenceburgh, Indiana, Nov. 9, 1838.
JEREMIAH R. BARNES, Pres. inst. pastor, Evansville, Ia. Nov. 24.

GEORGE DUFFIELD, Pres. inst. pastor, Detroit, Michigan, Dec. 1838.

Whole number in the above list, 61.

SUMMARY.

		STATES.	
Ordinations.....	51	Maine.....	5
Installations.....	30	New Hampshire.....	1
Total.....	61	Vermont.....	6
		Massachusetts.....	12
		Rhode Island.....	1
		Connecticut.....	5
		New York.....	5
		New Jersey.....	2
		Pennsylvania.....	10
		Delaware.....	1
		Dist. Columbia.....	1
		Virginia.....	2
		North Carolina.....	1
		Kentucky.....	1
		Ohio.....	5
		Indiana.....	2
		Michigan.....	1
		Total.....	61
		DATES.	
Pastors.....	52	1838. June.....	2
Evangelists.....	4	July.....	1
Priests.....	4	September.....	3
Missionary.....	1	October.....	15
Total.....	61	November.....	24
		December.....	16
		Total.....	61
		STATES.	
Congregational.....	28		
Presbyterian..	18		
Episcopalian.....	4		
Baptist.....	6		
Unitarian.....	1		
Lutheran.....	2		
German Ref.....	1		
Dutch Ref.....	2		
Methodist.....	1		
Total.....	61		

QUARTERLY LIST
OF
DEATHS OF CLERGYMEN.

JONATHAN C. SOUTHMAYD, at. 45, Cong. Rutland, Vermont, Oct. 1838.

APPLETON MORSE, at. 33, Bap. Fitchburgh, Massachusetts, Oct. 24.
LEVI WHITMAN, at. 91, Cong. Kingston, Ma. Nov. 7.
WILLIAM ANDREWS, at. 23, Unk. Chelmsford, Ma. Nov.

JOSEPH E. CAMP, at. 72, Cong. Litchfield, Connecticut, May 27, 1838.
ELISHA CUSHMAN, at. 59, Bap. Hartford, Ct. Oct. 26.
CHARLES REMINGTON, at. 80, Meth. Hartford, Ct. Nov. 10.
JOSEPH VAILL, at. 37, Cong. Killingworth, Ct. Nov. 21.

MARSHALL I. FARNSWORTH, Cong. Danby, New York, Nov. 27, 1838.

R. HENRY, Pres. Greensburg, Pennsylvania, Nov. 1838.

THOMAS JACKSON, at. 57, Epis. Alexandria, District of Columbia, Nov. 1838.

ANSEL BRIDGEMAN, at. 34, Cong. Hantsberg, Ohio, Sept. 1838.

Whole number in the above list, 12.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	1	Vermont.....	1
30 40.....	2	Massachusetts.....	2
40 50.....	2	Connecticut.....	4
50 60.....	1	New York.....	1
70 80.....	1	Pennsylvania.....	1
80 90.....	1	District of Columbia.....	1
90 100.....	1	Ohio.....	1
Not specified.....	2		—
	—	Total.....	12
Total.....	12		

DENOMINATIONS.		DATES.	
Congregational.....	6		
Presbyterian.....	1		
Episcopalian.....	1	1838. May.....	1
Baptist.....	2	September.....	1
Unitarian.....	1	October.....	3
Methodist.....	1	November.....	7
	—		—
Total.....	12	Total.....	12

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
FEBRUARY, 1839.

THE LAST THURSDAY OF FEBRUARY.

REVIVALS OF RELIGION IN AMHERST COLLEGE.

To the Secretary of the American Education Society.

DEAR SIR,—Having been requested by you to prepare a condensed account of what God hath done for this young Institution, and to forward it for insertion in the forth coming number of your valuable work, I have too hastily, but with as much care as other pressing and paramount claims would allow, drawn up the article, and now submit it to your disposal. Though the materials for a narrative of successive revivals are scanty, compared with what we may hope a century will furnish, this seems to be no reason for withholding from the Christian public, a summary statement of what our ‘eyes have seen and our ears have heard of the salvation of God,’ to call forth ardent thanksgivings for what he ‘hath wrought,’ and excite to more fervent prayers for richer displays of his grace.

H. HUMPHREY.

Amherst College, Jan. 1, 1839.

Amherst College was regularly organized, as a collegiate institution, under the Trustees of Amherst Academy, in the autumn of 1821, (*seventeen years ago*;) but did not receive a charter from the General Court of Massachusetts, till February of 1825. The history of its rise, so far as my present object requires, may be stated in a few words. A considerable number of warm-hearted Christians, had been inquiring with increasing interest for a number of years, whether something more than had been hitherto attempted, could not be done in this part of the Commonwealth, to bring forward pious indigent young men for the ministry, and to aid them in their classical as well as theological education. The first plan which seems to have occurred was, to establish a Theological Professorship, in connection with Amherst Academy: and a subscription was opened to raise the necessary funds. It was never filled up, however, as upon mature reflection, the most enlightened friends and most liberal patrons of theological education became convinced, that the basis was not broad enough. If they did anything, they wanted to bring young men into the pastoral office, well furnished for their high and holy calling; and while they saw that a greater number of indigent young men might be carried through a partial course in the Academy, upon the plan which had been suggested, than could in any way hope to enjoy all the advantages of regular classical and professional instruc-

tion, in the higher seminaries, they saw with equal clearness, that to depress the standard of ministerial qualifications, was not the way to bless the churches at home, or the heathen abroad. 'While they mused the fire burned'—as their views expanded their faith increased; and calling in their *ten thousand dollar* subscription, for an Academic Professorship, they promptly substituted one of *fifty thousand*, to raise a permanent Charity Fund, to aid such young men of hopeful piety and promising talents, as lack the means, in obtaining a thorough classical education.

This large subscription being filled up, beyond the hopes of all, but the most sanguine, those who had watched its progress with trembling solicitude and many prayers, 'thanked God and took courage:' and under the impulse which the success of so important a measure was adapted to impart, they made immediate arrangements for the establishment of a collegiate institution, entirely separate from the Academy in the town of Amherst. It cannot be supposed, that the men who were most forward and active in this important enterprize, ever intended to close the doors of their new Seminary against any class of students of good moral character, who might wish to come in and enjoy its privileges. At the same time, they were chiefly moved to the arduous undertaking, by a desire to increase the number of well educated ministers of the gospel; and they hoped, I have no doubt, that the great body of students would, from generation to generation, devote themselves to the sacred profession. Strange indeed would it have been, if with such hopes and feelings, the pious founders of Amherst College, had not, as soon as it was opened, begun to pray that every young disciple within its walls might 'grow in grace and in the knowledge of the Lord Jesus Christ,' and that those who were yet in their sins, might speedily receive the 'washing of regeneration and renewing of the Holy Ghost.' A large majority in the first classes, were professors of religion when they entered the Institution; and they exerted a great religious influence. But the first year passed away, without any special tokens of the divine presence; and though, to use the language of one who was then an undergraduate, 'much prayer had been offered by a few of the pious students, the first term of the second year was marked with a great degree of thoughtlessness.'

It may be proper to remark here, that the Institution then just struggling into being, was overwhelmed with difficulties. Its first application for a charter had been thrown out of the General Court, by the most decisive and discouraging majorities. It was strenuously maintained, that another college was not wanted in the State; and that neither this nor any other similar prayer could be listened to, without doing great injustice, by the virtual withdrawment of pledges already given. Under these discouraging circumstances, the pious friends of the Seminary were led to look more fervently in prayer to God, that whatever might be the result of its efforts to obtain an act of incorporation, it would please him to consecrate it more entirely to himself, by a revival of religion, and in this way to draw around it the hearts of thousands who had hitherto taken no very lively interest in its success. They believed that their motives were good, and that their pecuniary offerings had been accepted; and they trusted in the Lord of Hosts to sustain their enterprize.

First Revival in 1823.

Their prayers, as there is every reason to believe, were answered. God began to pour out his Spirit, early in February, 1823, and the work of grace did not wholly cease, till the close of the term in April. It ought to be mentioned in this connection, that there were, during that winter, extensive revivals in the immediate vicinity; and that many of the pious students, having spent the vacation in the midst of them, returned to College greatly refreshed and animated. I cannot learn, that beyond these favorable circumstances, this glorious 'time of refreshing from the presence of the Lord,' was preceded by any tokens or efforts worthy of particular notice. At one period, and I believe near the commencement of this merciful shower, 'the heavens poured down righteousness,' and it seemed as if every sinner would be converted. President Moore

manifested all that lively interest in the advancement of the work, which might have been expected from his evangelical sentiments, and well known religious character; and the more prominent professors of religion in the several classes, were exceedingly active in visiting the rooms of their fellow students, exhorting the impenitent and holding social meetings for prayer and religious conference. Among these may be mentioned S. Maxwell, S. Boroughs, and E. Paine, who have been called early to their eternal reward.

As there was then no church, and no preaching on the Sabbath in college, the students attended worship in the village, and enjoyed the ministry of the *Rev. Daniel A. Clark*, which was well adapted to show them their guilt and danger; and which seems to have been very much blessed in the conviction and conversion of sinners. Had the 'trumpet at that critical juncture, given an uncertain sound;' had any human voice cried, 'Peace, peace,' in contradiction to the voice of God, which declares, that 'there is no peace to the wicked,' how many might have lingered and perished on the plain, who it is hoped, 'fled for refuge to lay hold on the hope set before them in the gospel.'

The number of students then in the Institution was *ninety*, of whom *fifty* or more were professors, when the revival began, and more than two-thirds of the remaining *thirty*, it was thought, gave evidence of being 'brought out of darkness into marvellous light.' What, if any, were the peculiar characteristics of this great work, (for great it certainly was, considering the number to be converted,) I have not been able to learn. The immediate results were most happy, and were much increased and prolonged, by the lamented death of *Dr. Moore*, which took place early in the summer of the same year.

In October I came to Amherst, and have been intimately acquainted with the religious history of the College, from that time to the present. As I found the great body of the students the professed followers of Christ, and as the influence of the senior class, on the Lord's side, and as a matter of course, on the side of good order, was very great, the government of the Institution was an easy task, as will always be the case where nearly all the members of any community are 'a law unto themselves.' But as new classes entered, and our numbers annually increased, the decided preponderance of which I have just spoken was gradually lessened, and in three years, we found that unless the Lord should appear for us, we were in danger of soon having a majority within our walls who 'knew not God, nor obeyed our Lord Jesus Christ.' In this state of things, and with these alarming prospects before them, the faculty and pious students felt, that they had not been faithful; and that something more must be done, than had lately been attempted, although frequent social meetings had never been discontinued. It now seemed to many, at least, that it was 'high time to awake out of sleep,' and the brethren began to speak oftener one to another. Special meetings of church members were held; a spirit of prayer seemed to increase; Christians began to ask, What can we do; and it was evident to the most unobserving eye, that there was an increasing religious interest springing up among them. But then it was, when some certainly felt a great deal, and nearly all the professors in college were expecting a revival, that satan took the alarm, (I say this, because I am a firm believer in his malignant hostility to all genuine revivals,) satan took the alarm, and arrayed as many as he could in opposition to the onward movements of the church. Among these were a few individuals of skeptical *speculations*, if nothing worse; and as they were persons of plausible address and considerable talents, they unhappily succeeded in drawing others over to their party, who but for this malign influence, might probably have been accessible to their religious classmates. The stern and fixed purpose of the leaders seemed to be, not only to case themselves in adamant, but to fence out the 'Spirit of God from the whole impenitent circle of their retainers. The struggle was a hard one, but alas, in the end they triumphed. I shall not be understood by this remark to mean, that 'any thing is too hard for the Lord,'—or that he could not have disarmed and annihilated his enemies in a moment, if he had chosen to do it; but that they were very determined and persevering in their opposition to our efforts, and that to rebuke and humble us for our want of faith and reliance upon his arm, he suffered

them to prevail. A single soul was all the 'fruit,' so far as we could see any reason to hope, that was 'gathered' during that season, 'unto life eternal.'

And yet I am far from thinking, that the real children of God amongst us, 'labored in vain and spent their strength for naught and in vain.' Their prayers were not lost, though their faith was tried. 'God will certainly avenge, or appear for his own elect, though he bear long with them.' He knows how to bring them into straits, that they may feel their own nothingness, and be prepared to acknowledge his out-stretched hand in their enlargement. This is only one, of several instances, in which I have afterwards seen evidence, more or less striking, that God was preparing his people for a blessing under great present discouragements.

Second Revival in 1827.

Before I proceed to give an account of this revival, it seems proper, that I should go back a little, and glance at some of the measures which preceded it, and gradually prepared the way for it. The following is the first entry in our church records.

"It having appeared to many of the pious friends of Amherst College, that the existence of a church in that seminary, would tend in a high degree to promote the great object which its founders and benefactors had chiefly in view, viz. to advance the kingdom of Christ, the Redeemer, by training many pious youth for the gospel ministry—several of the students also having expressed their desire to be formed into a church, specially connected with the College, and the officers of the Faculty having signified their approbation of such a measure—the subject of founding a church was laid before the Trustees, at their special meeting in 1825 by the President.

"Whereupon the Trustees passed the following resolution, viz. That Rev. Heman Humphrey, D. D., Rev. Joshua Crosby and Rev. James Taylor be a Committee, to consider the expediency of establishing a College Church in this institution, and to proceed to form one, should they deem it expedient.

"The above named Committee met at Amherst, on the 7th of March, 1826, and after deliberation on the subject referred to their wisdom and discretion, resolved themselves into an Ecclesiastical Council, and voted to proceed to form a church in Amherst College, on the principles of the Congregational platform, of such persons desiring it, as should upon examination, be judged by them entitled to the privileges of church-membership, and should be able heartily to assent to the following Articles of Faith and Covenant.

"We believe—That there is but one living and true God, and that the Scriptures of the Old and New Testaments, were written under his infallible guidance, and constitute the only perfect rule of faith and practice.

"That the one God, exists in three persons, Father, Son and Holy Ghost, 'the same in substance, equal in power and glory.'

"That God created all things for his own pleasure and honor, and directs all events, according to his own benevolent, eternal and immutable purpose.

"That the first man was formed upright and holy; but by disobedience, involved both himself and his whole posterity, in the entire loss of the divine image, and the divine favor.

"That the atonement by Jesus Christ, who was the Son manifest in the flesh, has opened the way for the restoration and salvation of all men, on the condition of repentance towards God and faith in the Lord Jesus Christ.

"That—genuine repentance and sincere faith, and all right affections, proceed from the Holy Ghost, who through the revealed word, and according to the gracious pleasure of God, renews the heart, in righteousness and true holiness.

"That all who thus repent and believe, being justified by faith, will be saved only on account of Christ the Mediator and Redeemer, and will continue in holiness, and enjoy the blessedness of heaven forever.

"While all who die without repentance, will at the day of judgment, be condemned for their own sins, and will remain in impenitence and justly suffer everlasting punishment."

Covenant.

"We enter into solemn covenant with Jehovah and with this church.

"To God our Creator, Redeemer and Sanctifier, we sacredly devote ourselves and ours, without reserve and forever. And we solemnly engage, as partakers of the same hope and joy, to maintain the discipline and observe the ordinances of Christ, promising to seek always the peace and purity of this church, that all its members may in holy love and harmony, enjoy the fellowship of the Lord Jesus, watching, reproofing and comforting each other, for mutual edification and looking for that blessed hope, the glorious appearing of 'the great God, even our Saviour Jesus Christ,' who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"

Then follow the names of the persons, *thirty-one* in number, who came forward, and 'having presented their letters, were examined by the Council and publicly assented to the preceding Articles and Covenant, were solemnly constituted, *the church of Christ in Amherst College.*'

In the course of the year, twelve or fifteen persons more, were received by letter; but the church continued to commune, by invitation, with the church under the pastoral care of the Rev. D. A. Clark, as before. There was, however, during this period, a growing conviction, in the minds of the members, that it would be for the religious interest of the church and of the college, to have a regular pastor and separate worship, as soon as circumstances would permit. Under this impression, a committee of the church was appointed, on the 9th of November, to address a letter to the Trustees on the subject of electing a pastor. Their reply was, that the Board highly approved of the measure; and accordingly, the President of the College was elected; and on the 28th of February, 1827, the day on which the College chapel was dedicated, the installation took place, in the presence of a large and deeply interested audience. From that time to the present, we have regularly worshipped by ourselves, in term time. The pulpit has been supplied half the year, on alternate Sabbaths, by the pastor, and the other half, by the clerical professors.

Before the dedication and installation just alluded to, there were some tokens of an increasing spirit of prayer in the church, and the feeling of responsibility was evidently deepened by the solemnities of that occasion. Nor was it long before the same determined spirit of hostility broke out, which had been so active and triumphant the preceding year. There were a few, who seemed to have made up their minds, that there should be no revival, while they remained in College; and they had no doubt of being able to keep it out. Poor infatuated young men! Suppose they had succeeded—it would have been like the triumphing of a ship's crew, in beating off the only life-boat that could possibly reach them, among the foaming breakers. But though the more hardened of them scoffed, and held their mock-meetings and every where carried their heads high, God did not permit them to prevail. 'The time, yea the set time to favor Zion had come.'

The first discourses, preached in our new chapel, were listened to with uncommon interest. It was evident, we thought, for two or three Sabbaths, that the Spirit of God was hovering over the place. As the term advanced, however, there was, for three or four weeks, no apparent increase of solemnity, although a few, I believe, went up 'seven times in a day' to look for more decisive harbingers of a spiritual shower. As no cloud was yet distinctly seen, their faith was put to a severe test. The spring vacation was rapidly approaching, and many began to think it too late to hope for a revival. At this crisis, there was, what I know not how I can better designate, than by calling it a *general alarm* among the pious members of College. They were distressed. They could not bear to separate again, till had they had seen 'the salvation of God'—but what could they do? All felt, that whatever was done must be done quickly. Special meetings of the church were called. The unbelief of the wavering was kindly, but solemnly, rebuked. "You think that there is not time enough left for a revival, and are almost ready to say, 'If the Lord should make

windows in heaven might this thing be.' But is his hand shortened that it cannot save? How much time does he *need*, to awaken and convert a sinner, or any number of sinners, however stupid? How long did it take the Holy Spirit to convert Saul of Tarsus, and the jailor, and Lydia, and the *three thousand*?" Appeals like this, accompanied with exhortations to more fervent prayer and deeper self-examination, seemed to be blessed. Christians began to call upon God, as they had not done before. Backsliders opened their eyes and trembled. There were great and distressing searchings of heart. Many gave up hopes which they had cherished for years; and it was impossible for us any longer to doubt, that a revival was actually begun in the church. This was about the middle of April, and only three weeks before the end of the term.

In the mean time, there began to be 'a noise and shaking among the dry bones.' The first decisive indications of it were developed at an evening lecture, which was unexpectedly crowded, and at which a discourse was delivered from these words of our Saviour, 'Notwithstanding, be ye sure of this, the kingdom of God is brought nigh unto you.' An unwonted solemnity soon came over many a thoughtless countenance. Sinners were alarmed—the anxious inquiry was heard, 'What must I do to be saved?' and some began to rejoice in hope. By the 20th of April, five or six of the Freshman class had 'a new song put into their mouths.' But although many were greatly distressed, something seemed for a short time, to impede the chariot of salvation. 'What is it, what is it!' was the general and anxious inquiry in the church. A day of fasting and prayer was appointed, and we can never doubt, that it was a day of God's power. From that time, the work advanced with surprising rapidity. Of the *thirty* who indulged the hope that they were born of God, *twenty*, at least, dated that great change from a single week. 'It was the Lord's doing and marvellous in our eyes.'

The whole number of students then in college, was one hundred and seventy. The work continued till the term closed, when there were about *thirty* in all, who went home to their friends without God and without hope—many of whom, however, had been deeply affected, and very few indeed, if any, had remained unmoved. We felt that this gracious visitation of the Holy Spirit, demanded our public and most grateful acknowledgements before we separated. A religious meeting was accordingly appointed, as the parting exercise, and a very impressive and appropriate discourse was delivered in the chapel, by Dr. Woodbridge, then of Hadley.

But several things have been passed over in this rapid sketch, which ought, perhaps, to detain us a few moments, before I proceed to notice the next revival. Those who pray most fervently for the out-pouring of the Spirit upon our public seminaries, and who wish to learn all they can about the means and instrumentality by which God carries on his work, in these important institutions, may ask, 'How often did you preach, and what other meetings did you hold? What was the general *strain* of your preaching—what measures, new or old, did you adopt—how did you address inquirers—what was the general type of their convictions—what advice was given to the church—what apparent agency had she in forwarding the work, &c. &c.'

I will answer as briefly as I can. As indications of the special presence of God became clearer and clearer, we gradually increased our weekly meetings, till we had preaching, (besides the regular ministrations of the Sabbath,) on Sabbath evening, then on Tuesday evening, and again on Friday evening—an inquiry meeting on Monday evening, and a church prayer meeting on the same evening, besides some others, which were occasionally called, as the state of things seemed to require. The preaching was from such texts as these—'It is a fearful thing to fall into the hands of the living God.' 'Who hath warned you to flee from the wrath to come.' 'The carnal mind is *enmity* against God.' 'The Son of man is come to seek and to save that which was *lost*.' 'I was alive without the law once, but when the commandment came, sin revived and I died.' 'If the Lord do not help thee, whence shall I help thee?' 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' 'No man *can* come to me, except the Father which hath sent me draw him.' 'Ye *will* not come to me that ye might have life.'

‘O Israel, thou hast destroyed thyself, but in me is thine help found.’ ‘Turn ye, turn ye, why will ye die?’ ‘God now commandeth all men, every where, to repent.’ ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ ‘How shall we escape, if we neglect so great salvation?’ ‘Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel?’

Many of these texts led us to bring out what are commonly called the *hard* doctrines, as clearly as we could—so pointedly, indeed, that some good young men thought we should utterly discourage awakened sinners, and even drive them to despair; and individuals have since told us, that it seemed to them at the time, as if such preaching must stop the revival. But to their astonishment it still went on, with increasing power; and the very discourses which they thought would drive away the impenitent from all our meetings, were evidently the most ‘mighty through God, to the pulling down of strong holds.’ How to reconcile the absolute dependance of the sinner upon the sovereign mercy of God, with the most absolute blameworthiness, there were some even in the church, who could not see; and of course they did not like to hear us say in the morning, ‘Come, for all things are ready,’ and in the afternoon, ‘No man can come to me, except the Father which hath sent me draw him.’ But being perfectly sure that we were on Bible ground, we were equally certain that God would vindicate his own truth; and besides this, we could not perceive how the unconquerable enmity of the sinner’s heart to God, (unconquerable I mean by any finite power,) could weaken his obligations to submit, or render it inconsistent to exhort him to immediate repentance.

In regard to *measures*, we knew of none, aside from the solemn and faithful presentation of divine truth to the understanding, heart and conscience, which could be depended on. Believing as we did, that what was wanted was deep conviction of sin, godly sorrow for it, and a full reliance upon the Lord Jesus Christ for pardon, no efforts were made to excite the animal feelings, either in our public discourses, or more private exhortations. We did not feel authorized to call upon sinners to rise and come forward and commit themselves, or to resolve that they would repent at some future time; but considered it our duty to exhort them to the *very thing* which the Bible requires—not to *resolve* to repent, but to *repent*—not to *promise* to serve the Lord but to *choose* his service.

Perhaps next to the preaching of the word, our weekly meetings for inquiry were more blessed than any other means, although personal conversation, in visiting from room to room, by the Faculty and pious students, was of great use. I can never forget, and I am sure I can never describe, the emotions which I felt, when, in the height of this revival, I went into one of the College rooms, and took my seat, and looked round upon twenty or thirty young men, from all the classes, who had come to ask, what they must do to be saved. ‘Where am I?’ ‘Who are these that fly as a cloud and as doves to their windows?’ Is it a reality, or do my eyes deceive me? Are we all here, or is it a vision? Have such and such individuals come to pray and to inquire, or to scoff? What persuasion could have brought them here to ask the way to Zion, one week ago? Would they themselves have believed such a change in their views and feelings possible? And yet, I cannot discredit my senses, and much less forget, that ‘with God all things are possible.’

Blessed be God, it *was* a reality. It was not a miracle; and yet it was as striking an evidence of the transforming power of God over the minds of men, as it was of his power over death and the grave, when he raised Lazarus—for many had begun to rejoice in hope, who but just now were ‘dead in trespasses and sins.’

As to the *type*, or *character* of this revival, it was much more like a mighty rushing wind, than any thing to which I can compare it. The convictions of most, who were made ‘willing in the day of God’s power’ were short, but extremely pungent. They saw themselves lost and justly liable to everlasting punishment. And the more distressed they were, in view of truth, the more we rejoiced at it. Our object, when they came to us for advice was, not to comfort them, but if possible to deepen their convictions; drive them from every refuge, and bring them to the foot of the cross. There were some cases of the

most intense interest, on which I might dwell, did the time permit and were it expedient; and none more so, than among the class of open opposers, already more than once alluded to, who even after the revival began, 'did so with their enchantments,' as long as they could, and would not yield a single hair, till they were brought into 'awful distress.'

At the beginning of the summer term, the members of the church, and those who had lately been converted, seemed to bring back with them something of that 'unction from the Holy One' with which they had been 'anointed;' and although I believe there was but one new case of hope, the state of the College was most quiet and happy during the rest of the year. I recollect saying in my annual report to the Trustees at commencement, that we had found as little trouble in managing our 170 students, as is ordinarily experienced in governing a large well regulated family. The young converts were immediately formed into a class of catechumens, and after being regularly instructed in the doctrines and duties of religion, for about three months, were received into the church at the close of the term.

Third Revival in 1828.

The following brief entry is copied from our church records.

'During the latter part of the spring term of this year, the church enjoyed a season of revival, highly interesting, although not so rapid or powerful as that in 1827. There seemed to be less of self-scrutiny in the members of the church and professors of religion, and less of importunity in prayer. But the Holy Spirit manifestly descended, and it was supposed that about *fourteen* members of College experienced his regenerating influences.'

I am not aware, that any thing worthy of special notice immediately preceded this time 'of refreshing from the presence of the Lord.' Indeed, the church as a body, was rather taken by surprise, than found wrestling with the angel of the covenant, and expecting the blessing. The general impression seemed to be, that as we had enjoyed so copious a shower the year before, we had no reason to expect another so soon. O, this unaccountable, this inexcusable unbelief! How often does it prevent the 'skies from pouring down righteousness,' and how much more copious might have been the blessing in this case, if we had been prepared to receive it. 'He did not many mighty works there because of their unbelief.' There were, however, some very interesting cases of conversion, and a number were brought in, whose attention had been more or less called up, when twelve months before, 'the kingdom of heaven suffered violence and the violent took it by force;' but they then 'entered not in, because of their unbelief.' They withstood the earthquake, the whirlwind and the fire, but were subdued by the 'still small voice.' Thus it is, that 'the self-same Spirit worketh in every man, severally, as he will.' Of the two hundred and nine students then in college, one hundred and sixty, at least, were, at the close of this revival, the professed disciples of Jesus Christ. The church, unprepared as she was for the blessing, could not help exclaiming, 'What hath God wrought?'—and all the pious friends of the College 'thanked God and took courage.'

Fourth Revival in 1831.

It will be remembered, that the year 1831 was emphatically a 'year of the redeemed,' in almost all parts of the United States, and that many of our public seminaries shared richly in the effusions of the Holy Spirit. From *twelve* to *fifteen* colleges, I believe, were visited about the same time; and from *three* to *four hundred* of their undergraduates were hopefully converted. When about the middle of the spring term, the news of what God was doing in other institutions reached us from various quarters, we were not prepared for the blessing. Some special efforts had been made to rouse the church, and meetings for prayer were frequent; but they were thinly attended. It was painfully evident, that the great body of Christian professors, were 'neither cold nor hot.' If they were not unwilling that the valley of bones should be shaken, neither were they distressed at beholding them so 'exceeding dry.'

In this state of things, and not knowing what else to do, I stated after prayers

in the chapel, one Saturday evening, that as I had often of late invited professors of religion to meet, without being able to secure any thing like a full attendance, I had concluded to leave them for the present, and invite all who were *not* professors to assemble at seven o'clock in the theological room. It was an anxious hour—for who could tell how the invitation might be regarded and treated? When the time arrived, however, it was very encouraging to find the room nearly filled, and still more so, to witness the serious deportment which pervaded the meeting. Another meeting of the same kind was appointed, and others followed at suitable intervals. And it was here, and not in the church, so far as human observation could decide, that the revival began. Numbers became first thoughtful, then anxious, and a few were soon in deep distress. At this critical moment, when the attention of almost every one seemed to be turned to the 'great salvation,' one of the students, who had been ill for a few days with the scarlet fever, died. I think it was on Sabbath morning, and although his death seemed for the day to make a deep and favorable impression upon all minds, it soon became evident, that the great adversary of souls, and arch hater of revivals, was determined to nip this one in the bud, if possible. It began to be whispered about, that the disease was highly contagious. Some of those who had been with the young man in his sickness, were alarmed. At the funeral others were 'taken with great fear.' The excitement, amounting almost to a panic, became general, and threatened to bear down every thing before it. A meeting was called to petition the Faculty at once to disband the College.

Under ordinary circumstances, such a movement would have given us little concern. But now, the thoughts of almost all, were suddenly turned from the care of the *soul* to that of the *body*. Some who had been awakened, were anxious to break up and go home. Others who were still more afraid of being awakened, than of the scarlet fever, were extremely solicitous to get away as soon as possible; and some of the good young men participated deeply in the general alarm. Our hearts sunk within us. The blessing seemed about to be snatched from us, just as we were ready to grasp it. And could any thing be done? It was plain enough, that our hope was in God only. I went into the meeting of the students, while they were debating the question of disbanding, and tried to quiet their fears. The attending physician kindly accompanied me, and assured them, that he did not think there was any special danger. There might be other cases, but the excitement which they were under, was more likely to bring on the fever, than any other contagion to which they had been exposed, or were likely to be. This had a good effect. Many began to look at the subject more calmly, and no petition was presented. Still the excitement was far from being allayed; and in the evening a meeting of all the professors of religion was called. It was very fully attended. A brief statement of the case, just as it stood, was made. "And now what are you doing? You call yourselves Christians. Your fellow students are perishing in sin. God has sent down his Spirit and awakened some of them. And just at this momentous crisis one of your number dies. We believe he has gone to heaven. Perhaps if we remain and enter into the work of the Lord we shall die too. If such be his holy pleasure let us die then. But let us die at our posts, and not while running away at such a time as this, and when in fact there is so little danger. If any, however, have not religion and courage enough to abide with us, and in 'the salvation of God,' let them go, and not stay to 'weaken the hands and discourage the hearts' of their brethren."

The appeal was felt. The current was turned. 'We will stand in our lot,' was the determination of all. Nothing more was said about breaking up. The church now began to pray in earnest. The work of the Lord went on with great power. Within the space of three or four weeks, nearly *thirty* expressed the hope that they had been born again, among whom were some of the most hardened young men in College, and *nineteen* of whom, were received together into the College church, on the first Sabbath in July.

In regard to the instruments and means, which God employed in this revival, I need only say, that the same doctrines were preached, which he had before blessed in the conviction and conversion of sinners. Inquiry meetings were

held and church prayer meetings also, on the same evenings. Many little praying circles met every day, and there was much visiting from room to room, by those who entered most deeply into the work. Many who read this narrative will, I have no doubt, recollect that season with intense interest, as often as their thoughts revert to it in the present world, and with increasing wonder and gratitude to all eternity. 'Then had the church rest and was edified.'

Fifth Revival in 1835.

We have suspended the literary exercises of the Institution, on the last Thursday of February, and devoted the day to appropriate religious exercises, ever since the Annual Concert of fasting and prayer for the outpouring of the Spirit upon the colleges throughout the land, was established. In every successive year, it has been an interesting day to the church, and in most cases a day of uncommon solemnity among all classes of our students. We have been able satisfactorily to trace out a connection, between the concert and more than one revival in the Seminary; and I doubt not, the disclosures of the Great Day, in respect to this connection, will be far more striking, than any thing which has fallen under human observation. But this year, (1835,) the evidences of the Divine presence in our religious exercises, were more obvious, I believe, than on any former occasion, and it sooner became apparent, that the Spirit of God was silently moving upon the minds of the impenitent. The fixed eye and the ticking of the clock, during our public exercises on the Sabbath, began to evince that the truth was sinking down deeper than usual, in the hearts of the youthful audience. There was a great deal of prayer in the church; our regular weekly meetings were much better attended than they had been for a long time; and special meetings for professors and nonprofessors were held, in different rooms, at the same hour, with encouraging tokens that the Lord was there.

But he who 'goeth about as a roaring lion seeking whom he may devour,' was not an indifferent spectator of what was going on; and although none of the agents whom he had formerly employed to block the chariot wheels, remained in College, he had no difficulty in finding others, equally well suited to his purpose. We began to experience various petty disturbances in our evening meetings. These not availing to break up any of them, a quantity of powder was purchased; a *pound and a half* of it was strewed, just at dark, in the room where one of the professors was to meet those whose minds had begun to be interested, and while he was addressing them, fire was set to the train in the hall, and the whole mass exploded. Providentially, no one was burnt, or injured; and the meeting was not even broken up. The opposite room was at once thrown open, and the exercises, which were nearly through when the outrage happened, were there quietly and solemnly closed. The ringleaders were immediately detected and sent away from College, and it soon became evident, both in the church and out of the church, that a revival had begun. This was about the middle of the term, and just as I was leaving for Europe. The work went on, though not so rapidly as on two or three former occasions, yet steadily, and so as to encourage prayer and effort, to the very last day of the term. It was one of those revivals, which not only call for a great amount of labor, but keep the mind in a state of painful anxiety, lest the Spirit should be withdrawn, and leave the awakened to sink down in deeper stupidity than ever. Probably there never was so much preaching, during any other six weeks, since the College was founded; and I presume it was never more faithful or pungent.

Many of the pious young men were exceedingly zealous and active; and when at one stage of the revival, there seemed to be little or no advance for several days, they were first greatly distressed to know what was the matter, and then, when one of the professors came out in the morning of the Sabbath, with this text, *How can ye escape the damnation of hell?* and in the afternoon with a discourse upon the doctrine of election, some of them were still more distressed, and even came and told him, that they were afraid such preaching would stop the revival. What then must have been their surprise to find, in

less than twenty-four hours, that those very sermons, had given a most encouraging impulse to the work. There was no falling off and no flagging in the interest of the meetings, when the term closed. The number of conversions was not great; (about *twenty*, as we hope the judgment will disclose,) but many of them were among the most promising young men in College, and the general effect upon the Institution was most happy.

Thus will it be seen, that through the rich and abounding mercy of God, Amherst College has *five* times enjoyed the special outpouring of his Spirit, in the space of *twelve* years. Besides these blessed harvest seasons, there have been others of sweet interest in the church, (one during the last winter,) and I believe that in every year, since the College was opened, some sinners have been awakened, and one or more, have been 'brought out of darkness into marvellous light.' Here then, we 'set up our Ebenezer.' 'Hitherto hath the Lord helped us'—and to Him be all the glory. During a considerable part of the time, three-fourths of the undergraduates have been professors of religion, and there has always been a majority. No class has ever yet passed through College and graduated, without witnessing at least one revival, and sharing in its blessings. Of the whole number of alumni, which amounts to 556, nearly three-fourths are professors, and more than half of them are either in the ministry, or preparing for it, and about twenty have gone out as foreign missionaries. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.' It may be gratifying to some of the pious friends of the College, if I just add, that besides our regular public worship in the chapel, on the Sabbath, we have a stated Bible exercise in the three lower classes, on Thursday afternoon, a public lecture in the evening, and a theological lecture to the senior class on Saturday. On Saturday evening, religious class meetings are regularly held, and on Sabbath morning there is a general meeting, an hour before the public exercises commence, which for the most part, is well attended. Church meetings are also frequently, though not regularly held, as well as entry meetings at nine o'clock in the evening, and not seldom, daily morning prayer meetings, in one or more of the recitation rooms. On all these, however, the attendance is voluntary.

Had I not already extended this article considerably beyond the limits which I at first contemplated, it would be a favorable opportunity to offer some general remarks, upon the leading features of college revivals, so far as they have fallen under my own observation, and earnestly to bespeak the prayers of the church, in behalf of our public seminaries. Nor, brief as my remaining space is, can I persuade myself to close, without touching upon these important topics.

College revivals are generally of shorter duration, than almost any others. Nor is this to be wondered at. In a common congregation, there are several classes and neighborhoods; and every one must have observed, that when a revival continues for months, or a year, it passes from one of these classes and neighborhoods to another. Now it prevails most in one part of the town, and then in another—now among the youth, then among heads of families—but in a college, it cannot be so. It is a community in which there is but one class of persons to be affected—they are all about the same age—they meet every day, and many times in a day. You can reach them all at once. They know each other's feelings; and as the Holy Spirit employs the sympathies of our nature, in spreading and carrying on his work, the attention of all whom he intends to make 'willing in the day of his power' is soon arrested. A college revival, too, is much more constantly under the eye of the pastor and of the church, than a revival can be, in a country parish, or a city congregation. You can call a meeting at any moment, and can multiply and vary your meetings, according to circumstances, just as you please. If it is thought expedient, the whole church, and indeed every person in college, can be visited in a single half day. These are great advantages. But they are not without their drawbacks. There is apt to be a strong disposition to multiply meetings too much, and to depend upon them, to the neglect of prayer. This I have witnessed more than once. There is danger, also, of visiting and talking too much, especially in the height of a revival, and when many are borne down with distress. But few young

Christians know how to direct awakened sinners; and of course, are in danger of doing infinitely more harm than good. And besides, unless there is an understanding among them, so many will call on the same persons, as to distract their minds, and put them back, instead of forward. Many and many a time, have the convictions of anxious inquirers been talked away in this manner.

In regard to the continuance of recitations and other regular College exercises, when a revival is powerfully progressing, we are convinced they have no tendency to check the work, but the contrary. There is as much time left, for the care of the soul, as in one case out of ten would be profitably employed, were the recitations to be partially or fully suspended. Even in cases of deep distress, we have found it better for a student to spend a part of the time upon his lessons, than wholly to lay them aside. We have, I believe, in every revival, devoted one day to special fasting and prayer, and very few instances, where the class was in no condition to proceed, have turned the exercise into a religious meeting; but beyond these, we have not departed from our regular routine of literary exercises.

I have but a moment left, and how shall I spend it? Has the church ever fully realized the importance of revivals in our colleges and other public seminaries? I am convinced she has not. The annual season of fasting and prayer for the outpouring of the Spirit upon these institutions, is at hand; and is she prepared for it? Let every one who loves God and longs for the salvation of a perishing world, ask himself, 'Am I prepared for it?' How many thousands of professing Christians in the land, have never yet taken any 'part or lot' in this concert. Friends of God, disciples of the Lord Jesus, what will you do? You see that the 'harvest is great and the laborers are few.' Will you not 'pray the Lord of the harvest that he will thrust forth laborers into his harvest?' Will you not pray for us, and pray for all the colleges? Will you not unite with us in devoting the whole day which I have just mentioned, to prayer, for the conversion of the thousands of young men, now in our public seminaries; and will you not continue in prayer, till God shall 'open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it?'

CLAIMS OF THE GOSPEL MINISTRY UPON YOUNG MEN.

[By the Rev. JOHN J. OWEN, New York.]

[Concluded from p. 212]

In examining the claims of the gospel ministry upon their personal services, young men frame a variety of excuses, most of which, though groundless, tend to quiet their consciences. A few of these excuses will here be noticed.

I. *I fear that I have no call to the ministry.* To this I reply, that perhaps you have erroneous ideas in respect to what constitutes a call to the ministry. I define it to be, a well founded conviction, from a combination of circumstances, that you can best promote the cause of Christ by preaching the gospel, and that you are bound thus to do it. If you are expecting a revelation of duty by some vision, voice, or supernatural impression, you will wait in vain. A call to the ministry is as simple in its nature and principles of application, as a call to any other business. There ought to be no mist around a subject, fraught with such deep interest to a perishing world. A few simple steps are sufficient to satisfy any young man whether he has a call to the gospel ministry.

First. *The church has been commanded, under circumstances of a most solemn and impressive kind, to disseminate the gospel throughout the whole world.* As our Lord Jesus Christ was about to ascend from the place of his unparalleled sufferings and death, he closed his earthly mission by a solemn injunction upon his disciples, to carry the glad tidings of salvation to every creature. He seemed to concentrate and pour out his love to the human race, in this simple and sublime command; and to bind indissolubly every race and generation of men, down to the close of time, to diffuse through the earth the provisions of

redeeming love. "All power," said he, "is given to me, both in heaven and earth. Go ye into all the world, and preach the gospel to every creature; and lo I am with you always, even unto the end of the world." This command makes it obligatory upon the Christian church, to train up and send forth men in sufficient numbers to carry the gospel to the whole human family. In vain does a slothful, worldly-minded church attempt to ward off the application of this injunction. It is addressed to the church in its collective capacity, and as the greater includes the less, it is binding upon every particular church on the face of the globe. Nor is it a command applicable, as some would fain believe, to ministers of the gospel alone; for if every minister, by a sudden stroke of Providence, were this moment cut off, the church would be sacredly bound to supply the world, as soon as practicable, with a competent ministry.

The heathen at this present time probably outnumber the whole population of the earth when Christ commissioned his disciples on Mount Olivet. Is not the salvation of souls an object as dear to him now as it was then? And does it not follow, that he holds the church at the present time as responsible for the universal promulgation of Christianity, as he did the little band whom he first sent forth? Such a conclusion is most reasonable and evident. And we may go even further, and on the principle, that "where much is given, much will be required," aver that the command of Christ is addressed with augmented force to us, whose resources and numbers so far exceed those of the primitive Christians.

Secondly. *Has the church obeyed the command of Christ?* Let the thousands in our own land, from whom the means of grace are withheld, answer; let the savage tribes of our western wilderness answer; let benighted, injured Africa, the hundreds of millions in heathen Asia, the vast numbers who follow after the false prophet and who worship the beast, the islands of the sea, the two millions of unconverted seamen, answer; and from the whole will be heard the melancholy response, NO. The church has not obeyed the high mandate of her great Head. She sits at ease, with the shrieks of dying millions ringing in her ears. In vain does the heathen world unroll before her the sad picture of its degradation; in vain does the missionary, as he toils alone amidst the wide wastes of paganism, call for more aid; vain as yet the burning, heart-stirring appeals of those who, with broken down health, have revisited their native shores; she loves her gold, silver, merchandize, goodly apparel, and luxuries of life, more than the souls of men, and will not listen to her duty. I know that something has been done; but alas! how feeble our efforts, compared with the magnitude and urgency of the work! A few rays from our churches have streamed across the wide waters, upon darkness so dreary and immense, that like the flickering light of a taper in a gloomy cavern, they serve little else than to make the darkness more visible. I need not enlarge upon so obvious a point, and proceed to inquire,

Thirdly. *Upon what class of persons in the church, does the duty of preaching the gospel personally devolve?* This question admits of but one answer: the *young men* of the church. It cannot be regarded as incumbent upon the aged, or those in middle life, upon whose support families are dependent. There may be instances, in which it is the duty of men having passed the meridian of life, to become ministers of the gospel. But such cases are rare. The ministry, (if we except the apostles, who for obvious reasons were mostly chosen from men having the dignity, discretion, and firmness of age,) has been and ever will be composed of such as in their youth commenced a course of preparation for the sacred office. The inquiry, "who will go for us, and whom shall we send?" is then addressed to pious young men between the ages of *fourteen* and *thirty*. To them the blessed Saviour says: "Go ye into all the world, and preach the gospel to every creature;" to them the famishing world looks for the bread of life; to them the church commits the duty of being the almoners of her benevolence to benighted men. *This is their call*, and it should ring in their ears like the peal of Sinai's trumpet, and suffer them no longer to shelter their indifference and worldly spirit under the specious pretext, that they have no call.

Fourthly. *Who shall be excused from obeying this call?* I do not inquire, who shall respond affirmatively to the command of Christ; for it is so impera-

tive, and the wants of the world so great, that it seems more fitting to inquire, who shall be excused. And this is the position to which I would bring every pious young man in the church. I would have him retire to his closet, and in the presence of the Omniscient God, open his Bible to the last injunction of his Redeemer, and solemnly inquire whether, taking into consideration the circumstances in which he is placed, his social and business engagements, his mental and physical qualifications, he can conscientiously ask his Saviour to excuse him from the duty of preaching the gospel. This is the true and only way of arriving at a decision which will abide the test of the coming judgment. But to parry off the force of Christ's command by the hacknied and absurd excuse to which allusion has been made, is as wicked as to remain impenitent from a pretended fear that one has no call to repentance; or to fold the arms and make no effort to save a drowning child, on the ground that there is no call to this deed of humanity.

II. Another excuse, to which young men resort, when conversed with in reference to the gospel ministry, is their *want of active piety*. They express their readiness to preach the gospel, had they the requisite qualifications; and this most important qualification, to wit, active piety, without which all other moral or intellectual endowments would be of no avail, they regard themselves as wanting. To this it may be replied, that the want of ardent piety is a sufficient reason why the guardians of the Education cause should reject a young man, who, mistaking his own character or the true nature of the ministerial office, proposes to become a candidate; but it is no legitimate plea on his part to be excused from an obedience to Christ's command, inasmuch as he is under every obligation to be eminently pious, and cannot therefore proffer this disqualification as a valid reason for the neglect of any other duty. To live in the omission of known duty, and then plead the moral disability, which is consequent thereon, as incapacitating for the performance of another duty, is the very same thing as to plead one sin as an excuse for another sin. The plea, then, which we are considering, so far from being a justifiable one, is wicked, and deserves the severest censure.

It is singular, that while young men so readily indulge in real or pretended fears, that they have not piety enough to preach the gospel, they betray so little alarm respecting their want of piety in reference to secular avocations. There is in this a manifest inconsistency. Can a young man open his Bible to any passage, where less than active, ardent piety is demanded of him? Does not the injunction, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," demand an entire consecration of *every one*, whether he enters the ministry, or remains in the counting room, the work shop, or upon the farm? "Holiness to the Lord" should be inscribed on every occupation; and no one, whether young or old, should for a moment suppose, that any situation of life gives him license to be otherwise than actively and devotedly pious.

But let us examine for a moment the relation of this excuse to the covenant obligations, which pious young men have voluntarily assumed. You say that you have not piety enough to become a minister of the gospel. But having enrolled your name on the church list, you profess to the world, that you have piety enough to belong to the church of Christ. Now look at the predicament in which your excuse places you. You flatter yourself, that you are an heir of eternal glory, and yet plead that you are not pious enough to tell your fellow men of God and of heaven. You have been bought with a price, and are yet too worldly minded to tell others of the Saviour, who ransomed your soul. You have, in the presence of God, angels, and men, consecrated your soul, body, time, talents and influence to the Lord Jesus Christ; and you now profess, that you have not piety enough to perform your vows and redeem your pledge. Let it not be heard by the enemies of truth, that young men, who are members of the church of Christ, adopted into God's family, joint heirs with Christ of an eternal inheritance, answer to the cries of six hundred millions of starving souls, that they have not piety enough to carry them the bread of life. Not piety enough to do your duty! Not religion enough to give yourselves wholly to the service of Christ! Let shame mantle its crimson upon your cheek, and burn upon your brow. I earnestly beseech you never again to offer your want of piety

as an excuse for neglected duty. If you fear that you have too little spirituality of heart for the office of the ministry, (and who, that assumes the duties of that holy office, ought not to fear and tremble, lest, after having preached to others, he himself should be a castaway?) go to the foot of the cross. Say to the Lord Jesus Christ, that you desire to preach his gospel, but are distressed on account of your coldness, stupidity, and worldly-mindedness. You will not remain there long, before your heart will begin to burn, and expand, and beat high to enter upon the work.

III. *I fear that I have not the talents requisite for a minister of the gospel*, is a very common plea, which young men offer, when the claims of the ministry are presented to them. If by this you mean to excuse yourselves from a trial of your talents, your plea is inadmissible. But if you mean nothing more than a modest distrust of your abilities, it is creditable and proper. The want of sufficient intellect is, with many, and may be with you, a legitimate excuse. But it is highly probable that, should you take, as you ought, the advice of your pastor, or some other judicious friend, you would find that you had placed too low an estimate upon your talents.

It is pleasing to see a youth placing a humble estimate upon his talents. It is an almost certain index of a gifted intellect. Some of the most eminent servants of God plead in the outset their incapacity. When God demanded the personal service of Moses, he was met by the same excuse, which I am now considering. "Who am I," said Moses, "that I should go unto Pharaoh? But they will not believe me, nor hearken to my words. O Lord, I am not eloquent, but I am of slow speech and of a slow tongue." But God said to him: "Go, and I will be thy mouth, and teach thee what thou shalt say." Jeremiah also excused himself by an alleged want of talents. "Oh Lord God! behold, I cannot speak, for I am a child." But God said: "Gird up thy loins, and arise and speak unto them, all that I shall command thee; for I am with thee to deliver thee." And the Lord put forth his hand, and touched Jeremiah's mouth and said, "Behold, I have put words into thy mouth." Thus God will help those who do their duty.

I believe that a far less proportion of young men are deficient in natural qualifications than is usually supposed. Most of those, who are in indigent circumstances, have had little or no opportunity to improve their minds. They are rough, unhewn blocks, but should no more be cast aside as worthless, than a rough block of marble. By appropriate and judicious training, many of them would become polished and massy columns in the spiritual temple of God, giving beauty and strength to the sacred edifice.

I have known many excellent students, who in the outset were very ignorant; and by those unacquainted with the rapid developement and enlargement of which the human mind is susceptible, would have been pronounced too deficient in talents, to be encouraged to seek the ministry. But in such instances, we are not to regard so much the *acquired* knowledge of a young man; since, from his circumstances, that may be extremely limited, as his *capacity* for improvement, founded upon patience of labor, practical tact, energy, perseverance, industry, and good common sense.

Whether a youth has these fundamental qualifications, is a question, to settle which needs great practical wisdom. In some cases it can be decided at once, as when the applicant has some natural defect, or is notoriously indolent or fickle minded. But in the majority of cases, a short trial is desirable, in order to test the natural qualifications of the young man.

But some may fear that by these increased efforts many unworthy persons will be introduced into the ministry. I fully appreciate and honor this fear. An unholy ministry is to be deprecated as the greatest calamity which can befall the church. Although young men should be urged to the performance of their duty, yet our vigilance ought not in the least to be relaxed in respect to their qualifications. The utmost caution should be exercised, that profane hands touch not the ark of the covenant. But if we all do our duty, if ministers, and churches, and parents, and brothers, and sisters, and pious friends, and the officers of our Education Societies, all pray over this subject, and keep watchful eyes on the candidates, there will be far less danger of raising up an imbecile

and unholy ministry, than if we feel, as we now do, but little interest in the cause.

In view of the great famine of the word, the number of pious youth in our churches, and the facilities of obtaining an education, is there not a solemn and momentous question, to be settled by every one who loves the cause of the Redeemer? And that is, whether the claims of the heathen and the destitute churches in our own country are to be attended to or disregarded; whether the mountain, which now frowns upon us, is to be levelled, and the highway of holiness cast up, or the work cease and the mountain stand; whether we shall reinforce our missionary stations, or let our brethren live, and labor, and die alone; in a word, whether the nineteenth century shall witness the universal spread of the gospel, or its sun go down upon the moral degradation of six hundred millions of dying heathen.

I call upon parents to consecrate their children to the special service of Christ. Let them go to the ends of the earth, and proclaim the glad news of salvation. You may be called to part with an only son. What then? Did not God so love the world, as to give his only begotten and well beloved son? Did not Abraham give up his only son Isaac, in circumstances of the most heart rending nature? Would you not prefer, that your son should live and die a successful ambassador of Christ, and shine in eternity as a star of glory; than having been cankered with the love of the world, to lose his soul, or barely gain admission to heaven? Would you not prefer the glory of being the parent of a Mills, a Martyn, or a Brainerd, than of one who was wise only to accumulate perishing riches? Oh, then be not unwilling to converse and pray with your children. I conjure you, as you love the cause of truth, as you value the happiness of dying millions, as you would sweeten your cup of happiness hereafter, to listen to the cries of our destitute churches, and the more urgent cries of the benighted heathen. Bring your sons to the altar of consecration, and let God do with them as seemeth good in his sight.

And need I urge the church to embosom this subject in its prayers and efforts? Who are the almoners of the bread of life, and the depositaries of truth, if not the blood bought churches of Christ? Does your table abound with spiritual food, and will you send but now and then, a crumb to those who are starving? Be not insensible to the wants of your fellow men. Show to pious youth, by your prayers and conversation, that your hearts are oppressed with the desolations of Zion, and that you think it is the duty of many of them to preach the gospel of Jesus Christ.

I respectfully ask the attention of pastors and churches to this important subject. I can hardly conceive how those who stand between the living and the dead, and see how few there are to prophecy over the immense army of the slain, can let so many choice youth enter upon secular pursuits, without hedging up their way with prayers, entreaties, and tears. I cannot but wonder that a more faithful course is not pursued, in reference to young men. Let pastors exert their peculiar and effective influence, in behalf of this object for which I plead, and the ranks of the gospel ministers would soon receive numerous and worthy accessions, and the wants of the world be supplied.

I ask the pious young men of our land, whether they ought not to pray over this subject, and examine the question of their personal duty in relation to it. I wish to make no appeal to your passions. I bring these perishing, dying millions of heathen, and these destitute churches, and lay them down, as it were before you, and ask you calmly and dispassionately to look at the sad spectacle. I want to have you survey the moral desolations of the world, and then I cheerfully leave the question of personal duty, to be decided between your conscience and your God.

I would urge no young man to be a minister of the gospel. No, let a dying world plead its own cause, and the command of the Saviour roll its own thunders in your ear. If you can look with indifference upon the field "already white to harvest;" if you can resist the claims of the benighted heathen, and of the destitute in our own country; if you can slight the last command of the Saviour, and calmly pursue your secular employments; God forbid that I should urge you, with such a heart, to enter the ministry. The cause "does

not need such aid, nor such defenders." My duty is to tell you how Zion bleeds, and what a famine of hearing the words of the Lord rages throughout the greater portion of the habitable world, and leave you to decide whether you will help to bind up these wounds, and supply the destitute with the bread of life. Pray over this subject. Remember your covenant vows. Say in sincerity, Lord, what wilt thou have me to do? and I doubt not, that the language of many of you will be:

"I cannot rest.....the vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
Go, teach all nations, from the Eastern world
Comes on the night air, and awakes my ear.
And I will go. I may no longer doubt
To give up friends and idol hopes.—
I only pray—God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife."

LIST OF STUDENTS AT COLLEGES AND THEOLOGICAL SEMINARIES IN THE UNITED STATES FOR THE ACADEMICAL YEAR 1838-9.

[The Institutions are arranged according to their seniority, and the presiding officer of each is named. In colleges, those students only are mentioned who are in a course of study for the degree of bachelor of arts. The List is as full as we could make it from Annual Catalogues, or authentic accounts which we have been able to obtain.]

Colleges.

HARVARD UNIVERSITY, Ms. Hon. Josiah Quincy, LL. D., President. Founded, 1638.—Seniors, 63; Juniors, 44; Sophomores, 54; Freshmen, 55. Total, 216.

YALE COLLEGE, Ct. Rev. Jeremiah Day, D. D., LL. D., President. Founded, 1700.—Seniors, 95; Juniors, 102; Sophomores, 106; Freshmen, 108. Total, 411.

COLLEGE OF NEW JERSEY. Rev. James Carnahan, D. D., President. Founded, 1746.—Seniors, 73; Juniors, 85; Sophomores, 55; Freshmen, 17. Total, 230.

COLUMBIA COLLEGE, N. Y. Hon. William A. Duer, LL. D., President. Founded, 1754.—Seniors, 34; Juniors, 36; Sophomores, 39; Freshmen, 47. Total, 146.

BROWN UNIVERSITY, R. I. Rev. Francis Wayland, D. D., President. Founded, 1764.—Seniors, 38; Juniors, 55; Sophomores, 41; Freshmen, 43. Total, 177.

DARTMOUTH COLLEGE, N. H. Rev. Nathan Lord, D. D., President. Founded, 1769.—Seniors, 61; Juniors, 56; Sophomores, 83; Freshmen, 101. Total, 301.

RUTGERS COLLEGE, N. J. Rev. Phillip Milledoler, D. D., President. Founded, 1770.—In the Senior, Junior, Sophomore and Freshmen classes, 76.

DICKINSON COLLEGE, Pa. Rev. John P. Durbin, M. A., President. Founded, 1783.—Seniors, 18; Juniors, 22; Sophomores, 32; Freshmen, 22. Total, 94.

UNIVERSITY OF VERMONT. Rev. John Wheeler, D. D., President. Founded, 1791.—Seniors, 34; Juniors, 25; Sophomores, 20; Freshmen, 23. Total, 102.

WILLIAMS COLLEGE, Ms. Rev. Mark Hopkins, M. D., D. D., President. Founded, 1793.—Seniors, 37; Juniors, 31; Sophomores, 38; Freshmen, 29. Total, 135.

* The practice of the English Universities, Oxford, Cambridge, and London, in the use of the abbreviations for the different degrees conferred, is adopted in the American Quarterly Register. By these Universities, the abbreviations in Latin used for titles or the degrees conferred, are A. B. artium baccalaureus; A. M. artium magister; M. B. medicinae baccalaureus; M. D. medicinae doctor; S. T. B. sacrae theologiae baccalaureus; S. T. D. sacrae theologiae doctor; LL. B. legum baccalaureus; LL. D. legum doctor. The abbreviations in English used by these Universities are, B. A. bachelor of arts; M. A. master of arts; M. B., sometimes B. M., bachelor of medicine; M. D., sometimes D. M., doctor of medicine; B. D. bachelor of divinity; D. D. doctor of divinity; B. C. L. bachelor of civil law; D. C. L. doctor of civil law; LL. B. bachelor of laws; and LL. D. doctor of laws. All the abbreviations are anglicised except LL. B. and LL. D. Would it not be advisable for the sake of uniformity, to anglicise these, and make them B. LL. and D. LL.? In the Annual Catalogues of these Universities, where the names of the individuals mentioned are always in English, the titles are in the English form; but in the Triennial Catalogues, where the names of the individuals mentioned are always in Latin, the titles are uniformly in the Latin form.

BOWDOIN COLLEGE, Me. Rev. William Allen, D. D., President. Founded, 1794.—Seniors, 28; Juniors, 31; Sophomores, 35; Freshmen, 20. Total, 114.

UNION COLLEGE, N. Y. Rev. Eliphalet Nott, D. D., LL. D., President. Founded, 1795.—Seniors, 108; Juniors, 87; Sophomores, 42; Freshmen, 20. Total, 257.

MIDDLEBURY COLLEGE, Vt. Rev. Joshua Bates, D. D., President. Founded, 1800.—Seniors, 41; Juniors, 35; Sophomores, 23; Freshmen, 19. Total, 123.

JEFFERSON COLLEGE, Pa. Rev. Matthew Brown, D. D., President. Founded, 1802.—Seniors, 47; Juniors, 42; Sophomores, 33; Freshmen, 35. Total, 157.

WASHINGTON COLLEGE, Pa. Rev. David M'Conaughy, D. D., President. Founded, 1806.—Seniors, 11; Juniors, 23; Sophomores, 12; Freshmen, 10. Total, 56.

HAMILTON COLLEGE, N. Y. Rev. Joseph Penny, D. D., President. Founded, 1812.—Seniors, 19; Juniors, 21; Sophomores, 19; Freshmen, 23. Total, 82.

WATERVILLE COLLEGE, Me. Rev. Robert E. Pattison, D. D., President. Founded, 1820.—Seniors, 19; Juniors, 16; Sophomores, 16; Freshmen, 22. Total, 73.

AMHERST COLLEGE, Ms. Rev. Heman Humphrey, D. D., President. Founded, 1821.

—Seniors, 57; Juniors, 48; Sophomores, 47; Freshmen, 37. Total, 189.

WASHINGTON COLLEGE, Ct. Rev. Silas Totten, D. D., President. Founded, 1824.—Seniors, 18; Juniors, 18; Sophomores, 21; Freshmen, 24. Total, 81.

MIAMI UNIVERSITY, O. Rev. Robert H. Bishop, D. D., President. Founded, 1824.—Seniors, 28; Juniors, 29; Sophomores, 32; Freshmen, 52. Total, 141.

WESTERN RESERVE COLLEGE, O. Rev. George E. Pierce, D. D., President. Founded, 1826.—Seniors, 8; Juniors, 21; Sophomores, 14; Freshmen, 26. Total, 69.

WESLEYAN UNIVERSITY, Ct. Rev. Wilbur Fisk, D. D., President. Founded, 1831.—Seniors, 27; Juniors, 24; Sophomores, 45; Freshmen, 43. Total, 139.

MARION COLLEGE, Mo. Rev. William S. Potts, M. A., President. Founded, 1831.—Senior, 1; Juniors, 7; Sophomores, 6; Freshmen, 12. Total, 26.

LAFAYETTE COLLEGE, Pa. Rev. George Junkin, D. D., President. Founded, 1832.—Seniors, 11; Juniors, 13; Sophomores, 15; Freshmen, 14. Total, 53.

MARSHALL COLLEGE, Pa. Rev. F. A. Rauch, D. P., President. Founded, 1836.—Seniors, 7; Juniors, 8; Sophomores, 17; Freshmen, 20. Total, 52.

Theological Seminaries.

THEOLOGICAL SEMINARY, Andover, Ms. Rev. Justin Edwards, D. D., President. Founded 1808.—Senior class, 27; Middle class, 34; Junior class, 50. Total, 111.

THEOLOGICAL SEMINARY, Princeton, N. J. Rev. Archibald Alexander, D. D., Senior Professor. Founded, 1813.—Senior class, 29; Middle class, 34; Junior class, 29. Total, 92.

THEOLOGICAL SEMINARY, Bangor, Me. Rev. Enoch Pond, D. D., Senior Professor. Founded, 1816.—Senior class, 18; Middle class, 15; Junior class, 10. Total, 43.

THEOLOGICAL SEMINARY, (Episcopal,) New York City. Rt. Rev. Benjamin T. Onderdonk, D. D., Senior Professor. Founded, 1819.—Senior class, 18; Middle class, 24; Junior class, 24. Total, 66.

THEOLOGICAL SEMINARY, Auburn, N. Y. Rev. James Richards, D. D., Senior Professor. Founded, 1821.—Senior class, 8; Middle class, 20; Junior class, 20. Total, 48.

THEOLOGICAL SEMINARY, New Haven, Ct. Rev. Nathaniel W. Taylor, D. D., Senior Professor. Founded, 1822.—Senior class, 15; Middle class, 54; Junior class, 15. Total, 74.

THEOLOGICAL SEMINARY, Fairfax Co., Va. Rev. Reuel Keith, D. D., Senior Professor. Founded, 1822.—Senior class, 7; Middle class, 8; Junior class, 5. Total, 20.

THEOLOGICAL SEMINARY, Cambridge, Ms. Rev. Henry Ware, D. D., Senior Professor. Founded, 1824.—Senior class, 3; Middle class, 6; Junior class, 5. Total, 19.

THEOLOGICAL SEMINARY, Newton, Ms. Rev. Ira Chase, M. A., Senior Professor.

Founded, 1825.—Senior class, 10; Middle class, 13; Junior class, 11. Total, 34.

THEOLOGICAL SEMINARY, Mercersburg, Pa. Rev. Lewis Mayer, D. D., Senior Professor. Founded, 1825.—The students are all in the Junior class, and the number is 9.

THEOLOGICAL SEMINARY, Gettysburg, Pa. Rev. Samuel S. Schmucker, D. D., Senior Professor. Founded, 1826.—Senior class, 4; Middle class, 8; Junior class, 8. Total, 20.

THEOLOGICAL SEMINARY, Allegheny, Pa. Rev. David Elliot, D. D., Senior Professor. Founded, 1827.—Senior class, 11; Middle class, 19; Junior class, 11. Total, 41.

THEOLOGICAL SEMINARY, East Windsor, Ct. Rev. Bennet Tyler, D. D., President. Founded, 1834.—Senior class, 10; Middle class, 7; Junior class, 6. Total, 23.

THEOLOGICAL SEMINARY, Gilmanston, N. H. Rev. Aaron Warner, M. A., Senior Professor. Founded, 1835.—Senior class, 10; Middle class, 6; Junior class, 10. Total, 26.

THEOLOGICAL SEMINARY, New Hampton, N. H. Rev. Eli B. Smith, M. A., Senior Professor. Founded, 1836.—Senior class, 8; Middle class, 9; Junior class, 8. Total, 25.

THEOLOGICAL SEMINARY, (Presbyterian) New York City. Rev. Thomas M'Auley, D. D., LL. D., President. Founded, 1836.—Senior class, 23; Middle class, 22; Junior class, 32. Total, 77.

THEOLOGICAL SEMINARY, Hudson, O.—Rev. George E. Pierce, D. D., Senior Professor. Students in all the classes, 15.

BOSTON AUXILIARY.

EXTRACT from the last Annual Report of the Boston Auxiliary Education Society, prepared by the Secretary, the Rev. Nehemiah Adams.

The chief dependence of the church for a learned ministry must ever be placed upon those who have had the foundation of their eminence early laid in the rudiments of useful learning and in the discipline of study. It is not however to be forgotten, that some of the most able and efficient preachers have been called into the ministry late in life, and with but little preparation. Yet while Providence employs minds of various character, to affect other minds, there is a general rule in the adaptation of means to the purposes of the world's redemption. The artist dwells from early youth amongst the forms and images of nature; and he who would do most for the cause of human instruction and cultivation, must, in general, be sanctified to this work from his youth.

The importance of a pious ministry can never be exaggerated, but human society cannot be advanced by piety without knowledge. It is an interesting matter for consideration, how far the beloved disciple may have gained his place in his Master's affections by the qualities of his mind as well as of his heart. It is not to be supposed that an ignorant though pious ranter commends himself to infinite wisdom, or will receive substantial proofs of divine blessing, equally with one whose moral qualities and actions, and whose intellectual efforts are conformed to the principles of truth. As to the comparative influence of an uneducated, and of a learned ministry, there can be no question except with those who are not qualified to judge, or who think that a learned and a pedantic ministry are synonymous terms. The silver bow of Apollo gave a musical sound when a shaft flew from the string; the shaft might not have been thereby more sure, but they who heard it, knew that it was the bow of a god, and that the hand of a god was on the string. So, with all the efforts of a truly learned and able man, there goes a secret, impressive effect, that brings the truth home through more than a single avenue of the soul. It is striking to see a truly great and learned man instruct and move the most common minds in public address, and for the reason that the simple, fundamental principles of truth with which a truly learned man alone is conversant, are common to the consciousness and perception of every intelligent being. It is not his learning itself, that gives this man his power, but the habit to which the acquisition of his learning has trained him, of seeking for the roots and principles of things. He that begins this work in early life, will of course, as a general thing, be

most impressive and instructive as a religious teacher. Others, starting from their secular occupations late in youth or towards manhood, may make a powerful impression as eloquent and effective preachers, but they may also do lasting injury by their failure in methodical, systematic, well-proportioned presentation of truth. Providence raises up such men for important purposes; but it was not intended that the Christian ministry should consist mostly of men of erratic genius. He who on account of the occasional success of such men is led lightly to estimate long continued and severe intellectual discipline, might with equal reason become a poacher, like Shakspeare, in order to be like him, a dramatic poet; or a travelling tinker, like Bunyan, to fit himself to write a Pilgrim's Progress.

PHILADELPHIA EDUCATION SOCIETY.

EXTRACTS from the last Report of the Philadelphia Education Society, prepared by the Secretary, the Rev. Eliakim Phelps.

Auxiliary to this great national institution, (the American Education Society,) and proceeding on the principles of the same liberal and Christian catholicism, the Philadelphia Education Society has for three years occupied the field assigned to them, and they now present their Third Annual Report, with a summary of their action for the year that is now completed—their trials—their embarrassments—their successes—their encouragements.

Embarrassments.—The past has been to this Society a year of embarrassment. The deranged state of commercial affairs, has rendered it much more difficult than usual to obtain funds. Many who have hitherto contributed in large sums, have, by mercantile reverses, been rendered wholly unable to render any assistance; and others have been obliged to give in much smaller sums than in past years. The unsettled state of the churches in some sections of the country, particularly in the States embraced by the Philadelphia Education Society, has probably had some influence unfavorable to our cause. Yet in the midst of all these, the Society has been enabled to hold on its way, redeem all its pledges, meet all its engagements, and aid a greater number of young men than during any previous year. We may speak therefore of

Successes.—In consequence of prospects favorable to our cause in the more southern portions of the field, an arrangement was made early in the year, by which the collections in New Jersey should be paid directly into the treasury at New York. The amount secured to the Society in the States south of New Jersey, including a

balance subscribed, payable to order of the Treasurer, as the quarterly appropriations shall require, is an advance upon the receipts of the last year upon the same field, of more than 83 per cent. In Pennsylvania, the receipts for the last three years have been as follows:

For the year ending May 1, 1836,	\$2,121 12
" " " 1837,	3,889 08
" " " 1838,	5,643 11

The number of young men who have been aided on this field, including the two auxiliaries is 107—and the amount of funds raised is but a little short of \$11,000.

The number aided by the whole Society is 1,141.

The amount expended by the Society is \$68,861.

The amount of earnings by the young men for the year, \$37,844.

New applicants, 203.

Sum refunded, \$4,467.

It is our lot to live in a convulsive age. Everywhere and in every department of life, mind is bursting from its bondage. The old order of things is breaking up, and the strong throes by which the order of society is convulsed, clearly indicate that events of vast import are at hand. God is evidently preparing the way—equipping, training and marshalling his church for the final conquest of the world. Among the instrumentalities which God has chosen to employ, this Society holds a prominent place. It is ours to go to the young Elishas, who are yet at the plough, and cast over them the prophetic mantle; to call the young Davids from the "sheep cotes," the young Matthews from the receipt of custom, and the young Nathaniels who are yet under the fig tree; and from the consecrated talent and youthful piety of the church, train and martial for the field, the sacramental host by whom the grand victory is to be achieved. The Great Captain of our salvation is our leader, his word is our commission, his Spirit is our guide. Duty is obvious, success is certain.

WESTERN EDUCATION SOCIETY.

THE fourth anniversary of this Society, was held in Cincinnati, Oct. 18, 1838. The meeting was opened with prayer by the Rev. John Rankin. The Secretary's Report was read by Rev. L. G. Bingham.

Resolution by Rev. O. P. Hoyt:

Resolved, That the Report of the Board, just read, be accepted; and be printed and distributed under their direction.

Resolution by Rev. J. H. Linsley, D. D., President of Marietta College:

Resolved, While the history and the recorded results of Education Society efforts show the importance of continuing their efforts, a view of the present state of our country and the world, shows the necessity for prosecuting them on a far more extended and liberal scale.

Resolution by Rev. S. Holmes, of Massachusetts:

Resolved, That the wants of the West and of the world, call for the best of men, in the greatest numbers, and in the least time, to meet the exigencies of the times and save them who are ready to perish.

The above resolutions were supported by able and interesting addresses.

EXTRACTS FROM THE ANNUAL REPORT.

In presenting their Fourth Annual Report, the Directors of the Western Education Society have reason to adopt, with grateful acknowledgements, the language of the prophet—"Hitherto hath the Lord helped us." The clouds by which the commercial horizon of this great valley was overcast, at our last anniversary, have in some places, as month after month passed away, gathered deeper darkness. Some portions of the West have groaned under pecuniary embarrassment, and men's hearts have failed them through fear: yet we have been in some good measure sustained by the prayers and contributions of the church. Every year assures us that the Education cause is gaining a deeper interest in the hearts of the followers of Christ; else in these days of darkness and rebuke, of division and strife, our resources would have been cut off, and our streams dried up at the fountain.

There are recollections of the past, which make the heart sad, and there are other recollections which fill it with joyful hope. Never have the Directors felt more assured than now, of the confidence of the Christian public—never have we found more abundant evidence, than during the last year, that many and large portions of our Western Zion are disposed to seek the advancement of the Redeemer's kingdom, by sustaining with undiminished energy the great benevolent enterprises in which she is engaged.

When the Lord shall bring again Zion, he will appear in his glory. No Christian can doubt, who is skillful to discern the signs of the times, that He, who hath on his vesture a name written—King of kings, and Lord of lords—is on his way to build up Zion. Among the means which he has established, in these last days, for this end, the education of pious, indigent young men for the holy ministry, stands among those which are regarded as preëminent. In view of what this cause has done, is doing, and is destined to accomplish, we approach this joyful anniversary with gratitude and faith.

Beneficiaries under Patronage.—The Western Education Society, have about eighty-five beneficiaries under their patronage, pursuing their studies in sixteen different institutions of learning in the great valley. Of the whole number aided during the last year, only twelve have been new

applicants—The smallness of this number we deeply deplore; and it is probably to be attributed to two principal causes: the pressure of the times, and the want of real devotedness to the cause of Christ. We trust that the Spirit of God will guide the hearts of our young men to inquiry and duty in regard to the responsibilities which rest upon them. This Society is endeavoring to do something to promote a sense of responsibility. We are laboring to bring into the field of Christian labor and effort, the best talents of the church; talents which, otherwise, would of necessity remain obscure and inefficient for want of that intellectual and moral culture, which would place them in a position most favorable for usefulness. The church of Christ has no resources which she can afford to have remain unoccupied—she has no talent to bury in the earth—no light to be hid—but all her energies are to be brought out and exercised. To aid in so doing, is among the leading objects of this Society.

Amount of Earnings.—During the last year, our beneficiaries have aided themselves by their earnings, to the amount of \$3,410 64, a noble proof of the industry, and nerve, and perseverance of our young men, and a good omen for the future. Some have been able to pursue their studies for a good portion of the year, by such resources as they have been able to command, and on that account have not applied to us for aid. It is a fundamental principle of this Society to help only those who are disposed to help themselves.

Discontinuance of Patronage.—By vote of the Board of Directors, one has been discontinued from patronage, and stricken from our list of beneficiaries, for having entered the marriage relation, contrary to the rules of the Society. This has been the only instance of gross violation of our rules, which has come to our knowledge during the past year.

Principles of Action.—These remain unchanged. This Society seeks to pursue its purposes and accomplish its objects according to principles, which have borne the test of experience, and have been universally approved by the Christian public. The system of aid by parental loans is approved and preferred by beneficiaries themselves, and the effect of the system is to cultivate an efficient and independent character, and bring into the ministry workmen that need not to be ashamed.

Money Refunded.—A portion of the money acknowledged to have been received during the year has been refunded by former beneficiaries, amounting to \$285 60. This is proof that there is a disposition to return again to the Treasury of the Lord, as far as he gives ability, what has been so sacredly bestowed to multiply the number of those, who publish the gospel of peace. We believe there is with our beneficiaries a high regard to the injunction of our Saviour, 'as you would that men should do unto you, so do ye even unto them, for this is the law and the prophets.'

Voluntary Aid.—Standing as we do upon the threshold of another year of effort, we cannot look forward but with great solicitude, and inquire, how are we to be sustained in our enlarged plans and operations? We need that

pastors should be engaged in seeking out young men of the suitable qualifications and influencing them aright in regard to their duty. And we still more need that pastors and churches should feel the claims of the education cause, and should come forward promptly, without the intervention of agents, to our assistance. This kind of assistance we must have or we never can abound in prosperity as we ought. We do hope that during the ensuing year all who approve of our objects and organization will bear us on their hearts and act efficiently in our behalf. Our Saviour has directed us when we see the harvest plenteous and laborers few, to pray the Lord of the harvest, that he will send forth the laborers into his harvest. Is it then too much to hope that the church will do more for the education cause than she has ever done, and thus do more to save the harvest from perishing?

Conclusion.—The work in which we are engaged is promoting through this mode of effort the salvation of a perishing world. Time flies. Eternity is near. Every returning anniversary reminds us that our time is short. What we do, we must do quickly.

Before we shall see another anniversary, even should we be spared, millions of souls who have never heard of a Saviour, will be called to the bar of God. When the cry for ministers comes up on every gale that passes over us from our own and from heathen lands, shall Christians slumber? When the call from the perishing is—give us to know the way of eternal life, shall the church have no ear to hear? When the Macedonian cry—wailing bitter Macedonian cry is echoed along our rivers and carried over the wide waste of waters, shall there be none to say—Here, Lord, am I; send me? Who will not give, and pray, and labor, that the perishing may be saved. What songs of joy, heavenly and eternal, are waked up on high over one sinner that repenteth! Who does not desire that his life and labors may add to this everlasting joy? Soon we shall be called away. He who has furnished us our spiritual armor, and sent us to the battle-field, will give the signal for our retreat. Now there may be strife. But then there will be victory. Now there may be tears. But then there will be shouting. Now there may be darkness, but then there will be one cloudless, eternal day. For this day let us wait and labor, doing with our might what our hands find to do. For he that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever.

The officers of the Society for the ensuing year are, Hon. Jeremiah Sullivan, Madison, Ind., President; Rev. Luther G. Bingham of Cincinnati, Secretary and General Agent; and Augustus Moore, Esq. of Cincinnati, Treasurer.

We regret that we have not room in this number to notice the Anniversaries of other Auxiliaries.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held January 9, 1839. The usual appropriations to beneficiaries were voted, and the payment of them will be made as soon as the funds of the Society will permit.

At this meeting of the Directors, the Rev. Ansel Nash, who had, during four years, been employed in the service of the education cause—one year as Secretary and Agent of the Connecticut Branch, and the remaining time as General Agent of the Parent Society, resigned his office. This he was induced to do on account of the feeble state of health of Mrs. Nash. It is to be regretted, that an Agent who had been so acceptable and successful, and who had acquired the confidence of the community, should be under the necessity of leaving the service of the Society, when it was in his power to accomplish the most for the benefit of the cause.

While he retires from his office, he has the sympathies and best wishes of the Directors for his prosperity and usefulness in the pastoral office, to which he has been unanimously invited by a church and society in Vernon, Connecticut.

FUNDS.

Receipts of the American Education Society, for the January Quarter, 1839.

<i>Huntsville, Ala.</i> , Pres. Benev. Soc. by H. Hill, Esq., Boston	50 00
<i>Mendon, N. Y.</i> , Mr. Levi Russell, by Dea. N. Willis, Boston	2 00

LEGACIES.

<i>Henry Gardner</i> , late of Charlestown, a Deacon of Rev. Mr. Bennett's Ch., Woburn—by Messrs. J. Bennett and Benj. Cutler, Trustees, under the will	302 00
<i>Miss Ruth Esty</i> , late of Foxboro', by Spencer Hodges, Esq., Executor, in part	300 00
<i>Miss Elizabeth Howe</i> , late of Jaffrey, N. H., by Dr. Luke Howe	100 00
INCOME FROM FUNDS	793 07
LOANS REFUNDED	451 80

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Harly Ropee, Esq. Boston, Tr.]	
Boston, Rev. Joseph Emerson, an Ag't of the Society	10 00
Green Street Soc. (Rev. Dr. Jenks's) bal. of sub. by Mr. Bowers	7 80
Essex Street Soc. (Rev. Mr. Adams's) a Gent. sub. for 1838	20 00
a Lady	5 00
Salem Street Soc. (Rev. Mr. Towne's) additional for 1838	115 00—155 80

BERKSHIRE COUNTY.

[John C. Parber, Esq. Lee, Tr.]	
Sheffield, Rev. Mr. Bradford's Society	47 42
Peru	17 12—64 54

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]	
Danvers, (N. P.) Col. Jesse Putnam, to const. himself a L. M. of the Co. Soc. by Rev. Mr. Braman	15 00
Essex, Rev. Mr. Crowell's Soc.	43 28
Hamilton	17 90
Ipswich, (S. P.) Rev. Mr. Fitz' Soc.	61 62
Misses A. and A. Dana, by D. Choate, Esq.	12 00—73 62
Wenham, Edmund Kimball, Esq., ann. sub. by Dr. E. Alden	5 00
Ladies' Reading and Char. Soc. by Mrs. A. Foster, Treas.	20 00—95 00—174 75

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Amesbury and Salisbury } Soc. of Rev. Mr. Hadley	9 00
Andover, a Friend, by Dea. A. Abbott	5 00
Ipswich, (1st Par.) Ladies' Asso. by Mrs. Amy S. Wardwell, Tr.	63 62
Newburyport, Ladies' Ed. Circle, in 1st Pres. Soc. by Miss Mary C. Greenleaf, Tr.	80 00
Newbury, Soc. of Rev. Mr. Durant	17 61
Josiah Little, Esq., bal. to const. himself an H. M.	80 00—97 81
West Amesbury, Rev. Mr. Clark's Soc.	43 78
West Newbury, Soc. of Rev. Mr. Edgell	5 25
Reading Soc. in Rev. Mr. Edgell's Cong.	5 00—10 25—279 36

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Amherst, Rev. Mr. Bent's Soc. by Messrs. J. S. & C. Adams	101 94
Rev. N. Perkins, E. Par. by do.	4 50
Mr. William Kellogg, by do.	2 00—108 44
Belchertown, Mr. Ephraim Montague, by Is. Towne, Esq.	300 00
1st Ch. and Soc. by do.	81 25—381 25
Enfield, by Mr. Leonard Wood, Tr., \$40 of wh. to const. Rev. John Whiton an H. M.	130 00
Hadley, Gen. Benev. Soc., \$100 of which is to const. Mr. Dudley Smith an H. M. by Mr. Elijah Smith, Tr.	150 00
Northampton, Mr. John Clark	5 00
Gen. Benev. Soc. 1st Par.	46 00—51 00
Coll. at the ann. public meeting of the Co. Soc.	18 80
From the disposable fund of the Co. Soc.	127 75
Amherst (North) Cong. Soc.	23 50
Do. (East) do. in part	18 30—37 80
East Hampton, S. Willis	100 00
Enfield, Lieut. John Keith, to const. himself a L. M. of the Co. Soc.	15 00
an individual	50—15 50
Hatfield, Cong. Ch. and Soc.	200 55—1,270 29
[Most of the above by Rev. Joseph Emerson, Ag't.]	

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Chabotville, Cong. Soc.	25 00
East Longmeadow, do.	30 00
Longmeadow, Gent. Asso. in 1st Cong. Soc. \$25, and Ladies' Asso. \$17 27, \$40 of wh. to const. their Pastor Rev. Hubbard Beebe an H. M.	42 27
Middle Granville, Cong. Soc.	12 80
Mendon, Dea. A. W. Porter, on acc. Tempo. Schol. &c.	100 00
Dea. A. W. Porter, by Rev. J. Emerson, Ag't	25 00
Mr. Horatio Lyon do.	5 00
Mr. A. Norcross, \$2, Sarah Flint, \$1, by do.	3 00—133 00
Palmer, Cong. Soc.	40 78
Springfield, Rev. Dr. Osgood's Soc.	83 81
Ladies' and Gents. Asso.	23 18
Rev. Mr. Baldwin's Soc.	20 41
Cong. Soc. Chicopee Falls	50 00—178 80
Messrs. David Ames & Son, 12 1-2 reams paper	
Tolland, Cong. Soc. by Rev. J. Emerson, Ag't	8 00

West Springfield, 1st Cong. Soc. by do.	40 00
2d do.	9 69—49 69
	<u>518 21</u>
Deducted, expenses of printing ann. Report of the Co. Soc.	10 00—508 21

MIDDLESEX COUNTY.

Bedford, Portion of coll. at Month. Con. in Ch. of Rev. Mr. Leavitt	1 05
Charlestown, 1st Ch. and Soc. by Rev. Dr. Fay	72 00
Saisbury, Sab. School, by Mr. Wm. H. Allen	48
Waltham, Soc. of Rev. John Whitney, bal. of sub.	48 25—121 73

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, 20 47, Bolton, 34 20, Box-boro', 5 00	49 67
Danvers, 38 50, Fitchburg, 21 32, Groton, 17 66	68 48
Harvard, 29 10, Leominster, 9 73, Pepperell, 41 85	80 68
Shirley, 5 00, Townsend, 44 35, Westford, 21 64	71 00—269 84
Deducted for printing Report, &c.	8 53
	<u>266 31</u>
Fitchburg, Young Men's Ed. Soc., by Mr. E. Snow, Jr.	7 50
Leominster, Ladies' Ed. Soc., by Miss Susan Lincoln, Tr.	13 81—287 62

CHARITABLE ASSOCIATION OF LOWELL AND VICINITY.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanchard's Cong. 77 45, (\$75 of wh. is on acc. of Blanchard Temp. Scho.) and a cont. in the Cong. \$20, by Mrs. Charles Davidson, Tr. L. E. S.	97 45—508 80
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NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb	150 00
Brockline, a Friend, coll. in a charity box 8 00	
avails of a Cherry Tree 4 00—10 00	
Franklin, Ladies' Char. Soc. in N. W. School dist. by Miss Delta E. Metcalf, Sec.	1 00
Medway, Friends, by Mrs. Ide	3 12—164 12

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Nantucket, North Trin. Cong. Ch. and Soc. by Rev. W. J. Breed	29 00
New Bedford, North Cong. Soc. by Rev. S. Holmes	50 00—79 00

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', Soc. of Rev. I. W. Putnam, bal. of sub.	5 00
Plympton, Messrs. Cha. and Wm. Taylor, by Rev. E. Dexter	2 00—7 00

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Northboro', a Lady in the Ch. of Rev. Mr. Emerson	62
Sutton, Ed. Soc. by Mr. Wm. C. Capron, Tr. of Harmony Conf. of Churches	25 00
Uxbridge, Cong. Soc. from four ladies, by Rev. J. Emerson, Ag't	9 75
Westboro', Ladies' Ed. Soc. by L. H. Pond, Tr.	2 37—31 64

WORCESTER COUNTY NORTH.

[Dea. Justus Fillingwood, Hubbardston, Tr.]

Athol, Mrs. Pernis Goodell, by Mr. Lewis Thorp	10 00
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RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Bristol, Ladies in the Soc. of Rev. Mr. Shepard, on acc. of a Temp. Schol.	75 00
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Providence, Miss R. G. Russell's class in Sab. School of Rev. Dr. Tucker's Soc.	18 00
[The following by Rev. Mr. Nash, Gen. Ag't.]	
Providence, Rev. Dr. Tucker's Soc.	44 75
Rev. Mr. Fulsom's do.	22 00
Richmond Street do.	24 05
Ladies' Ed. Soc. 7 00—31 05—185 80	
	<u>\$5,493 66</u>

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alfred, Society of Rev. Mr. Flak, \$30 of which to const. him a L. M. of Me. Branch	33 93
Bath, Society of Rev. John W. Fillingwood	93 60
Biddeford, do. of Rev. R. Merrill	13 10
do. of Rev. H. A. Merrill	12 68
Brunswick, cont. in part	21 25
Buxton, Society of Rev. Mr. Rice, to const. him a L. M. of Me. Branch	30 00
Elliott, Society of Rev. Mr. Bacon	21 40
Freeport, Cong. Ch. and Soc.	21 00
Kennebunk	18 00
Kennebunk Port, Society of Rev. Mr. Smith	18 00
do. do. Mr. Baker	1 50
Lebanon, Society of Rev. Mr. Loring, \$30 of which to const. him a L. M. of Me. Branch	32 00
Limerick, Society of Rev. Mr. Freeman, \$30 of which to const. him a L. M. of Me. Branch	33 25
Limington, Society of Rev. Mr. Kimball	4 80
Lyman, Society of Rev. Mr. Gilbert	3 00
Newfield, Society of Rev. D. P. Smith	20 00
Orisfield, A. R.	1 00
Wells, North Society	6 68
York, Society of Rev. John Haven, \$40 of wh. to const. him an H. M.	43 72
Contribution at meeting of York Conference at Limington, in October	8 19
	<u>\$481 71</u>

[Most of the above by Rev. Job Hall, Ag't.]

Messrs. Benjamin Sewall and James C. Dunn, Executors of the will of the late Richard Cobb, Esq. of Boston	2,500 00
	<u>\$2,981 71</u>

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Merrill, Concord, Tr.]

Acworth, a string of gold beads, acknowledged in August last, sold for	4 12
Francestown, Daniel Fuller, Esq. last paym't on his Tempo. Schol.	75 00
Franklin, Ladies' Ed. Soc.	4 80
Henniker, Rev. Jacob Scales	6 00
Hopkinton, Soc. of Rev. Moses Kimball \$16, and from Rev. Mr. K. \$5, "the whole towards const. Mrs. Abby B. Kimball a L. M."	51 00
Northwood, Rev. Mr. Prentice's Soc. by Mr. G. L. Remick	11 48
Thornton, Rev. James Thompson	3 00
[The following by Rev. Ansel Nash, Gen. Ag't.]	
Bedford, a few individuals	13 50
Francestown, in part	19 68
Milford, an individual	2 00
Mont Vernon, Soc. of Rev. Edwin Jenkinson, to const. him an H. M.	40 00
New Ipswich, a Lady	10 00

[The following by Rev. Job Hall, Ag't.]

Chester, Cong. Soc., Rev. Mr. Clement	13 45
Presh Soc., Rev. Mr. Sargent	14 35
Hill, Cong. Soc., Rev. Mr. Lucas	3 00
Salisbury, Soc. of Rev. Mr. Foster	16 69—47 49

[The following by Mr. Aaron Lawrence, Tr. of Hillsboro' Co. Aux. Ed. Soc.]

Francestown, by Hon. T. Brown	76 01
Greenfield, bal. of sub.	85
Holla, by Rev. Mr. Perry	55 00
Milford, Cong. Ch. and Soc.	60 07
New Boston, Pres. Soc. bal. of sub.	1 14
Wilton, Ladies' Ed. Soc. by Mrs. Wm Richardson, Tr.	10 28—203 88
	<u>\$460 12</u>

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brookfield, Doct. Daniel Washburn	100 00
Bridport, Cong. Ch. and Soc. by Dr. J. Rice, Tr.	35 65
Burlington, Gents. Ed. Soc. by Pres. Wheeler	32 10
Ladies' do do do.	16 33—48 43
Brandon, Cong. Ch. by Mr. Winslow	16 00
Castleton, Legacy, (in part,) of Dea. Ebenezer Gridley, by William Dennison, Esq.	268 97
Cornwall, Ladies' Ed. Soc.	15 54
Gents. do. by Dea. James	25 00—42 29

<i>Craftsbury</i> , Col. Samuel French, by Mr. J. Kimball	80
<i>Essex</i> , Mr. B. B. Butler, by Pres. Wheeler	8 00
<i>Enochsburg</i> , Ch. and Soc. by George Adams, Tr.	13 00
<i>Greensboro'</i> , Rev. William A. Chapin	10 00
<i>Hartford</i> , N. Y., Cong. Ch. and Soc. (North Soc.)	4 00
<i>Jericho Centre</i> , by Pres. Wheeler	20 30
<i>Middlebury</i> , Ladies' Ed. Soc. by Miss L. Simmons, Tr.	52 00
Gents. do. by Ira Allen, Tr.	52 64—104 64
<i>Morgan</i> , from the Ch. by Mr. John Kimball	1 50
<i>New Haven</i> , Ladies' Benev. Soc.	19 03
Gents. Ed. do.	5 00—24 03
<i>Orwell</i> , Members of the 1st Cong. Soc.	21 00
do. do. bal. of former subs.	3 50
Ladies' Ed. Soc. by Miss Sarah A. Buell, Sec.	20 00—45 10
<i>Royalton</i> , Young Ladies' Soc. by Rev. Mr. Nash, Gen. Agent	16 00
Cong. Ch. and Soc. by Rev. C. B. Drake	23 80—39 80
<i>Rochester</i> , do. do. by Rev. Mr. Noid	10 00
<i>Thetford</i> , 1st Cong. Ch. and Soc. by Rev. Mr. Nash, Gen. Agent	27 30
<i>Woodstock</i> , Cong. Soc.	20 00
<i>West Rutland</i> , do. Ch. and Soc.	18 25
<i>Westfield</i> , Mrs. Patty Hitchcock 1 44, Dea. Luther Page 1 50, Mrs. E. Hitchcock 18 cts. (by Mr. John Kimball)	3 07
<i>Westminster</i> , East, 1st Cong. Ch. and Soc. by Rev. Mr. Nash, Gen. Agent	5 00
	\$370 64

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

<i>Brooklyn</i> , a contrib.	27 00
<i>Chaplin</i> , a coll.	14 74
<i>Derby</i> , a contrib.	20 25
<i>Granby</i> , do.	5 00
<i>Lyme</i> , Dea. Wm. Colt and Cha. Griswold, \$3 each	6 00
<i>Meriden</i> , a coll.	11 75
a young Lady	2 00—13 75
<i>Manchester</i> , two Friends	1 87
<i>Mansfield Centre</i> , Rev. A. J. Hinckley	1 30
<i>Middletown</i> , Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr.	57 00
<i>New Preston</i> , a contrib.	10 00
<i>North Woodstock</i> , } a few individuals	1 25
Village Corner, }	
<i>North Woodstock</i> , } a contrib.	20 00
Muddy Brook, }	
<i>North Killingly</i> , do.	12 12
<i>Norwich</i> , do. in the 1st Ch.	22 50
do. do. 2d do.	52 61
Wm. Williams, Esq. (with \$20 given last year is to const. Tho. W. Williams 2d, and 10 of wh. is towards const. himself a L. M. of Ct. Br.)	20 00
Ladies' Aux. Ed. Soc. by Abby W. Hubbard, Tr.	20 00—124 11
<i>Plainfield</i> , Dea. R. Barleigh	1 00
<i>Ridgefield</i> , a coll.	19 95
<i>Stamford</i> , contrib.	16 71
<i>Sharon</i> , a coll.	26 50
<i>South Cornwall</i> , Ladies' Ed. Soc.	52 00
<i>South Mansfield</i> , a contrib.	52 89
<i>Storland</i> , do.	18 06
<i>Steybrook</i> , Mrs. Nancie Lay	10 00
<i>Windsor</i> , Legacy of David Filley, by Mrs. Sarah Filley, Ex'x	100 00
<i>Willimantic</i> , a contrib.	5 84
<i>Westminster</i> , do.	20 22
<i>Westfield</i> , two individuals	5 00
	\$627 56

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

"A Friend in Tennessee"	500 00
<i>Brooklyn</i> , L. I., 2d Pres. Ch. coll.	47 12
Z. Lewis	15 00—92 12
<i>Catskill</i> , N. Y., Henry Whitlesey, by Rev. Dr. Porter	5 00
S. S. Day do.	10 00—15 00
<i>Kearsville</i> , Essex Co. N. J., Ladies' Ed. Soc. (by Mrs. Kingsland)	12 00
<i>Madison</i> , N. J., Pres. Ch. coll. (in part.)	42 49
<i>Montrose</i> , Walter Fuster	1 00
<i>New York City</i> , Bleeker St. Ch. coll.	105 63
R. H. Nevins	50 00
John Aspinwall	10 00
Alfred Post	25 00
S. P. York	5 00
James Roosevelt	100 00—295 63
Brainerd Ch. coll.	248 18
Brick Ch. Jno. McComb	30 00
Cath. B. Patton	50 00—60 00
Broadway Tab. coll.	64 81
Cent. Pres. Ch., Geo. Bacon	5 00
Hund. Sch. cont.	12 18—17 18
<i>Spring St. Ch.</i> coll.	240 00
W. P. Penfield	5 00

Thomas Lippiatt	5 80
D. Wilcox	5 00
F. P. Schoals	5 00—200 00
Mrs. Thomas Hastings	2 00—205 30
<i>Newark</i> , N. J. 1st Pres. Ch. Young	1 00
Misses	11 00
Ladies' Ben. Soc.	75 00—87 00
Dr. John S. Condit	57 50—124 50
2d Ch. Hon. T. Freilighuyzen	12 00
<i>New Windsor</i> , N. Y. Pres. Ch., in addition to \$12 in Oct. 1887, to constitute their pastor, Rev. J. M. Sharwood, a L. M.	12 00
<i>Orange</i> , N. J. 1st Pres. Ch.	24 00
2d do.	22 00—46 00
<i>Osbournville</i> , N. Y. Young People's Benev. Soc. by Rev. Dr. Porter, Catskill	10 25
Rev. Leonard B. Van Duyck, by Rev. Dr. Porter	27 75—38 00
<i>Saratoga Springs</i> , N. Y., Female Benev. Soc. by Rev. C. Eddy	22 50
<i>Shelter Island</i> , N. Y., Dea. Douglass	1 00
<i>Troy</i> , N. Y., 1st Ch., by James Raymond, Tr.	25 00
<i>West Point</i> , N. Y., Mrs. Sophia Ford	5 00
	\$1,280 41

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

<i>Apulia</i> , 6 62. Amsterdam, Pres. Ch. 100. Bap. Ch. 3 52	130 30
<i>Albany</i> , 4th Pres. Ch. 175 03. Pearl St. Bap. Ch. 13 52	188 35
<i>Baldwinsville</i> , 11 49. Binghamton, (avails of a Watch,) 4 00	15 49
<i>Charleston</i> , 14 37. Cambridge, 40 00	54 37
<i>Fayetteville</i> , 11 20. Fairfield, 23 25. Glenn's Falls, 41 59	61 04
<i>La Fayette</i> , 55 97. Litchfield, 3 05. Little Falls, 36 35	96 37
<i>Marcellus</i> , 24 29. South Marcellus, 5 50. Malta, 18 00	57 79
<i>Onondaga Hollow</i> , 11 50. South Onondaga, 7 50. Otisco, 63 65	82 05
<i>Pompey</i> , 33 23. Salisbury, 10 00. Saratoga, 160	143 23
<i>Stillwater</i> , 16 50. Salina, 35 54	42 04
<i>Syracuse</i> , Pres. Ch. 137 09. Cong. and Bap. Chs. 11 13	148 22
<i>Tully</i> , 6 12. Utica, W. J. Bacon, Esq. 10. Whitehall, 22.	36 12
[The above by Rev. D. Clark, Jr. Sec. and Ag't]	\$1,008 13
<i>Ononda Assoc.</i> by Rev. L. Brewster	5 00
<i>Oswego Presb.</i> by Rev. R. Robinson	2 42
<i>Female Assoc., Utica</i> , by T. Walker, Tr.	40 00
<i>W. H. Chandler</i> , Esq. by Gen. Knox, paid to the Treasurer	25 00—73 00
	\$1,131 10

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

<i>Albion</i> , (a balance,) 9 75. Attica, coll. 38 24	48 00
<i>Bristol</i> , coll. 13. Brockport, coll. 13 69	26 69
<i>Buffalo</i> , 1st Ch. coll. 180. Pearl St. Ch. coll. 14 37	144 37
<i>Dunkirk</i> , coll. 18 96. Dansville, 10. East Palmyra, coll. 11 37	40 30
<i>E. Bloomfield</i> , (a balance,) 13. Josiah Porter, 75. E. Eggleston, 19.	107 00
<i>Fredonia</i> , coll. 29 35. Gosport, 12 37. Groton, 20.	71 72
<i>Geneva</i> , Astell schol. 75. Holly, coll. 8 41	83 41
<i>Knarville</i> , coll. 6 29. Lyons, coll. 20 70. Middletown, 7.	23 20
<i>Millville</i> , 9 12. Mt. Morris, coll. 60 63. Piffard, coll. 20.	80 31
<i>Penn Yan</i> , Fem. Ed. Soc. 26 50. Poultney, coll. 5.	21 50
<i>Rochester</i> , Harvey Ely, 150. Brick Ch. (a bal.) 17.	167 00
<i>Ripley</i> , coll. 12 16. Leroy, 15 75. Newark, (a bal.) 5.	32 91
<i>Victor</i> , coll. 27 40. Waterloo, 32. West Palmyra, 44 13	103 53
[The above by Rev. Timothy Sullivan, Sec.]	\$830 25

Whole amount received \$14,287 13.

Clothing received during the Quarter.

<i>Ashby</i> , Ms. Cent Soc. Miss Rebecca Taylor, Tr. a bundle containing shirts, collars, &c.	
<i>Boston</i> , Ms. Mrs. Christian Baker, shirting, socks, and flannel, valued at \$9 42.	
<i>Franklin</i> , Ms. Ladies' Char. Soc. of the N. W. School District, Miss Hetta E. Metcalf, Sec. a box containing quilts, blankets, collars, &c.	
<i>Leominster</i> , Ms. Ladies' Ed. Soc. Miss Susan Lincoln, Tr. a bundle containing socks, &c. valued at \$3 57.	
<i>New Ipswich</i> , N. H. Ladies' Reading and Char. Soc. Mrs. Hannah Johnson, Sec. one box containing shirts, quilts, &c. valued at \$17 66.	
<i>Temple</i> , N. H. Ladies' Reading Assn. Mrs. S. R. Jewett, Sec. a bundle containing shirts, socks, collars, &c.	

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MEMOIR OF THE REV. JAMES MANNING, D. D.

FIRST PRESIDENT OF BROWN UNIVERSITY. *

[By WILLIAM G. GODDARD, M. A., Professor of Belles Lettres in Brown University.]

A CENTURY has elapsed since the birth of Dr. Manning, and nearly half that portion of time since his death. Few, very few, of his contemporaries are now among the living upon earth. Not one of those liberal and enlightened friends of piety and learning, who helped to lay the foundations of Rhode Island College, and not one of the original members of its Corporation, forty-eight in number, are now alive to lend the aid of their recollections to this endeavor to place on record a few memorials of the life and character of James Manning. Of the Professors associated with him, the venerable Dr. Waterhouse,† of Cambridge, Ms., is the only survivor; and of the Tutors, all except the Hon. Asher Robbins,‡ of New-

* This institution was incorporated as "The College or University in the English Colony of Rhode Island;" and was, in common parlance, denominated Rhode Island College, till the year 1804, when, in consequence of a liberal donation from the Hon. Nicholas Brown, of Providence, the Corporation determined that it should "be called, in all future time, by the name of BROWN UNIVERSITY."

† This gentleman, distinguished in the medical history of our country, as "the American Jenner," was born in Newport, R. I. His father, originally a Presbyterian, embraced the religious opinions of the Society of Friends, after he had reached mature life; and to those opinions he remained sincerely attached, till his death, at an advanced age. His son, to borrow his own language, "was born and educated in the principles of liberal Quakerism." He has, however, it is believed, never adopted the peculiarities of that quiet and useful sect, nor has he, for many years, been accustomed to unite with them in their religious worship. Dr. Waterhouse never received a collegiate education; but few of our countrymen have been more frequently honored by distinctions from literary and scientific bodies, at home and abroad. That his early academical training was not neglected, is evident from his various publications, some of which evince a familiarity with the learned languages. He was a pupil of the celebrated Dr. Fothergill, of London, and he subsequently pursued his medical studies at the famous schools of Edinburgh and Leyden. From the Leyden school, he received the degree of Doctor in Medicine. In 1783, he was appointed Professor of the Theory and Practice of Medicine in Harvard University, and he continued to perform the duties of that Chair, for the period of nearly thirty years. This was among the earliest medical schools established in our country; and of the original Professors, Dr. Waterhouse alone survives. From 1782 to 1795, Dr. Waterhouse was a member of the Board of Fellows of Rhode Island College, and, in that capacity, he seldom failed to attend its annual Commencements. In 1784, he was elected Professor of Natural History in the same institution, and, while occupying this chair, he delivered, in the State-house in Providence, the first course of lectures upon that science ever delivered in the United States. The benevolent and intrepid agency of Dr. Waterhouse in introducing vaccination into this country, is too fresh in the public recollection, to need more than this passing allusion. Among the works which he has published, may be noted, more particularly, an elaborate and ingenious essay, in one octavo volume, which is intended to show that Lord Chatham was the author of the celebrated Letters of Junius.—Dr. Waterhouse, we are pleased to add, is still living; and, though he is far advanced in the vale of life, his spirits are cheerful, and his mind is gratefully occupied in those intellectual pursuits to which, in the more active seasons of life, he was devoted.

‡ This early friend and official associate of Dr. Manning was born in Connecticut, and was graduated at Yale College in 1782. Soon after he had completed his collegiate education, he was elected a Tutor in Rhode Island College. While, for the term of seven years, he was thus occupied in quickening the diligence of his pupils, and in imbuing their minds with a genuine relish for the varied forms of classical beauty, he sought every opportunity to cultivate his own taste for the classics, and, indeed, for every species of elegant learning. After resigning his Tutorship, he studied law under the late Hon. William

port, R. I., are departed. These impressive facts are here stated, not so much to inculcate a lesson of moral wisdom, as to anticipate objections to which this sketch of Dr. Manning may be liable, from its deficiency in minute information, and in discriminating estimate of character. In connection with these facts, it should, for the same reason, be added, that Dr. Manning never published any of the productions of his mind, except a Baccalaureate Address, and that, with the exception of one or two familiar letters, he left nothing in manuscript. From scattered and unavoidably imperfect sources must, therefore, be collected all the particulars which can now be obtained respecting this remarkable man, and (in reference to Rhode Island) this eminent pioneer in the cause of science and letters.

Dr. JAMES MANNING was born in Elizabethtown, N. J., October 22, 1738. Concerning his remote ancestors, it is now too late to obtain authentic information. His parents are said to have been substantial and pious people; and, from the skill in husbandry which their son exhibited, it is inferred that they were proprietors and cultivators of the soil. To them and to the village school, was young Manning indebted for his first lessons in the elementary branches of learning. To parental counsel and example was he also indebted for those principles of right conduct, and those cultivated moral sensibilities, which saved his youth from frivolity and vice, and which, ere he had ripened into manhood, God was pleased, through the influence of his Spirit, to crown with the beauty of Christian holiness. At what age he became the subject of peculiar religious impressions, is not known; but it is known that, before he had attained his majority, he solemnly consecrated himself to the service of God.

In the year 1756, the Rev. Isaac Eaton, opened an Academy at Hopewell, N. J. "for the education of youth for the ministry." To Mr. Eaton belongs the high honor of being the first American Baptist to establish a seminary for the literary and theological education of those young men who embraced the doctrines of his sect, and designed, ultimately, to preach them. In this seminary, young Manning pursued those branches of mathematical and classical learning which, at that time, were required for admission into our American colleges.

At the age of about twenty, he entered Princeton College, then, as now, one of the most distinguished literary institutions in the country. Of his collegiate life few memorials have reached the present day. It passed on, probably without striking incident, from its commencement to its close, in the pursuit of high intellectual aims, and in the cultivation of a well-formed moral character. He graduated in 1762, with, it is said, the highest honors of his class. This class consisted of twenty, and was somewhat eminent for its scholarship. The distinction conferred upon young Manning

Channing, of Newport, and, at that time, the Attorney-General of Rhode Island. Mr. Robbins established himself at Newport in the practice of the law, and there he has ever since resided. In his profession, he soon attained a high rank, as a well-read lawyer, and as an advocate gifted, in no humble measure, with powers of luminous, acute and logical argumentation. For the last fourteen years, he has represented, with acknowledged ability, the State of Rhode Island in the Senate of the United States. In the debates of that body he has not often participated; but on no occasion has he addressed the Senate, without leaving upon the minds of all who heard him a decided impression of his high intellectual powers and accomplishments—of his ability as a statesman and his acquisitions as a scholar. To the ancient classics, the Greek more especially, he is still ardently attached; and, during the intervals of relaxation from public toil, it is his selectest pleasure to commune with those immortal minds who have bequeathed to the world the richest treasures of thought and the most exquisite models of style. While politicians of coarser taste, when public duty does not forbid the indulgence, address themselves to the gorgeous fictions of Homer or to the unsurpassed orations of Demosthenes. In the year 1835, the Fellows of Brown University manifested their sense of Mr. Robbins's talents, as a civilian, by conferring upon him the degree of Doctor of Laws. We lament that such a man, so fitted to temper the violence of political controversy, is about to retire to private life. May the declining years of this veteran scholar be cheered by the best consolations; and may his sun, now verging towards its setting, linger, yet longer, above the horizon.

provoked some discontent among his ambitious compeers, who could not, however, have been the most impartial judges of his merit or their own.*

Soon after he had completed his collegiate course, he was settled as the pastor of a Baptist church in Morristown, N. J. At that time, theological seminaries, richly endowed, and furnished with valuable libraries and a corps of learned Professors, were quite unknown in our country. Young men were then prepared for the duties of the ministry, chiefly under the superintendence of clergymen who had made themselves known by their attainments in theological science, or who were celebrated for their eloquent exhibitions of truth from the pulpit. The sentiment, so beautifully expressed by Dr. South—that “the Spirit always guides and *instructs* before he *saves*; and as he brings to *happiness*, only by the ways of *holiness*, so he never leads to true holiness but by the paths of *knowledge*,”—then commanded an assent by no means universal. The Baptists have since adopted an elevated standard for the education of Christian ministers; but, in the days of Dr. Manning, they had made but slender provision for the professional training of their clergy. That excellent man, it is, therefore, not unfair to presume, engaged in his pastoral duties, with no pretensions to theological erudition or to polemical skill; but he was endowed with what is far better—with the spirit of Christian gentleness and Christian wisdom. In powers of severe analysis and comprehensive generalization, he may have been deficient; but he was rich in cultivated tastes, sympathies, and affections. He had learned from the Bible and from the experience of his own heart, how to touch the moral sensibilities of his hearers, and he addressed himself to the work, with apostolical simplicity and fervor. Even in the first stages of his ministry, he was, as a preacher, highly acceptable. He was invited to become the pastor of the Baptist church in his native town, but this invitation, though a pressing one, he felt it his duty to decline. Soon afterwards, he travelled through several of the colonies, to ascertain the actual state of religion, and to prepare himself for more extended usefulness, by a larger acquaintance with men and manners. No record is left to indicate the extent, or to exhibit the incidents of his journey.

On the 23d of March, 1763, Dr. Manning was united in marriage to Miss Margaret Stites, daughter of John Stites, Esq. of Elizabethtown. With this excellent woman, he lived, most happily, till his death. She survived him many years, and, after a long and solitary widowhood, never having known the pleasures of maternity, she died in Providence, R. I., November 9, 1815, aged seventy-five years.

His connection with the church at Morristown was of short duration; for, it would seem that, towards the close of the year 1763, he accepted an invitation from the Baptist church in Warren, R. I., to become their pastor. Soon after his ordination, he opened a Latin school in that town. Respecting his course of life, when he thus discharged the duties of a classical teacher and a village pastor, we have no information to impart. The praise of laborious diligence and of accurate knowledge in the business of instruction may, without hazard, be claimed for him; and the reluctance with which he parted from his beloved people—a reluctance which even the prospect of more enlarged usefulness and a more conspicuous station could not overcome—is no equivocal evidence of his affectionate, faithful, and disinterested ministrations. The compensation, which he received for his various labors at Warren, was barely sufficient

* The degree of Doctor in Divinity was conferred upon Mr. Manning, by the University of Pennsylvania, but in what year we have, in vain, endeavored to ascertain.

for his support. While, however, his outward man was thus a stranger to the luxurious accommodations of life, his inner man was sustained by the ennobling consciousness that he lived not in vain ;—that he was treading, with cheerful alacrity, the path of appointed trial ; and that, through his agency, multitudes were becoming wiser and better, for time and for eternity. On this passage in the life of Dr. Manning, it is delightful to dwell. It is delightful to turn aside from scenes of political ambition and ecclesiastical turbulence which now mar our peace, and to repose, for a while, upon a by-gone example of unaffected humility, of quiet duty, and confiding prayer. He had been elected President of Rhode Island College ; and the future prosperity of that institution was thought to depend on its removal to Providence. So affectionately desirous, however, was Dr. Manning of the people of his care, many of whom had, through his instrumentality, experienced the transforming efficacy of the religion of Christ, that he could not find it in his heart to leave them. To avoid a separation so painful to his sensibilities, he even proposed to resign the elevated station to which he had just been appointed. To this proposition his influential friends would not listen, and they persuaded him to abandon all thought of resigning the Presidentship. While we are compelled to think that his final decision was a wise one, we honor the feelings which well nigh betrayed his judgment. Under similar circumstances, how few men would have faltered ; how few would have sought to renounce the pathway to literary and social distinction, for the unambitious career of a village pastor !

We have already alluded to Dr. Manning as the President of Rhode Island College. It now remains to trace his history, in connection with that of the institution of which he may be considered as the founder, and over which he so long, and with such signal ability, presided.

Although, according to Morgan Edwards, the College was projected in 1762, by the Philadelphia Baptist Association ; yet we have no reason for believing that this or any other ecclesiastical body is entitled to the praise of being considered its founder. The original conception may have come from the Philadelphia Association, but the credit of moulding this conception into a plan, and of carrying into execution that plan, would seem to belong to Dr. Manning. In an obituary notice written by the Hon. David Howell, his contemporary and official associate,* and published in the Providence Gazette, a few days after the death of Dr. Manning, he is, without qualification, designated “as the founder of the College.” The

* The Hon. David Howell, LL. D., was born in New Jersey, January 1, 1747 (O. S.) and graduated at Princeton, in the year 1766. He subsequently removed to Providence, R. I. where he continued to reside till his death, in 1824, at the age of seventy-seven years. During a large portion of his protracted life, he was connected with the College in Rhode Island. For three years, he was a Tutor, and the first ever appointed in that institution ; for nine years, Professor of Natural Philosophy ; for thirty-four years, Professor of Law ; for fifty-two years, a member of the Board of Fellows ; and, for many years, Secretary of the Corporation. Except, however, as a Tutor, we have never heard that he participated in the ordinary duties of academical instruction. Though abundantly competent to the task, he never delivered, as we have reason to know, any lectures while he filled the chair of Professor of Law. After President Manning's decease, Judge Howell, at the request of the Corporation, presided at two of the Commencements of the College. On both occasions, he delivered to the graduating class, Baccalaureate Addresses, which, as specimens of undefiled English and excellent counsel, were deservedly admired. He practised law in Providence for many years, and was among the most eminent members of the Rhode Island Bar. Under the Confederation, he was a member of Congress from that State, and he subsequently filled, with great ability, several high offices, civil and judicial. In 1812, he was appointed United States Judge for the District of Rhode Island, and this office he sustained till his death. Judge Howell was endowed with extraordinary talents, and he superadded to his endowments extensive and accurate learning. As an able jurist, he established for himself a solid reputation. He was, however, yet more distinguished as a keen and brilliant wit, and as a scholar extensively acquainted not only with the ancient, but with several of the modern languages. As a pungent and effective political writer, he was almost unrivalled ; and, in conversation, whatever chanced to be the theme, whether politics or law—literature or theology—grammar or criticism—a Greek tragedy, or a difficult problem in Mathematics, Judge Howell was never found wanting. Upon all occasions which made any demands upon him, he gave the most convincing evidence of the vigor of his powers, and of the variety and extent of his erudition.

opinion of the Hon. Asher Robbins is in accordance with the statement of Judge Howell. In a letter to the author, Mr. Robbins remarks: "The College, I believe, was the project of Dr. Manning, and his motive was to give to the Baptist churches a learned clergy. And this, I have no doubt, was the motive to the liberal patronage of the opulent men in Providence, of that persuasion." Morgan Edwards, in his manuscript History of Rhode Island, states that, in the year 1763, Dr. Manning recommended to several influential Baptist gentlemen, assembled at Newport, the project of establishing "a seminary of polite literature, subject to the government of the Baptists." The project was favorably received, and Dr. Manning was requested to present a plan of the proposed institution. With this request he complied, and the plan which he had prepared was approved. After some delay, the causes of which are left for the future historian of the College to relate, a charter for the institution was, in the year 1764, obtained from the legislature of the colony of Rhode Island. The original corporators, of whom Dr. Manning was one, were prominent and influential men. Among the laymen, (and they composed a large majority,) were the Hon. Stephen Hopkins, and the Hon. William Ellery, illustrious as signers of the Declaration of American Independence;—the former, distinguished for his vigorous powers and his extensive information, especially in political science; the latter, distinguished, not only for his endowments, but for his philosophical spirit and the graces of elegant scholarship. The influence of these men and of their coadjutors, was successfully put forth in behalf of the charter, which, after a long and earnest debate, was granted by a large majority.

Although the charter secures to the Baptists the control of the College, yet it recognizes, repeatedly, and in the most unequivocal terms, the grand principles of religious toleration for which Rhode Island, through every stage in her social progress, has resolutely contended. Again and again, is the College denominated in the charter as "a liberal and catholic institution;" and, were this the proper place, it would be easy to show that the claim to this noble distinction has never been forfeited.

For several years after the charter was granted, the College, for obvious reasons, advanced but slowly towards the station which it was destined to attain. In September, 1765, Dr. Manning was appointed "President, and Professor of Languages, and other branches of learning, with full power to act in those capacities, at Warren or elsewhere." This is the language of the record, which, though not obnoxious to the charge of legal precision, seems to imply, on the part of the Corporation, no want of confidence in the variety of the President's attainments.

In the year 1766, President Manning commenced his course of collegiate instruction at Warren, where it was at first proposed that the College should be established. The first Commencement was held in that town, September, 1769, at which time a class of only seven was graduated. To this class belonged the Rev. Dr. William Rogers, a Baptist clergyman of some celebrity in his day, and the Hon. James Mitchell Varnum, an advocate of almost unrivalled powers of eloquence.

An important question soon arose, as to the most eligible place for erecting an edifice for the purposes of the new institution. Although this question divided the exertions of the friends of the College, yet it did not, perhaps, in the end, retard its growth. The original plan of establishing the College at Warren was adopted, we presume, mainly in reference to the convenience of Dr. Manning, who was connected with that town by interesting personal and official ties. The counties of Newport, Providence

and Kent, zealously interposed their claims to the advantage of which the county of Bristol had become the recipient; and it was not without a patient and formal hearing of all the arguments advanced in behalf of each of the competitors, that the Corporation, in the early part of the year 1770, decided "that the said edifice be built in the town of Providence, and there be continued forever." The Corporation, at the same time, appointed a committee to assure President Manning of their cordial approbation of his administration of the affairs of the College, to request him to continue in office, and to transfer his residence to Providence, on the removal of the institution to that town. The same committee were also authorized to endeavor to procure of Mr. Manning's church and congregation their consent to his removal. The cautious delicacy with which the Corporation interfered with his existing relations presents a somewhat grateful contrast to the uncereemonious and otherwise questionable modes of procedure which, under similar circumstances, are now sometimes adopted.

The result of all these proceedings may be anticipated. In the course of the year 1770, the first college edifice, now University Hall, was erected in the town of Providence; and at the expense, it is understood, exclusively of citizens belonging to the town and county of Providence. The edifice was not at once completed; but, in May, 1770, President Manning removed thither, together with his official associates, and the undergraduates of the College. The first Commencement at Providence was held on the first Wednesday of September, 1770, when a class of only four was graduated. Of this number was the late Hon. Theodore Foster, senator in Congress from Rhode Island for the period of thirteen years, and familiarly known for his spirit of antiquarian research, and for the zeal with which he collected materials for a history of that State.

Dr. Manning now entered upon a theatre of enlarged and responsible action. The College was in its infancy, and demanded his parental supervision. Its funds were scanty, and needed to be recruited. Its actual system of discipline and instruction was imperfect, and required not only to be improved, but to be adapted to the new circumstances under which it was hereafter to be administered. To these important objects Dr. Manning devoted himself, with patience and energy, and with that spirit of self-denial which is essential to the success of great enterprises, and which great enterprises are apt to inspire. In the beneficent work of establishing, within the little colony of Rhode Island, "a public seminary for the education of youth in the vernacular and learned languages, and in the liberal arts and sciences," he was aided by the efficient coöperation of the Rev. Morgan Edwards, the Rev. Hezekiah Smith, and others of his clerical brethren. It is, however, perhaps not too much to say, that, but for the enlightened zeal and substantial liberality of a few eminent Baptist laymen, citizens of Providence, the College would have been slow in winning its way to general repute. These public-spirited men, though strangers themselves to the discipline of schools of learning, knew how to prize the benefits of high intellectual culture. Though self-educated, they were without a particle of hostility to the distinctions of learning or of that affected contempt for learned men with which the uncultivated sometimes seek to console their deficiencies. Moved by a generous ardor, they determined that their children and the children of their contemporaries should enjoy, to the remotest generations, opportunities for intellectual improvement denied to themselves. Well have they been repaid for their efforts in this good cause. Their activity and enterprise in the accumulation of

wealth are now well nigh forgotten ; but still fresh is the memory of all their deeds in behalf of science, and letters, and religion.

The permanent establishment of the College in Providence inspired its friends with renewed confidence in its ultimate success, and stimulated them to fresh endeavors to increase its funds, and to enlarge its means of instruction. In all these endeavors, as it would seem from the records of the College, the President was conspicuous. He recommended to the Corporation measures for the advancement of the College, and, in the laborious execution of those measures, he actively participated. As one among the many proofs of his desire to promote the interests of the institution over which he presided, and of the sacrifices which he was ready to make in that cause, we here record a fact communicated by the Hon. Asher Robbins :

“ The President received a letter from England, soon after the peace in 1783, in which the writer gave it as his opinion, that if a person were sent out there, for that purpose, he might obtain donations to enlarge the funds of the College, and thereby extend its usefulness. This letter was communicated to the Corporation ; and the only objection to the plan was the uncertainty of success, while the expense would be considerable. Whereupon, the President volunteered to go on this mission, asking only indemnity for his actual expenses, and offering to trust to the contributions for that indemnity. This project was, however, unhappily defeated.”

Dr. Manning discharged the duties of his responsible office, with unwearied assiduity and with gratifying success, till the year 1776, when the college edifice became first a barrack for the militia, and afterwards a hospital for the French army commanded by Count Rochambeau. He was then compelled to suspend his collegiate occupations, till the close of the Revolutionary war in 1783. From 1776 to 1786, no degrees were conferred. This interval of relaxation from collegiate duty, Dr. Manning diligently employed in the labors of the ministry, and in various acts of social benevolence which the perils and distresses of that period in our national history prompted him to perform. The following instance of his humane disposition is related by the venerable John Howland, President of the Rhode Island Historical Society, in a short Memoir of Dr. Manning, published in the year 1815 :

“ He enjoyed the confidence of the general commanding in this department, and in one instance in particular had all the benevolent feelings of his heart gratified, even at the last moment, after earnest entreaty, by obtaining from general Sullivan an order of reprieve for three men of the regular army who were sentenced to death by that inexorable tribunal, a court martial. The moment he obtained the order revoking the sentence, he mounted his horse at the general's door, and, by pushing him to his utmost speed, arrived at the place of execution at the instant the last act had begun which was to precipitate them into eternity. With a voice which none could disobey, he commanded the execution to stay, and delivered the general's order to the officer of the guard. The joy of the attending crowd seemed greater than that of the subjects of mercy ; they were called so suddenly to life from the last verge of death, they did not for a moment feel that it was a reality.”

Dr. Manning is now to be exhibited in a new character, and in new relations. Hitherto we have seen him ministering at the altar, or dispensing the oracles of wisdom amid the shades of the academy. We are now to note his career as a patriot statesman. In the following paragraph, Mr.

Howland relates the history of an important civil function which was confided to Dr. Manning, and by him most skilfully discharged :

“ The repeated calls of the militia, while the enemy remained in this State, (Rhode Island,) operated with peculiar severity ; in some districts the ground could not be planted, and in others, the harvest was not reaped in season ; the usual abundance of the earth fell short, and he who had the best means of supply frequently had to divide his store with a suffering neighbor : In addition to this, laws existed in several States, prohibiting the transport of provisions beyond the State boundary. The plea for these restrictions was that there was danger of the enemy being supplied ; but the real cause was to retain the provisions for the purpose of furnishing their State's quota of troops, as the war was generally carried on by the energy of the governments of the individual States. These restrictions came with double weight on the citizens of Rhode Island, as a great part of the State was in the possession of the enemy, and the remainder was filled with those who had fled from the islands and the coasts for safety. These restrictions and prohibitions were variously modified, but under all their variations, which referred chiefly to the mode of executing the law, the grievance was the same. The governor and council of war of Rhode Island, wishing to give their language of remonstrance, a power of impression which paper could not be made to convey, commissioned Doctor Manning to repair to Connecticut, and represent, personally, to the government of that State our peculiar situation, and to confer with, and propose to them a different mode of procedure. The Doctor in this embassy obtained all that he desired ; the restrictions were removed, and, in addition to this, on his representation of the circumstances of the refugees from the islands, contributions, in money or provisions, were made in nearly all the parishes in the interior of Connecticut, and forwarded for their relief.”

The Articles of Confederation adopted by the United States in 1781, proved, as is well known, utterly inadequate to the purposes of government. Commercial embarrassments multiplied ; the public credit was impaired ; and the great interests of the nation, nay, even the whole political fabric was threatened with destruction. At this crisis of depression and alarm, Dr. Manning was, by an unanimous resolution of the General Assembly, appointed, in 1786, to represent the State of Rhode Island in the Congress of the United States. The story of this interesting event in the life of Dr. Manning is well told by Mr. Robbins, in the following extract from one of his letters to the author of this Memoir. It may not be amiss here to add, that these letters were written with no view to publication ; but that we have been kindly permitted, by the distinguished writer, to use them for the purpose of illustrating the character of his departed friend :

“ Though he had other merits and ample for this appointment of delegate, I have no doubt the dignity and grace for which he was so remarkable, smoothed the way to it. It took place in this wise. There was a vacancy in the delegation, and the General Assembly, who were to fill it, were sitting in Providence. No one in particular had been proposed or talked of : One afternoon, Dr. Manning went to the State-house, to look in upon the Assembly, and see what was doing. His motive was curiosity merely. On his appearance there, he was introduced on the floor, and accommodated with a seat. Shortly after, Commodore Hopkins, who was then a member, rose and nominated President Manning as a delegate to Congress, and, thereupon, he was appointed, and, according to my recollection, unanimously. I recollect to have heard Commodore Hopkins say (it

was at the house of his brother, governor Hopkins where I shortly after met with him,) that the idea never entered his head till he saw the President enter and take his seat on the floor of the Assembly ; and that the thought immediately struck him, that he would make a very fit member for that august body, the continental Congress:

"Congress under the old Confederation sat, as you know, in conclave ; no report of their debates was published ; how far Mr. Manning mingled in them, therefore, I cannot say. I recollect his speaking of one in which he participated (the subject I have forgotten) on account of a personal controversy to which it gave rise between him and a fiery young man, a delegate from Georgia, by the name, as I think, of Houston. This young man in his speech had reflected upon New England and her people. Mr. Manning repelled the attack, and by way of offset, drew a picture of Georgia and her people. This so nettled the young man that in his passion he threatened personal violence. The next day he appeared in Congress with a sword by his side. This produced, at once, a sensation in that Body the symptoms of which were so alarming, that he thought proper to withdraw, take off his sword, and send it home by his servant. In the course of the day he took an opportunity to meet with Mr. Manning, and to make him an apology.

"He must have given himself much to business then, as he seemed to be master of all the important questions which had been debated, and could give the arguments, pro and con, offered by the different speakers.

"The famous Dr. Johnson of Connecticut was a member at the same time, with whom Mr. Manning became intimate, and of whom he always spoke with admiration. The Doctor once paid him the compliment of holding the pen of a ready writer, which Mr. Manning very highly valued as coming from such a man. It was upon an occasion of drawing up a report for a committee of which both were members, and which report the Doctor professed to be much pleased with."

On receiving the appointment of Delegate to Congress, Dr. Manning asked and obtained of the Corporation leave of absence from his collegiate duties, from March till September. During this interval, the Rev. Perez Fobes, at that time a Congregational clergyman of Raynham, Ms., and soon afterwards a Professor in the College, was appointed as Vice President. Dr. Manning returned at the time designated, and quietly resumed his clerical and collegiate duties.

Dr. Manning was an enlightened friend of social order and of all those paramount interests which it is the design of government to foster and protect. He saw how inefficient the Confederation had become ; and he feared that, unless a system of government, endowed with more energy, and founded on a popular basis, were established, the blessings of union and independence could not long be preserved. Hence, he was an earnest advocate for the adoption of our present national constitution. As evidence of the profound interest which he felt in the momentous question which, in the year 1788, agitated the country, we take pleasure in quoting from Mr. Howland's Memoir, the subsequent passage :

"Dr. Manning was extremely solicitous for ratification. He viewed the situation of the country with all the light of a statesman and a philosopher ; and, as a prudent and well informed citizen, he took his measures accordingly. He had saved the college funds through the fluctuations and storms of one revolution, and he now saw them dissipated and lost forever, unless the new form of government should be established. He knew that several clergymen with whom he was connected in the bonds of religious union

were members of the convention, and that they were generally opposed to the ratification. He therefore repaired to Boston, and attended the debates and proceedings of the convention. His most valued and intimate friend, the Rev. Doctor Stillman, was one of the twelve representatives of the town of Boston in the convention, and zealous for the adoption; and in their frequent intercourse with their friends, who were members, they endeavored to remove the objections of such as were in the opposition; in this they were assisted by the Rev. Doctor Smith, of Haverhill, who was also a Fellow of Rhode Island College, and ardently attached to its interests; with the Rev. Isaac Backus, who was a Delegate from the town of Middleborough, and considered one of the most powerful men of the anti-federal party; they were not able to succeed. The question of ratification was finally carried by a majority of nineteen, after a full and able discussion. The writer of these sketches well recollects the cordial congratulations with which Doctor Manning greeted his friends on the decision of this convention, after his return from Boston."

In connection with the facts stated by Mr. Howland, we cannot forbear to add an incident mentioned in an interesting communication from Dr. Waterhouse to the Rev. Prof. Elton, of Brown University. On the last day of the session of the Massachusetts Convention, and before the final question was taken, governor Hancock, the President, invited Dr. Manning to "close the solemn convocation with thanksgiving and prayer." Dr. Manning, though, as Dr. Waterhouse thinks, taken by surprise, immediately dropped on his knees, and poured out his heart in a strain of exalted patriotism and fervid devotion, which awakened in the assembly a mingled sentiment of admiration and awe. The impression which he made must have been extraordinary; for, says Dr. Waterhouse, who dined in a large company, after the adjournment, "the praise of Rev. Dr. Manning was in every mouth! Nothing," adds Dr. Waterhouse, "but the popularity of Dr. Stillman prevented the rich men of Boston from building a church for Dr. Manning's acceptance."

After his return from Congress, Dr. Manning sustained no political office, and, with the exception of his patriotic mission to Boston, we do not learn that, during the remainder of his life, he engaged conspicuously in the politics of the times. For politics, however, he had a decided taste, imbibed, it is presumed, amid the exciting controversies of the American Revolution. With governor Hopkins, whom Mr. Robbins denominates, "a living library of political knowledge," Dr. Manning maintained a familiar and confidential intercourse. This association probably quickened the generous interest which he felt in the public affairs of his country—an interest entirely without acrimony or a feverish thirst for personal distinction, and which, it is believed, he retained to the last.

The connection of Dr. Manning with the First Baptist church in Providence, as their pastor, was an important event in his life. Unwilling to break the continuity of the preceding narrative, we have refrained, thus far, from noticing, particularly, this event which opened to Dr. Manning a new province of labor and usefulness.

The First Baptist church in Providence was planted, according to governor Winthrop, in the year 1639; and it is the oldest Baptist church in America. With its history prior to the year 1770, we have, here, no concern. At that time, the Rev. Samuel Winsor was its pastor. Residing at a distance from the meeting-house, and finding the duties of his office too arduous for him, he made known to his people his earnest desire to be released from services which he could no longer perform, without infringing

his paramount obligations to his family. Dr. Manning, having recently become a resident in Providence, was formally invited to preach in Mr. Winsor's meeting-house. He accepted the invitation, and preached a sermon on a Sabbath which happened to be the day for the administration of the holy communion. Dr. Manning was invited by Mr. Winsor to partake this sacred and affecting ordinance. Several of the members of the church were, however, dissatisfied, that "the privilege of transient communion" should have been allowed to Dr. Manning. This dissatisfaction led to a series of church meetings, in which the majority, however, was, in every instance, found to be on the side of Dr. Manning. The ostensible objection urged by Mr. Winsor and his followers against Dr. Manning was "that he did not make imposition of hands a bar to communion, though he himself received it, and administered it to those who desired it." As the well-informed believed, the true cause of opposition to him was "his holding to singing in public worship, which was highly disgusting to Mr. Winsor!" It being found impossible to reconcile conflicting opinions in this matter, Mr. Winsor, and those who thought like him, withdrew from the church. Dr. Manning was then, in due form, appointed the pastor, *pro tempore*, or, to use his own language, "until there may be a more full disquisition of this matter, or time to seek other help; at least until time may prove whether it will be consistent with my other engagements, and for the general interest of religion."

These ecclesiastical dissensions are now all but forgotten; and, if remembered at all, they are remembered only as impressive admonitions to the fuller exercise of that charity which "beareth all things."

Under the pastoral care of Dr. Manning, the First Baptist church in Providence increased in numbers, efficiency, and evangelical zeal. The congregation requiring the accommodations of a larger house of worship, the spacious and beautiful edifice, which is now among the chief architectural ornaments of the city of Providence, was erected; and, in May, 1775, was opened for public worship. On that occasion, Dr. Manning preached a sermon from the following text—"This is none other but the house of God—and this is the gate of Heaven." He continued his ministry for many years; but, finding that his accumulating duties, as President of the College, would not permit him to do justice to his people, he repeatedly and earnestly requested them to seek for a proper person to succeed him. "At length, in a most honorable way, he resigned his pastoral office." On the last Sabbath in April, 1791, a few months only before his death, he preached to his people, his farewell sermon. It affected them to tears. Little did they dream, however, that the voice which now melted them into sadness, was now uttering, indeed, its last farewell; and that they were so soon to water with the tears of a lasting sorrow, the grave of their counsellor and friend.

We now approach the close of Dr. Manning's valuable life. At the annual Commencement in 1790, as if in prophetic anticipation of his approaching death, he requested the Corporation to direct their attention towards some suitable person as his successor. This unwelcome duty, was, however, suddenly forced upon them. On the Sabbath morning of July 24, 1791, while uttering the voice of prayer around the domestic altar, he was seized with a fit of apoplexy, in which he remained, but with imperfect consciousness, till the ensuing Friday, when he expired, aged fifty-three years.

The sudden death of a man who had filled, for so many years, such various and commanding stations, produced, throughout the community, sen-

sations of no common sorrow. All felt that a wise and good man had departed in the midst of his strength, and usefulness, and honors. His fellow-citizens sorrowed, as if for a public benefactor. The people to whom he had so long and so faithfully preached the words of eternal life, mourned that they should see his face no more. His pupils looked in awe upon him, as he lay in the deep and unalterable repose of death, and they sighed to think, that never again should they hang upon the accents of their "guide, philosopher and friend."

The Corporation immediately assembled, and the death of the President was announced by the Chancellor. Among other demonstrations of respect and affection for the deceased, a Committee was appointed to superintend the funeral, and was authorized to defray the expenses from the funds of the College.

On the day next after his death, the remains of Dr. Manning were conveyed from his mansion-house to the College Hall, where the funeral solemnities were performed by the Rev. Dr. Hitchcock, at that time the pastor of a Congregational church in Providence, and one of the Fellows of the College. The funeral, though a public one, was no empty pageant. Multitudes flocked to the College to look, for the last time, upon a face which had so often beamed upon them in kindness; and multitudes followed him to the grave which was so soon to hide him forever from their sight.

On the ensuing Sabbath, eloquent and appropriate funeral discourses were delivered, in the First Baptist meeting-house, by the Rev. Jonathan Maxcy and the Rev. Perez Fobes, both of whom were associated with Dr. Manning in the government and instruction of the College.

Over the grave of Dr. Manning, the Corporation lost no time in erecting a monument, on which is inscribed a faithful record of his worth as a statesman, scholar, gentleman and Christian.

Before we dismiss our task, it remains for us to add a few particulars relating to the personal appearance, habits, and manners of Dr. Manning, and then, without attempting an analysis of his character, to invite attention to the ability and success with which he discharged his various duties.

The advantages of a most attractive and impressive exterior,* Dr. Manning possessed in no common measure. His person was graceful and commanding, and his countenance was "remarkably expressive of sensibility, dignity and cheerfulness." In his youth, he was noted for bodily strength and activity. These qualities he was accustomed to display in the athletic exercises common among the young men of his day, and, in his mature years, in some of the severer labors of husbandry. Unpoetical as the occupation may seem, he sometimes made his own stone wall; and in the use of the scythe, he acknowledged no superior among the best trained laborers in the meadow. To his habits of vigorous muscular exercise may be attributed, in part, his excellent constitution, and the sound health, which, till within a few years of his death, he uninterruptedly enjoyed.

The voice of Dr. Manning was not among the least of his attractions. To its extraordinary compass and harmony may, in no small degree, be ascribed the vivid impression which he made upon other minds. How

* The likeness of Dr. Manning, accompanying this memoir, was engraved from a portrait, which has long been in the possession of Brown University. When this portrait was painted, or by whom, we are unable to state with confidence. Those, however, who remember Dr. Manning insist that it conveys but a very imperfect idea of his remarkably prepossessing countenance.

potent is the fascination of a musical and expressive voice! How sad to think, that, in these days of almost universal accomplishment, this mighty instrument for touching the heart of man should be comparatively neglected! When, in connection with a more careful culture of our moral being, the voice shall be trained to a more perfect manifestation of its powers, a charm, hitherto unfelt, will be lent to the graceful pleasures of life, and an influence of almost untried efficacy to its serious occasions.

The manners of Dr. Manning were not less prepossessing than his personal appearance. They seemed to be the expression of that dignity and grace for which he was so remarkable, and of which he appeared to be entirely unconscious—a dignity and grace, not artificial or studied in the least, but the gift of pure nature. He was easy without negligence, and polite without affectation. Unlike many of the distinguished men in our country, he was too well bred to adopt an air of patronage and condescension towards his inferiors either in talent or in station. As a Christian, also, he felt the importance of cultivated manners, and he acknowledged no necessary connection between the sternest fidelity to principle and the precision and austerity with which it is sometimes found associated. Like the venerable Wheelock, the founder of Dartmouth College, he abhorred all religious profession “which was not marked with good manners.”*

In the intercourse of social and domestic life, his amiable disposition and versatile colloquial powers, rendered him an engaging and instructive companion. “He was,” says Mr. Robbins, “of the most happy disposition and temperament—always cheerful—much inclined to society and conversation; in conversation more disposed to pleasantry than seriousness; fond of anecdote, especially if illustrative of character, of which he had a store.” Indeed, so far as personal appearance, address, manners, and voice may be considered, it is given to few men to leave behind them so strong and so grateful an impression.

In the discipline and instruction of the College, Dr. Manning was eminently successful. He secured the obedience of his pupils, rather by the gentleness of parental persuasion than by the sternness of official authority. His instructions, which were always oral, never failed to command their attention, and to leave upon their minds a distinct impression. Classical learning was his forte, and to the classics and their cognate branches, he principally confined himself. Relative to this topic, Mr. Robbins furnishes an apt reminiscence. “I well recollect to have heard the students of the classes whom he chose to take through Longinus particularly, often speak with admiration of his comments upon that author, and of the happy and copious illustrations he gave of the principles from which Longinus deduces the sublime. I could readily believe the admiration was merited; for I know he had paid great attention to the general principles of oratory, and particularly to those of elocution, of which he was an admirable preceptor.”

It must not be understood, however, that Dr. Manning was unacquainted with the severer sciences. This was not the case. As, however, they were less agreeable to his taste than the belleslettres, he naturally devoted his attention mainly to the cultivation of the latter. That he was a profound original thinker, or that he was a man of recondite and critical learning, is not pretended. His reading was somewhat extensive, but it was rather desultory than systematic. Indeed, between the care of the

* See Memoir of Rev. Dr. Wheelock, by Dr. Allen, published in American Quarterly Register for August, 1837.

college, the care of his church, and the care of his family,* he had not much leisure for acquisition. He was fond of conversing with those who were enabled to devote more time to study, and he sought to profit from their communications. With the late Mr. Joseph Brown, of Providence, who, says Mr. Robbins, "was profound in mechanical philosophy and in electricity," he cultivated a familiar intercourse.

The wisdom and success with which Dr. Manning directed, for the term of twenty-six years, the affairs of the College, may be inferred from the preceding narrative. Amidst many discouragements, he raised it from a very humble beginning at Warren, to a station of acknowledged respectability and usefulness. His pupils loved and revered him. Most of them are no more; but the few, who remain, still speak of him with an enthusiasm which time has mellowed—not destroyed. Of this love and reverence, an interesting proof was given, a few years since, by the Hon. Nicholas Brown, of Providence. At his own expense, he built for the University which bears his name, a beautiful edifice, and to perpetuate the remembrance of his early instructor and friend, he gave to it the name of **MANNING HALL**.

The dignity and grace with which Dr. Manning was accustomed to preside at the annual Commencements is happily illustrated by the following anecdote derived from Mr. Robbins: "I recollect that at one of our Commencements, a French gentleman of distinction, (I think he bore some title of nobility,) was present. He sat by Dr. Waterhouse, and was, I think, introduced and presented by him. They conversed together in Latin, either, as being learned men, they chose to converse in a learned language, or as the Frenchman being less perfect in English and the Doctor in French, they found it more easy to converse in Latin. Struck with this natural dignity and grace, the Frenchman whispered to the Doctor—*Natalis præsidere* (born to preside.) I heard this from Doctor Waterhouse himself, the next day."

For the times in which he lived, Dr. Manning may be considered as an eminent divine, and an effective preacher. He was a Calvinistic Baptist, but without a particle of sectarian bigotry. Indeed, he was singularly exempt from any of that narrowness and rigidity which professional pursuits are apt to produce, more or less, in most men. He preached the truths of the Gospel, with simplicity and fervor—with a fidelity which alarmed the presumptuous, and with a gentleness which attracted the humble. He spared not the whited sepulchre, but it was his delight to heal the bruised reed. To Mr. Robbins, we here leave the task of completing our exhibition of Dr. Manning as a preacher and divine.

"Dr. Manning was the acknowledged head of the Baptist clergy of his time. He was so considered in England as well as in this country. He corresponded with all the most eminent of his denomination in England. I have seen some of their letters to him. I recollect that one informed him

* The number and variety of Dr. Manning's cares may be inferred from the following amusing extract from a recent letter, written by Dr. Waterhouse to a gentleman in Providence: "I never shall forget what Dr. Manning, in great good humor, told me were among his trying 'experiences.' He told me that his salary was only £80 per annum, and that, for this pittance, he performed all the duties of President of the College; heard two classes recite, every day; listened to complaints, foreign and domestic, from undergraduates and their parents of both sexes, and answered them, now and then, by letter; waited, generally, on all transient visitors into college, &c. &c. Nor was this all. 'I made,' said Dr. Manning, 'my own garden and took care of it; repaired my dilapidated walls; went nearly every day to market; preached twice a week, and sometimes oftener; attended, by solicitation, the funeral of every baby that died in Providence; visited the sick of my own Society, and, not unfrequently, the sick of other Societies; made numerous parochial visits, the poorest people exacting the longest, and, in case of any seeming neglect, finding fault the most.'" Amid all these perplexing cares, which allowed him but scanty time for promeditating his sermons, we have the testimony of Dr. Waterhouse for adding that "the honorable and worthy man never complained."

that his communication upon the state of the Baptist churches in this country, and their prospects, had been published in England and extensively circulated there. It was at the time when they were contending in some of the States for independence of the State religious establishment, and for exemption from contribution to that establishment.

“ At that time, certain polemics of England made war upon the distinguishing doctrine of the Baptists. This called forth defensive publications on their part. These were sent to Dr. Manning. I recollect that some of these were written with great animation, and, according to the fashion of the polemics of that day, with not a little vituperation. The Doctor of course thought the argument on his side complete and triumphant.

“ He was well versed in all the learning in the controversy about their distinguishing tenet—as to the subject and mode of baptism. I believe he had read all the books extant upon that subject; but the learned Dr. Gill was his favorite author. His writings he considered a treasure of Biblical learning.

“ His pulpit discourses were all *ex tempore*, because he believed this mode, though written compositions were more interesting to scholars, to be more interesting and more efficacious to a mixed congregation made up of all classes of society. His manner was earnest, but never vehement. He made no effort at oratory, or at display of learning. It is true, he occasionally touched and dwelt upon some doctrinal point; but it was incidentally, as it were, and subordinate to some practical view, the scope of his discourse.”

What has already been said supersedes the necessity of additional remark respecting Dr. Manning's capacity as a statesman. He was formed rather for the theatre of action than for the shades of academic seclusion; and, had he devoted himself exclusively to politics, he would unquestionably have stood foremost among the public men of his times.

On the Christian character of Dr. Manning his life is the best eulogy. His religion was wrought into the texture of his moral being. It exerted a pervading and habitual control, regulating his principles, tastes, habits and opinions. It exhibited no disproportions, it delighted in no bustle; it was reflected in no strong lights. In life it was his informing spirit—in death his sustaining hope.

Our task is finished. We cannot, however, quit it, without commending to the young men of our country the example of JAMES MANNING. How diligently and cheerfully did he labor for the good of others! Thus laboring, what valuable results did he accomplish! And all this, too, without the aids of abstruse learning, without ample leisure for self-cultivation, with powers distracted by care, and spirits perhaps saddened by economical solicitude. He labored, be it remembered, not for himself, but for others, and, in language breathing a holier inspiration than that of poetry, may be conveyed the GRAND MORAL OF HIS LIFE—

“ Love thyself last,
Let all the ends thou aim'st at, be thy country's,
Thy God's, and truth's.”

BIOGRAPHICAL NOTICES OF EARLY GRADUATES AT BROWN UNIVERSITY.

[By WILLIAM G. GODDARD, M. A., Professor of Belles Lettres in Brown University.]

Among the pupils of President Manning, of Brown University, were many gifted young men. Several of them arrived at eminence in life, and when a history of Rhode Island shall be given to the world, their names will be recorded as among the most distinguished of her sons. We have not the means, and this is not the place, to do full justice to these men, but we subjoin a few brief notices of some of them, by way of appendix to the life of their venerated Preceptor.

JAMES M. VARNUM.

General JAMES MITCHELL VARNUM, was born in Dracut, Ms., 1749, and he graduated at Rhode Island College, in 1769. While an undergraduate, he indicated a remarkable capacity for learning, and although somewhat dissipated in his habits, he made handsome acquisitions. After completing his professional studies, he established himself as a legal practitioner in the town of East Greenwich, R. I. He rose rapidly to distinction at the bar; and, as an advocate, stood without a rival. The Hon. Asher Robbins shall describe his powers of eloquence: "I have heard him speak in our courts and in our legislature. He spoke without effort, and without gesture, in one steady stream of utterance, but with tones well modulated. He was very unequal; at times, careless and incorrect in language, and common-place in thought, and, at times, extremely eloquent, abounding in happy turns of thought, and striking beauties of expression. His eloquence appeared to me to be the gift of nature, not at all prepared; and to come upon him by fits, as it were, by inspiration." In 1777, he was appointed a Brigadier General in the revolutionary army; but after some service, he in 1779 resigned his commission. In 1786, he was a delegate to Congress from his adopted State, and in 1787, he was appointed a Judge of the Northwestern Territory. He died at Marietta, Ohio, in the year 1790, at the early age of forty. In closing this sketch of a very uncommon man, a remark made several years since by the celebrated Thomas Paine to the Hon. Nathau F. Dixon of Rhode Island, may not inappropriately be quoted. Meeting Mr. Dixon, casually, at a public house in Stonington, Ct., Paine made inquiries respecting Gen. Varnum, with whose powers, as an advocate, he was not unacquainted, adding, "I have heard the most distinguished orators in the British Parliament and in the French Convention, but I have never heard one superior in powers of eloquence to Gen. Varnum." Paine, though a man of most abandoned principles and profligate life, was, in this matter, no incompetent critic.

SAMUEL WARD.

Colonel SAMUEL WARD, of the revolutionary army, was born in Westerly, R. I., in the year 1756. He was prepared for college under the immediate care of his accomplished father, the late Gov. Ward, of Rhode Island. In the year 1771 he graduated at the early age of fifteen. Soon afterwards, the country was agitated by its mighty struggle for independence. With youthful enthusiasm he embarked in the perilous contest. At the early age of eighteen we find him in command of a company, and soon afterwards he accompanied Arnold and his gallant associates, in their march through the unexplored wilderness to Quebec. In this march, they encountered almost insupportable fatigues, and suffered dreadful privations. To appease the torments of hunger, they actually subsisted on dogs and reptiles, and, what is more affecting still, they devoured even their shoes, and the leather of their cartridge boxes! At

the attack on Quebec, captain Ward was made prisoner, but was exchanged the following year. It does not comport with the plan of these Notes, to trace his eventful and brilliant military career, with the particularity of the historian. It should, however, be added, that he commanded a regiment in the celebrated retreat from Rhode Island, although he was not commissioned as a Lieutenant Colonel until the next year. At the termination of the war, Col. Ward retired from the army, and engaged in mercantile pursuits. He established himself in the city of New York, and for a time, his high mercantile probity and intelligence were rewarded with ample success. He ultimately, however, experienced the vicissitudes incident to commerce, and a season of disaster forced him to make a voyage to Europe, for the purpose of accommodating his affairs. He happened to be in Paris when Louis XVI. was beheaded by those ferocious actors in the drama of the French Revolution, who perpetrated the worst crimes under the sacred name of liberty. On his return to his native land, Col. Ward retired from business to a farm in East Greenwich, R. I., where he resided till about the year 1817, when, desiring to be nearer to his sons, several of whom had embarked in business in New York, he was induced to remove to a farm in the vicinity of that metropolis. Here he lived, for several years, in the enjoyment of some of the best blessings of life—a serene conscience, filial love, and the spontaneous homage of all who had the pleasure to know him. Upon the death of his wife, a daughter of the late Gov. Greene of Rhode Island, he removed to the city of New York, where, after a residence of a few years, he closed his useful and honorable life, in the year 1832, aged seventy-five years. Col. Ward, though amply qualified for the most responsible duties of civil life, could seldom be induced to emerge from his modest seclusion. In 1786, he was one of the Commissioners from Rhode Island to the Convention which assembled at Annapolis, Md., for the purpose of considering the state of trade, and the propriety of a uniform system of commercial relations. Col. Ward was on his way to Annapolis, when, hearing that the Convention had adjourned, he returned to his home. There is also another passage in the life of Col. Ward, which, however it may suit the passions and the prejudices of the times to misrepresent it, will, in the judgment of posterity, impair, in no degree, his titles to the respect and the confidence of his countrymen. Together with George Cabot, Harrison Gray Otis, Nathan Dane, Roger Minot Sherman, and other able and patriotic men, he was a member of the Hartford Convention. This is a topic, however, which, although we have no desire to shun it, may be thought to belong more properly to politics than to literary history. We cannot close this imperfect sketch of Col. Ward, without adding that he was a ripe classical scholar, a gentleman of most winning urbanity of manners, and a man of sterling intellect, and unblemished honor.

SOLOMON DROWN.

SOLOMON DROWN, M. D., was born in Providence, in the year 1753. He graduated at the age of twenty, and soon after engaged in the study of medicine. After obtaining his medical degree, he visited Europe, for the purpose of completing his professional education. On his return to Providence, he practised medicine in that town till he, shortly afterwards, removed to Ohio. He did not remain there long, but again returned to Providence, where he remained till 1792, when ill health compelled him once more to migrate. After residing in West Pennsylvania nine years, he returned in 1801, to Rhode Island, and settled in the town of Foster, where he passed the remainder of his days, in professional and agricultural pursuits, and in the cultivation of his taste for botany and for elegant letters. In 1811, he was appointed Professor of Materia Medica and Botany in Brown University, and for two or three seasons he delivered lectures to a class of medical pupils. He also lectured on botany to the undergraduates of Brown University, and to a private class of citizens. He died in 1834, at the advanced age of eighty-one years. Botany was his favorite pursuit, and he directed his attention, not more to the philosophy of the science, than to its practical uses in agriculture and medicine. He was a

member of the American Academy of Arts and Sciences, and an honorary member of several other learned bodies. His occasional addresses which have been published, are creditable to him as a man of taste and varied acquisitions. In 1825, he published the "Farmer's Guide," a work of great practical value to the agriculturist. Dr. Drown, after all, was not well fitted for the active pursuits of life. He had a mind prone to contemplation, and had he been the incumbent of a scholarship in an English University, it is not too much to say, that his genius, under circumstances thus congenial to the exercise of its powers, would have exhibited itself in some work which "the world would not willingly let die."

BARNABAS BINNEY.

BARNABAS BINNEY, M. D. This gentleman was among the earliest pupils of Dr. Manning. He died ere he had reached the prime of manhood ; but he lived long enough to leave upon the hearts of those who best knew and most loved him, an enduring record of his worth. Responding to our solicitations, a lady, one of Dr. Binney's immediate descendants, has kindly favored us with the following sketch of his life and character, which it gives us great pleasure to present to the public. It is the offering of affection, but without exaggeration ; a discriminating and eloquent tribute to virtues upon which hath long been placed, the seal of immortal life.

"The early death of Dr. Binney, during the infancy of his children, and the death of their mother which succeeded it, have left his descendants but few particulars of his youthful days. His short career, however, is still regarded by surviving friends, with the most animated respect and affectionate admiration ; and if they fail to collect and combine the minute circumstances which aided in the formation of his distinguished excellence ; if they cannot refer to all the methods of culture which contributed to his future worth and accomplishments, they know enough to perceive in general, that the discipline of such a character as his must have commenced under enlightened judgment, and exemplary regularity ; while they would be ready to admit, that he possessed a natural vigor, which, had he not commanded advantages, would soon have surmounted the want of them.

"Barnabas, son of Barnabas and Avis Binney, was born in Boston, in the year 1751. His father, a man of active and energetic temper, was extensively engaged in commerce, to which, it is supposed he would have bred his son. His mother, of the family name of Ings, was a lady of uncommon cultivation and piety ; and to her early and perhaps imperceptible influence, we may ascribe the decided bias of her son's mind to liberal studies. As a child, he exhibited an acute sensibility to the beauties of English literature, and soon desired to pursue the stream up to its ancient and inexhaustible fountains.

"From associations of friendship, probably, Mr. Binney was entered a student of Rhode Island College, instead of the older institution near his paternal home. In that honored seat of learning, he devoted himself to all that was then taught, and attracted the esteem of the amiable President Manning, who often spoke of him as a youth of the finest abilities, and most persevering diligence. In 1774, he received the highest distinction of his class, and wrote and delivered an English oration, which was immediately published, and long considered, near his native soil, with the most favorable estimate of its merit. At the close of his collegiate life, he appears to have directed his views to the study of medicine, to which, indeed, a residence of some months with an eminent physician in London, had, while yet a youth, confirmed his preference. To this end, he assiduously attended the lectures of the Philadelphia school, and in due time, received from it a degree. The death of his father in Demarara, recalled him to Boston, where his care of the family mansion and effects, then, and long afterwards, indicative of liberality and comfort, detained him for some time. In 1777, he returned to Philadelphia, and intermarried with the eldest daughter of Mr. Henry Woodrow, originally of Monmouth County, New Jersey. To this event, he ever believed

himself to be largely a debtor for all the important benefits of a well-assorted and most happy connection. The state of the times, and the prospect of professional advancement, induced him to accept the post of senior surgeon of one of the hospitals for the American army. In this station, he remained for more than three years, and acquired both experience and reputation. At the conclusion of the peace, he established himself in Philadelphia, and commenced his walk of city practice. His success was less dilatory than usual; and few young physicians have conciliated a more thorough confidence and esteem, or, in a few years, laid a better foundation for both distinction and emolument. His health, however, declined, and in the course of 1786, he relinquished his professional duties, and arranged his private affairs with the utmost precision and order. In the hope of restoration, more with his friends than with himself, he sat out, accompanied by his wife, for the Berkeley Springs of Virginia. There, after a few desponding weeks, his strength failed, and he determined to return and die at home. He lived only to reach the house of a friend on the way; and after a few hours, passed in the utterance of deep tenderness to his wife and children, and of piety and resignation to the will of God, on the 21st of June, 1787, he closed his mortal existence.

"Here, the scant notices of his life are expended, and the few points, no way remarkable, perhaps, on which affection or kindred could linger, are lost by the indistinctness of distance. But the memory of Dr. Binney, deserves a tribute beyond the mere entries of time and place. His attainments, and his embellishments, were much above the general state of improvement. His fine intellectual powers—his various and elegant knowledge—his refined and polished manners, would alone have given him elevation; while strength of principle—decision and energy of action—sensibility and tenderness, made a combination of qualities engaging to all, and wholly influential and commanding in the circle of domestic friends. If a fault could be suspected in a character so finely constituted, and so richly adorned, it arose from what David Hume has happily discussed in one of his essays, and called "A Delicacy of Passion," which rendered him intensely susceptible of pain, or of enjoyment—of honor, or of dishonor—of the very threatenings of moral disorder—almost, of external negligence. He indeed, "felt a stain like a wound," and aware of his sensitive and vivid perceptions, habitually put forth his vigilance to control them, and to defend the passes to uneasiness, which his better judgment pronounced to be dangerous.

"Dr. Binney possessed an ardent love of letters, which neither business nor illness could long estrange. He wrote with ease and elegance, and cherished both the taste and the talent for poetical composition. He was intimately connected in friendship with some of the first men of his time, and allied by the warmest personal attachment to the lamented young Gen. Warren of Boston, of whom, it is said, to his closing days, he fondly spoke, as of a model of worth. He celebrated his generous self-sacrifice and untimely fall, in some beautiful stanzas, alike illustrative of his own devotion to the cause of civil liberty, and of his friendship and veneration for the accomplished soldier."

To the above interesting sketch we have nothing to add, except the remark, that academical distinctions seem to be a sort of *heir loom* in the family of the Binneys. Dr. Binney graduated at Rhode Island College, in 1774; his son, the Hon. Horace Binney, graduated at Harvard, in 1797; his grandson, Horace Binney, Jr., Esq., graduated at Yale, in 1828. Each received the highest honors of his class.

SAMUEL EDDY.

Hon. SAMUEL EDDY, LL. D., was born in Johnston, R. I. He graduated in 1787, and was a classmate and friend of Dr. Maxcy, afterwards President of the College. He read law, but never practised it. In 1798, he was elected by the people, Secretary of the State of Rhode Island, and was re-elected to that office without opposition, for twenty-one years in succession. Resigning the Secretaryship, he was elected, for three terms, a Representative in Congress from his native State. He subsequently sustained the office of Chief Justice of

the Supreme Court of Rhode Island, for eight years, and till sickness compelled him to resign it. Judge Eddy is still living,* and is justly respected for his uprightness and intelligence, and for the extent and variety of his attainments. He is no debater, but he writes with uncommon purity, accuracy and force. To several branches of natural science he has devoted much of his leisure, and he has made valuable collections of specimens to illustrate them. The Transactions of the Massachusetts Historical Society are enriched with several contributions from his pen.

JONATHAN MAXCY.

Rev. JONATHAN MAXCY, D. D., was born in Attleborough, Ma., in 1768. He graduated in 1787, and was, the same year, appointed one of the College Tutors. In 1791, he was appointed Professor of Divinity; and, in September, 1792, he was elected President of the College, in the place of Dr. Manning. He was about the same time ordained as the pastor of the First Baptist Church in Providence. In 1802, he resigned the Presidentship of Rhode Island College, having been elected President of Union College, at Schenectady, N. Y. Here he remained till 1804, when he removed to Columbia, S. C., having been chosen the first President of the South Carolina College. Over this institution he continued to preside till his death, in 1820, aged fifty-two years. In 1801, Harvard University conferred upon him the degree of Doctor of Divinity. Several of his Orations, Sermons, and Baccalaureate Addresses have been published. In justice to his fame, they ought to be collected and preserved in some enduring form. Dr. Maxcy was a highly gifted man, an accomplished instructor, and a most eloquent preacher. May it not be long, ere some of his friends shall seek to rescue from oblivion the fast perishing memorials of his brilliant and commanding intellect!

JAMES BURRILL.

Hon. JAMES BURRILL, LL. D., was born in Providence, in 1772. He was prepared for college by William Wilkinson, Esq., then an eminent classical and mathematical teacher in that town. He graduated at the early age of sixteen, and after completing his professional studies, he commenced, at the age of nineteen, the practice of the law in his native town. So rapid was his rise at the bar that, at the age of twenty-five, he was elected, by the people, to the responsible office of Attorney-General, and this office he continued to hold, amid the vicissitudes and competitions of party, for about sixteen years, until bodily infirmity compelled him to retire from the bar. In 1816, he was elected Chief Justice of the Supreme Court of Rhode Island; and, a few months afterwards, a Senator in Congress. He attended only four sessions of that body, his valuable life having been prematurely terminated by a pulmonary disease, Dec. 25, 1820, in the 49th year of his age. During his short career in Congress, Mr. Burrill won for himself a very high rank. To the Senate of the United States there perhaps never had belonged a more useful legislator or a more practical statesman. All who knew Mr. Burrill marvelled at the opulence of his resources, and at his power to command them at pleasure. In the operations of his mind there was no indication of excess, of feebleness, or of confusion. On the contrary, he was always judicious, luminous, and forcible—master of an infinite variety of facts and principles, and ever ready in applying them. He seldom wrote, although he was capable of writing well; and it is sad to think that his fame, as a lawyer and as a statesman, must soon become only a matter of dim, traditionary recollection.

JAMES FENNER.

Hon. JAMES FENNER, LL. D., the son of the late Governor Arthur Fenner, of Rhode Island, was born in Providence, in the year 1771. He graduated in 1789, with the highest honors of his class. He early formed a taste for politics, and to that taste his reading and habits of life have been conformed. In 1804,

* Judge Eddy departed this life, on the 3d of February, 1839, several weeks after these Notices were sent to the Publisher.

he was elected, by the legislature of his native State, a Senator in Congress. In 1807, he resigned this high office, and was elected by his fellow-citizens Governor of Rhode Island, for four successive years. After several years passed in retirement, he was again elected Governor in the year 1824; and he remained in office for seven years. Governor Fenner is still living, in the enjoyment of an ample patrimony, and in the full possession of all his powers. Though a private citizen, he still interests himself warmly in public affairs; and he continues to exert an influence which vigorous talent, strong impulses, and direct purposes never fail to command.

ASA MESSER.

Rev. ASA MESSER, D. D., LL. D., was born in Methuen, Ms., in the year 1769. He graduated in 1790, and soon afterwards joined the First Baptist church in Providence, then under the pastoral care of the Rev. Dr. Maxcy. In 1792, he was licensed by this church to preach, and, in 1801, he received ordination. He was elected a Tutor in 1791, and remained in that office till he was elected, in 1796, Professor of the learned languages. In 1799, he was appointed Professor of Mathematics and Natural Philosophy; and this station he continued to hold till the resignation of Dr. Maxcy, in 1802, when he was chosen President of the College. For twenty-four years, he presided over its affairs; diligently and efficiently participating in the duties of instruction and supervising, with no common practical sagacity, its disordered finances. During his administration, the College continued to flourish. An increased number of pupils resorted thither, and, at no antecedent or subsequent period in its history, have the classes ever been so large. After having been connected with the College, either as a pupil or an officer, for the term of nearly forty years, Dr. Messer, in the year 1826, resigned the office of President. Possessing a handsome competence, the fruit in part of his habitual frugality, he was enabled to pass the remainder of his life in the enjoyment of independent leisure. After his retirement from collegiate toils, his fellow-citizens of Providence elected him, for several years, to responsible municipal trusts; and these trusts he discharged with his characteristic punctuality and uprightness. Dr. Messer died, after a short illness, and to the inexpressible regret of his family, in the year 1836, aged sixty-five years. His religious opinions, especially for the last twenty years of his life, corresponded nearly to those of the General Baptists of England. He was a strenuous advocate for the supremacy of the Scriptures, and for their entire sufficiency in matters of faith and practice. As a preacher, he wanted the attractive graces of elocution; but he never failed to address to the understanding and the conscience the most clear and cogent exhibitions of the great practical truths of the Bible. For what is termed polite literature he had no particular fondness, but he was a good classical scholar, and was well versed in the Mathematics, and the several branches of Natural Philosophy. In moral science, also, we have known few better reasoners or more successful teachers. In fine, Dr. Messer was remarkable, rather for the vigor than the versatility of his powers; rather, for solid acquirement, than for captivating embellishments; rather for wisdom than for wit; rather for grave processes of ratiocination, than for the airy frolics of fancy. In 1824, he received from Harvard University the honorary degree of Doctor of Divinity, having previously received the same degree from his *Alma Mater*, and that of Doctor of Laws from the University of Vermont.

JONATHAN RUSSELL.

Hon. JONATHAN RUSSELL, LL. D., was born in Providence in 1771. He graduated, in 1791, with the highest honors of a class distinguished for talents and scholarship. While an undergraduate, he cultivated with ardor that talent for writing, which, in after life, won for him such merited distinction. His genius and taste were eminently favorable to elegance and eloquence in composition. He eagerly received all instruction upon the subject of his favorite study, and to these instructions he added the discipline of practice and a familiar intercourse with the best models, ancient and modern. Mr. Russell was bred

to the law, but he never engaged in the practice. He subsequently embarked in the pursuits of commerce, and visited Europe on some commercial enterprise. His predominant taste, however, was always for politics, and, in political science he was well versed. He occupied, in the service of his country, several high and responsible diplomatic stations, and he performed their duties with acknowledged ability. For several years, he represented the government of his country as Minister Plenipotentiary at Stockholm; and was one of the five commissioners who negotiated the treaty of peace with England, at Ghent, in the year 1814. On his return to his native country, he settled at Mendon, Ms., and was soon afterwards elected a Representative in Congress from the district in which he resided. For several of the last years of his life, his health declined, and, in 1832, he died at Milton, Ms., aged sixty-one years. Mr. Russell had no skill as a forensic or parliamentary speaker; but, as a writer, he possessed versatile and eminent gifts. He wrote, not only with facility, but with uncommon elegance and force—and, when the subject permitted, with a caustic severity not often surpassed. Excepting the Fourth of July Oration, which he delivered in Providence, in 1800, (and which has passed through many editions,) and his diplomatic correspondence while in Paris, London and Stockholm, Mr. Russell has left scarcely any permanent record of the various intellectual gifts and accomplishments for which he was distinguished.

WILLIAM HUNTER.

HON. WILLIAM HUNTER, LL. D., was born in Newport, R. I. He graduated in 1791, and shared, with Mr. Russell, the highest honors of his class. Soon afterwards, he went to England, and read law in the Temple, and attended the courts in Westminster Hall. On his return, he was admitted to the bar, and immediately commenced the practice of law. He soon rose to eminence in his profession, and, till his election to the Senate of the United States, in 1811, he was one of the most successful and eloquent advocates at the Rhode Island bar. While a member of the Senate it was a matter of regret that he seldom engaged in debate; but, on one or two occasions, he delivered elaborate speeches which obtained for him a very high rank as a statesman and as a parliamentary orator. In 1821, Mr. Hunter's term of office as Senator having expired, he resumed the practice of his profession, and continued it, till the government of his country, in the year 1834, appointed him Charge d'Affairs at the court of Brazil. Since that time, he has resided at Rio Janeiro, faithfully and ably discharging the high diplomatic functions which have been intrusted to him. Perhaps no man in Rhode Island has enjoyed the advantages of a more accomplished education than has Mr. Hunter; and that little commonwealth can probably boast no mind more rich and elegant—none more various in its tastes, or more capable of extracting from art and from letters their nobler inspirations.

AN ACCOUNT OF THE RHODE ISLAND HISTORICAL SOCIETY.

[Prepared by the Hon. WILLIAM R. STAPLES, a Judge of the Supreme Court of Rhode Island.]

THE Rhode Island Historical Society dates its origin from the accidental meeting of a few gentlemen at the office of William R. Staples, in Providence, on the 19th day of April, 1822. The events that had made that day so memorable in the history of the United States, became the topics of conversation. The reflection that most of the minute and most interesting scenes in the war of the Revolution, rested solely in the fast fading memory of those that participated in them, naturally led the conversation to the early history of the State of Rhode Island, which was only to be gathered from mere fleeting tradition and from documentary evidence, scattered over every part of the State. Many valuable historical papers were known to be in the possession of persons, who

took no care to preserve them, and more than one instance was related, in which they were denied house room, and thrown to the winds. After much consideration as to the most effectual method of staying the ravages that time and the carelessness of individuals, were making in historical documents illustrative of the early history of the State, a chairman was appointed and a resolution passed, that they would establish a Historical Society. Jeremiah Lippitt was the chairman, and William R. Staples the secretary, of this meeting. The record does not name the gentlemen present at this first meeting. Walter R. Danforth, William Aplin and Charles N. Tibbitts were present, and perhaps some others. A committee was appointed to draft a petition to the General Assembly of the State for a charter of incorporation, and to obtain the signatures of other individuals favorable to the project. This petition was presented to the succeeding May session of the Assembly, and at the session in June the following charter was granted.

Charter of the Rhode Island Historical Society.

WHEREAS, Jeremiah Lippitt, William Aplin, Charles Norris Tibbitts, Walter R. Danforth, William R. Staples, Richard W. Greene, John Brown Francis, William G. Goddard, Charles F. Tillinghast, Richard J. Arnold, Charles Jackson, and William E. Richmond, have petitioned this General Assembly to incorporate them into a Society, by the name of the Rhode Island Historical Society: Therefore,

Section 1. Be it enacted by the General Assembly, and by the authority thereof it is enacted, That the aforesaid persons, together with such others as they shall hereafter associate with them, and their successors, are hereby constituted, ordained and created a body corporate and politic, by the name of *The Rhode Island Historical Society, for the purpose of procuring and preserving whatever relates to the topography, antiquities, and natural, civil and ecclesiastical history of this State*; and by the name aforesaid shall have perpetual succession; and by the same name are hereby made able and capable in law, as a body corporate, to have, hold and enjoy goods, chattels, lands and tenements, to the value of five thousand dollars, exclusive of their library, cabinet and historical collections and antiquities, and the same at all times to dispose of; to have a common seal, and the same at pleasure to change and destroy; to sue and be sued, to plead and to be impleaded, to answer and to answer unto, to defend and to be defended against, in all courts of justice and before all proper judges; and to do, act and transact all matters and things whatsoever, proper for bodies corporate to do, act and transact; and to establish and enact such a constitution and such by-laws as shall be deemed necessary and expedient, provided that they be not repugnant to the laws of this State, or of the United States; and to annex to the breach of those laws such fines as they may deem fit.

Sec. 2. And be it further enacted, That the said corporation be further authorized and empowered to elect and qualify such officers as may by them be deemed necessary; to be chosen at such time, and to hold their offices for such period, as the constitution of said corporation shall prescribe; and to appoint and hold such meetings as shall be thought proper.

Sec. 3. And be it further enacted, That said society shall establish two cabinets for the deposit and safe keeping of all the ancient documents and records illustrating the history and antiquities of this State; one of said cabinets in the town of Newport, for the safe keeping of the records of the early history of the southern section of the State, and the other in the town of Providence, for the safe keeping of the historical records of the northern section thereof; and that the anniversary of said society be holden in said Providence.

Sec. 4. And be it further enacted, That Jeremiah Lippitt, be authorized and empowered to call the first meeting of the corporation, within three months from the granting of this charter, giving public notice of the same.

In pursuance of the fourth section of this charter, the first meeting was called by Mr. Lippitt at the Manufacturers' Hotel in Providence on the 29th day of June, 1822. This hotel was then kept by John Wilder, in the building now occupied by the Providence Museum, opposite the First Baptist meeting-house, on North Main Street. Richard W. Greene was the chairman, and William R. Staples the secretary, of this meeting. A number of gentlemen residing in different parts of the State were, at this meeting, admitted members of the corporation. At an adjourned meeting on the 2d day of July, further additions were made to the members. At this meeting it was resolved to hold the first

election of officers on the 19th day of that month, that being the anniversary of the granting of the Royal Charter which is the foundation of the present government of the State of Rhode Island. A committee who had been previously appointed to prepare a constitution were directed to report at that time.

The late venerable Moses Brown presided at the first election. The record of the previous proceedings having been read, a constitution reported and adopted, the coporation proceeded to the election of its officers. The constitution, as revised at the annual meeting in 1835, is as follows.

Constitution of the Rhode Island Historical Socetty as revised and adopted at the Annual Meeting holden July 21, 1835.

ARTICLE 1.—OF MEMBERSHIP.

Sec. 1. The Rhode Island Historical Society shall be composed of resident, corresponding and honorary members; the first class to consist of individuals residing within the State: the second, of such natives of, but residents without, the State and others as evince a taste for historical pursuits, and who, by communications and otherwise, are calculated to subserve the interests of the Society: the third, of those individuals in different sections of the Union and in foreign countries, who have signalized themselves by their talents, knowledge or zeal in scientific and literary investigations or antiquarian researches, relative to matters similar to what appertain to the objects of this Society, or have rendered themselves worthy of the honor, by the encouragement and patronage they have extended towards this or similar societies.

Sec. 2. No person shall be admitted a member of this Society, unless by ballot at the annual meeting, a majority of the members present voting in his favor, and unless he shall have been recommended by the Board of Trustees; power, however, being granted to the Board, in cases where the interests of the Society might be injured by a delay until the annual meeting, to elect corresponding and honorary members.

Sec. 3. Every member elect shall acknowledge his membership in writing to the Secretary, or by signing the constitution and by-laws, within one year from the time of his election, (unless distance should require a longer period,) or said election shall be void.

Sec. 4. The Resident members shall pay an admission fee of three* dollars, be subject to such tax or taxes as the Society may, from time to time, see fit to impose, provided they do not exceed the sum of three dollars in one year, and they alone shall be entitled to vote at the meetings of the Society.

Sec. 5. Any Honorary or Corresponding member removing into, and residing in this State, shall cease to be an Honorary or Corresponding member, but may become a Resident member by complying with the requisitions relating to that class of members.

ARTICLE 2.—SOCIETY MEETINGS.

Sec. 1. The annual meeting of the Society shall be holden in Providence on the 19th day of July; provided, however, that when said 19th falls on Sunday, the annual meeting shall be holden on the Tuesday following.

Sec. 2. Special meetings of the Society shall be called by the Secretary on the written request of the President, or any five Resident members, one week's notice being previously given thereof, in a Providence and in a Newport newspaper.

Sec. 3. At all meetings of the Society, seven Resident members, including either the President, one of the Vice Presidents, the Secretary or Treasurer shall be necessary to form a quorum for the transaction of business.

ARTICLE 3.—OFFICERS.

The officers of the Society shall be, a President, two Vice Presidents, a Secretary, a Treasurer, a Librarian, and Cabinet Keeper for the Northern, and one for the Southern District, and a Board of Trustees, consisting of sixteen, of whom the President, two Vice Presidents and Treasurer shall constitute four.

Sec. 2. The officers shall be chosen at the annual meeting, and shall hold their offices until others are chosen in their stead; provided, that when the Society shall not convene on the day of their annual meeting, they may elect their officers at any other meeting legally called, and may also fill any vacancies that may have occurred since the election.

ARTICLE 4.—OFFICERS' DUTIES.

Sec. 1. President. The President shall preside at all meetings of the Society and of the Board of Trustees, preserve order thereat; give the casting vote and perform such

* Altered to five, at an adjourned meeting, August 5, 1835.

other duties as usually appertain to the like office. In his absence, one of the Vice Presidents shall officiate, and in their absence, the senior Trustee present.

Sec. 2. Secretary. The Secretary shall keep a record of all the proceedings of the Society, be ex officio, Secretary of the Board of Trustees, and as such, keep a record of their doings, be the organ of communication of the Society and Board, notify all meetings of both bodies, acknowledge all donations received through the Board, and give notice to the Cabinet-keeper to take charge of the same, and upon the appointment of any committee, shall forthwith notify the first-named member thereof, stating the duties imposed and the time at which they are to make report.

Sec. 3. Treasurer. The Treasurer shall keep an accurate account of the pecuniary concerns of the Society, shall pay no bills, except by order of the Society or Board of Trustees, shall present his accounts to the Board to be audited, preparatory to each annual meeting, and, at said meeting, report the state of the Treasury and of the financial concerns of the Society. He shall also exhibit his books and papers, whenever required so to do by the Society or Board, and shall give bonds with surety to the satisfaction of the Board for the faithful discharge of his several duties.

Sec. 4. Trustees. The Board of Trustees shall meet regularly on the day of the annual meeting of the Society immediately subsequent to the adjournment thereof, and also on the first Tuesdays in October, January, April and July. Special meetings shall be holden, whenever, by order of the President, due notice is given thereof by the Secretary on or before the day fixed upon for holding the same. At all meetings, regular or special, five shall be requisite to constitute a quorum for transacting business. The Board shall have power to fill vacancies that may occur in any offices, until the next succeeding meeting of the Society: they shall receive donations, audit the Treasurer's accounts and cause the same to be laid before the Society at the annual meeting, superintend and manage all the concerns of the Society in such manner as they may deem advisable, provided they do not infringe upon the rights, privileges and true interests of the Society; and they shall, annually, make a written report of their doings, and of the general concerns of the Society.

Sec. 5. Cabinet Keepers. The Librarians and Cabinet Keepers, shall safely preserve in such places as the Society or Board of Trustees may from time to time designate, all books, manuscripts, papers, ancient memorials, documents and other articles, intrusted to their charge; they shall record in books kept for that purpose, a catalogue in detail, of whatever is contained in their respective departments, giving the title of each book, paper, &c., and, in case of donations, stating the donor's name, unless otherwise by him requested; they shall, at the first meeting of the Board by them severally attended, subsequent to the reception of any donation, announce the same thereto, and at the annual meeting of the Society, shall make a written report of all additions made to the Cabinets, by purchase or otherwise, during the year immediately preceding.

ARTICLE 5.—MISCELLANEOUS.

Sec. 1. Every committee appointed by the Society or Board of Trustees, shall report in writing at the time required by the vote of appointment, or by order of the Board, and in case of failure so to do, the committee shall be ipso facto discharged.

Sec. 2. No manuscript shall be removed from either Cabinet, or any copy taken thereof, or extract made therefrom, without a special permit for the purpose, previously obtained from the Board of Trustees.

The general objects of the Society are set forth in their charter. Soon after their organization, a circular was prepared, calling the attention of the public to those objects; an extract from it follows:

The Society would call the attention of members and correspondents to the following subjects:

1. Topographical sketches of towns and villages, including an account of their soil, agriculture, manufactures, commerce, natural curiosities and statistics.

2. Sketches of the history of the settlement and rise of such towns and villages, and of the introduction and progress of commerce, manufactures and the arts, in them.

3. Biographical notices of original settlers, revolutionary patriots, and other distinguished men who have resided in this State.

4. Original letters, and documents, and papers illustrating any of these subjects, particularly those which show the private habits, manners or pursuits of our ancestors, or are connected with the general history of this State.

5. Sermons, orations, occasional discourses and addresses, books, pamphlets, almanacs and newspapers, printed in this State; and manuscripts, especially those written by persons born or residing in this State.

6. Accounts of the Indian tribes which formerly inhabited any part of this State, their numbers and condition when first visited by the whites, their general character and peculiar customs and manners, their wars and treaties and their original grants to our ancestors.

7. The Indian names of the towns, rivers, islands, bays and other remarkable places within this State, and the traditional import of those names.

8. Besides these, the Society will receive donations of any other books, pamphlets, manuscripts and printed documents, with which any gentleman may please to favor them.

Most of the business of the Society has been transacted by their Board of Trustees. During the first year, this board held monthly meetings, but since that time, quarter yearly meetings have been required by the constitution.

The number of resident members is not limited either by charter or constitution. The establishment of two Cabinets, one in the southern and the other in the northern section of the State, was made at the request of some of the members residing on Rhode Island. The measure has not produced the advantages that the movers anticipated.

The Society has published only four volumes of Collections. The first contains "A Key to the Language of America." This work was written by Roger Williams, and published in London in 1643. It is frequently referred to by cotemporary as well as later writers, as a work of the highest authority in relation to the language and customs of the Narragansett Indians. Zachariah Allen, one of the members of the Society, procured a manuscript copy to be made from the work in the Bodleian Library at Oxford, England, which he generously presented to the Society. The volume was printed from that copy.

The second volume contains "Simplicity's Defence against Seven-Headed Policy." This was written by Samuel Gorton, the founder of the religious sect of Gortonists or Gortoneans, and published by him in London in 1646. The author was one of the first settlers of Warwick, R. I., and this work contains a narrative of the troubles and persecutions he and his companions endured in effecting that settlement. The work as republished contains notes and appendices explanatory of the text, which were collected by William R. Staples.

The third volume contains "The Early History of Narragansett," written by Elisha R. Potter, of South Kingstown. It is a minute and faithful history of that part of the State.

The fourth volume contains "Callender's Century Sermon." This Sermon was delivered by the Rev. John Callender, in Newport at the close of the first century after the settlement of the Island of Rhode Island, by the English. It contains the only history of Rhode Island ever published, and has ever sustained the reputation of a correct and impartial history of the first century. The original work as presented to the public by the Society is enriched by many valuable and interesting notes, prepared by Professor Elton of Brown University. This edition of Callender's Sermon is an important accession to the historical works relating to that period.

The attention of the Society has been directed to the *collection* of historical materials rather than to the publication of them. This has been owing partly to the immediate danger to which such materials were exposed, and partly to the state of the funds of the Society. The want of means, not of materials, is a sufficient excuse for not having published more than they have. Their cabinets abound in matter which would be useful as well as interesting, if published. After the decease of Vice President Foster, the Society purchased of his representatives, the collections, which he had been engaged in making, during a long life devoted to historical research. They have procured copies to be made of all orders and papers in the office of the Secretary of State in Massachusetts relating to this State. The papers collected by the Rev. Isaac Backus, author of "The History of the Baptists," are deposited in their Northern Cabinet, as are also the letter book and correspondence of Ezek Hopkins, the only individual who ever received a commission as Admiral in the Navy of the United States. The Society regard as peculiarly valuable, their files of newspapers. With great labor and at great expense, they have succeeded in procuring an almost perfect file of "The Providence Gazette," the earliest paper printed in Provi-

dence. Their files of most of the other newspapers ever printed in the State are nearly perfect. Their collection of Aboriginal remains, is not large. It contains, however, some very handsome specimens of their tools and implements of war. To this department the Royal Society of Northern Antiquaries at Copenhagen, made a very valuable addition, by a donation of about forty specimens of similar implements and tools from the North of Europe. Their library consists of more than four hundred volumes. The works are generally of an historical character and for the most part relate to the United States. By exchanges and purchases, the Society has obtained almost perfect sets of the American Quarterly Register, and of the transactions and publications of the various Historical and Antiquarian Societies in this country, and also of the Royal Academy of Sciences at Lisbon, and the Royal Society of Northern Antiquaries at Copenhagen. With the last named Society, a constant correspondence has been kept up since 1830, to the mutual assistance and advantage of each.

Among the earliest benefactors to the Society was the late Joseph Howard. He presented to the Society the plate from which the diploma or certificate of membership is printed. Soon after their incorporation, the State gave the Society five hundred dollars, to aid them in the general objects of their association. By the liberality of the Providence Library Company and the Redwood Library in Newport, the Society was freely supplied with places of deposit for their cabinets, at the first institution of the Society. The cabinet in Providence was subsequently kept in a commodious room, loaned for that purpose by Messrs. Brown & Ives, and is now in the Arcade, by the liberality of Cyrus Butler, Esq. In 1830, the heirs of the late Nathan Waterman gave the Society a contingent interest in a lot of land at the corner of Waterman and Benefit Streets, large enough for a commodious hall. This interest became a vested one in 1835. The Society have recently procured the necessary drawings and estimates for the erection of a suitable building for their accommodation on this lot, and measures are in train to carry the design into execution the coming year. This building is to be of stone, and in the Egyptian style of architecture. The Society has a fund of four thousand dollars, which is devoted to this object, and with such funds as there is a fair prospect of raising by subscription, it will prove sufficient for the purpose.

In the winters of 1834 and 5, and 5 and 6, the Society made attempts to aid their pecuniary resources, and awaken a public interest in the objects of their association, by courses of public lectures. The result in a pecuniary point of view was small. The lectures however gave an impulse to public feeling in favor of the Society and its ultimate aim and objects, the good effects of which are still felt and appreciated. As Lectures on Local History afford useful information and innocent amusement, they commend themselves to the reflecting part of the community, and as an efficient means of directing public opinion toward the history of our country, they are deserving of the patronage of every true patriot. A combination of several Historical Societies in this matter, might enhance the value and diminish the labor of each.

The present number of Resident members is ninety-four.—The Corresponding and Honorary members are numerous both in this country and in Europe.

The progress of the Society is onward, not indeed so rapid as some of its members desire it should be, but still so much so as to afford reasonable ground to hope that its labors will continue to be honorable to its members and useful to the cause in which they are engaged.

OFFICERS OF THE SOCIETY FROM ITS ESTABLISHMENT.

PRESIDENTS.		SECOND VICE PRESIDENTS.	
James Fenner,	1822—32	*Theodore Foster,	1822—28
John Howland,	1833	*Samuel Eddy,	1828—31
		John B. Francis,	1831—35
		*Moses Brown,	1835—37
		Romeo Elton,	1837
FIRST VICE PRESIDENTS.		SECRETARIES.	
Henry Bull,	1822—32	William R. Staples,	1822—30
William Hunter,	1832—35	Thomas H. Webb,	1830
Christopher G. Champlin,	1835		

TREASURERS.			
John B. Francis,	1822—24	William E. Richmond,	1822—36
John Howland,	1824—33	William G. Goddard,	1822—29, 1836
John R. Bartlett,	1833—36	William Aplin,	1822—25
Thomas W. Dorz,	1836	Christopher K. Robbins,	1822—28
		John B. Francis,	1824—30
		John Pitman,	1824—31, 1836
		Tristram Burges,	1824—28
		Nathaniel Bullock,	1825—30
		William Hunter,	1827—32
		David Benedict,	1827
		Nicholas G. Boss,	1828—30
		Joseph L. Tillinghast,	1828—35, 1837
		Stephen Branch,	1828
		Thomas F. Carpenter,	1828
		William H. Taylor,	1828
		William R. Staples,	1830—37
		Usher Parsons,	1830—35
		Albert G. Greene,	1830
		William Wilkinson,	1831—33
		George Baker,	1831—36
		Thomas H. Webb,	1832—33, 1835
		Romeo Elton,	1832—37
		George A. Brayton,	1833
		John C. Brown,	1834
		*Stephen Gould,	1834
		Robert Johnston,	1835
		Richard J. Arnold,	1836
		Edward B. Hall,	1837
		Joseph Mauran,	1838

CABINET KEEPERS IN SOUTHERN DISTRICT.

*Stephen Gould,	1822—30
Benjamin B. Howland,	1830—36, 1838
Stephen Gould,	1836
George G. King,	1837

CABINET KEEPERS IN NORTHERN DISTRICT.

William R. Staples,	1822
Walter R. Danforth,	1823
*Joseph Howard,	1824
John G. Anthony,	1825
Albert G. Greene,	1826—36
William R. Staples,	1836

TRUSTEES,

Job Durfee,	1822—28
Albert C. Greene,	1822—24
*Samuel Eddy,	1822—24
Richard W. Greene,	1822—32
*Philip Crapo,	1822—29

THE IPSWICH FEMALE SEMINARY.

HISTORY.

THE IPSWICH ACADEMY was incorporated in February, 1828, and opened for the reception of young ladies in the month of April following. A building had been erected for purposes of education, three years before. This was done by subscription. Arrangements having been made in the winter of 1828, with Miss Z. P. Grant, then Principal of the Adams Female Academy at Derry, N. H., to open the building for a Female Seminary of a high order, the owners obtained an act of incorporation by the name of "The Proprietors of the Ipswich Academy." The entire management and control of their property was committed to a Board of Trustees, who were not to exceed thirteen, a majority of whom were to be proprietors. The academy building, however, was not to be leased for more than five years at one time, without the concurrence of the proprietors. It had been expected that the stock would be profitable to the owners; but the Trustees succeeded in obtaining the consent of the proprietors to lease the building to Miss Grant, free of rent. The conditions were, on her part, that she should furnish the requisite instruction, on her sole responsibility, and conduct the school on the plan before pursued at Derry, with such improvements as she might, from time to time, see fit to introduce; and on theirs, that they should furnish such aid and co-operation as they could in carrying the design of the school into effect. Besides the building, the Trustees furnished a pair of very valuable globes, given them by a gentleman of Boston, and books to the value of \$25, purchased with a donation of that sum from one of the Board. With these exceptions, all the books, apparatus and accommodations, have been furnished by the Principal of the school.

The principal features of the plan, on which the Adams Female Academy at Derry had been conducted by Miss Grant, were as follows; a thorough course of English studies, occupying three years; the arrangement of the pupils at entrance in three regular classes, each occupying a year; provision for devoting much time and attention to biblical study and instruction; the exercise of the same care and supervision over the young ladies in and out of school, as if they were her own daughters; while certificates at the close, were given to those only, who had, on examination, furnished evidence of having gained a thorough

knowledge of each study in the prescribed course. The Academy at Derry was continued on this plan four years.

As already mentioned, the Ipswich Female Seminary was opened in April, 1828. A primary department was connected with it from its commencement until the Autumn of 1831. None, however, were admitted into the department from abroad, under twelve, and very few from the town under ten years of age. Since 1831, it has been the established rule to receive none under fourteen, and in the winter term, very few have been received under sixteen. In the spring of 1834, the number of pupils from abroad was limited to a few over one hundred; to be determined in a measure by the convenience with which they could be accommodated. In 1836, in addition to an established limitation as to age, a given amount of intellectual attainments began to be required. At present, it is important that those who are received should have a thorough acquaintance with mental and written Arithmetic, modern Geography, Watts on the Mind, the History of the United States, and Sullivan's Political Class Book; and should have made considerable proficiency in ancient Geography, and English Grammar.

The Trustees pledged themselves to provide the members of the school with accommodation in families, so that two ladies should have the exclusive occupancy of one room; and that in winter, not more than four should study by one fire. Since the spring of 1830, a house capable of accommodating thirty-three boarders, besides the family which has the care of it, has been occupied exclusively for the use of the school. The Principal and most of the teachers have usually boarded in this family, and its privileges have always been in great request. The conduct of the young ladies here, is of course, directly under the eye of the teachers. The care of engaging boarding places in town, and of assigning rooms and room-mates, belongs also exclusively to the teachers. This secures to them a great control over the influences operating on the pupils out of school. It is made the business of a particular teacher, to acquaint herself with the wants and wishes of the young ladies in regard to their boarding places, rooms and room-mates, and to make such arrangements for their personal comfort and accommodation, as if they were all members of the same family. Those who are in the boarding-house, and those who are not, bear to the Principal the same degree of responsibility; and all have the same regular hours for meals, sleep, relaxation, exercise and study.

In April, 1835, an association was formed for the purpose of "assisting young ladies in the Ipswich Female Seminary, to qualify themselves for the business of education, and other benevolent labors in the cause of Christ." By the rules of the association, no person could receive aid, unless she had given evidence of piety for at least six months previous; had attained to eighteen years of age; had already acquired more than a common school education, and had been successfully engaged in teaching; nor unless she possessed promising talents. For the first three years, the association extended aid to forty young ladies of promising intellectual powers, of high cultivation, and decided piety. The amount thus expended, was \$4,294. Of the number thus aided, twenty were in April, 1838, employed in teaching, four were married, two were in feeble health, one deceased, and thirteen still in the course of education. Of the \$4,294 loaned to these beneficiaries, the association was obliged to borrow \$1,100, in consequence of the pressure of the times. The Hon. William B. Banister of Newburyport, is Secretary of the association; and George W. Heard, Esq. of Boston, Treasurer.

The Principal furnishes the Institution with the use of two piano fortes, a chemical and philosophical apparatus, and a small mineralogical cabinet. The library of the Principal together with that of the young ladies' reading society, contains nine hundred volumes. The library of the reading society, is not attached to the Ipswich Female Seminary; but is, by its constitution, placed at the disposal of the present Principal.

COURSE OF STUDY.

The course consists of primary studies, and two years in the regular classes, called junior and senior.

STUDIES AND TEXT BOOKS.

Primary Studies.

Written Arithmetic,	Adams's.
Algebra,	Bailey's and Day's.
English Grammar,	Murray's.
Modern and Ancient Geography,	{ Woodbridge's Universal Geography and Atlas, and Worcester's Ancient Atlas.
History of the United States,	Goodrich's.
Government of the United States,	Sullivan's Political Class Book.
Botany, commenced,	Phelps's.
Improvement of the Mind,	Watts's.
Rhetoric, commenced,	Newman's.

Studies of the Junior Class.

English Grammar, continued,	Murray's.
Rhetoric, concluded,	Whateley's.
Human Physiology,	Hayward's.
Euclid's Geometry,	Simson's or Playfair's.
Botany, concluded,	Beck's.
Natural Philosophy,	Olmsted's.
Chemistry,	Beck's.
Astronomy,	Wilkins's.
Intellectual Philosophy,	Abercrombie's.
Philosophy of Natural History,	Smellie's.

Studies of the Senior Class.

Some of the preceding studies reviewed and continued.	
Outline of Geology,	Mather's.
Ecclesiastical History,	Marsh's.
Logic,	Whateley's.
Natural Theology,	Paley's.
Moral Philosophy,	Wayland's.
Analogy of Natural and Revealed Religion to the constitution and course of Nature,	{ Butler's.
Evidences of Christianity,	Alexander's.

Of these studies, Algebra, Botany, Human Physiology, Philosophy of Natural History, Butler's Analogy, and the Evidences of Christianity, have been added to the course within the last ten years. This has been done by making some additions every year, when the Principal has been present to superintend in person. The course in History, Natural Philosophy, Rhetoric, and several other branches, has been considerably extended. Calisthenic exercises and vocal music have also been added to the course.

The year is divided into two terms, and two vacations. The first or summer term, commences the last Wednesday in May, and continues sixteen weeks. The second, or winter term, commences the last Wednesday in October, and continues twenty-four weeks. The regular time for admission into the school, is at the commencement of the summer and winter terms. The time for admission into the regular classes, is at the close of the academic year in April. Those, therefore, who are in school only during the summer term, never enter the regular classes. Each young lady at entrance, brings in a written statement of the studies she has previously pursued, and is thoroughly examined in such of them as belong to the regular course. The results of this examination, together with the written statement of the pupil, are recorded and preserved. At the close of the year in April, those who pass a thorough examination in the primary studies, or in such studies of the course as are equivalent to them, are admitted to the junior class. Those who are found to possess in addition, a thorough knowledge of the studies of the junior class, are admitted to the senior; and those who have passed in like manner, a strict examination in the studies of the senior class, besides all the preceding, receive a testimonial of having completed with honor the course of study in the Seminary. In recitation, the regular classes are not kept distinct; the pupils being arranged in temporary classes, as the greatest improvement of each and all requires.

Calisthenic exercises were introduced into the school in 1830. They were

then limited to what is now denominated the first series. In the summer of 1833, another set of exercises was added, called the second series. In 1836, a third series was introduced, which is not ordinarily taken by any young lady during the first term of her attendance at school, nor before she has become familiar with the first and second series. With the exception of a few, who are averse to both mental and bodily effort, the course is attended to with increasing interest until its close. These exercises can be performed either with or without music. Much attention has been paid to calisthenics since their introduction into the school, and after eight years' thorough use of the system, a high value is placed upon it, as a means of pleasant relaxation, and of promoting ease and gracefulness of motion.

In the autumn of 1830, vocal music was introduced into the school, and has been continued to the present time. All the pupils have taken part in these lessons, and very nearly all have made such progress as to join in the daily exercises in singing. The success of this department has been very decided, and it has tended very much to promote the social enjoyment of the pupils, and the general welfare of the school.

PLANS OF GOVERNMENT AND INSTRUCTION.

From the views here presented of the nature and design of the Institution, it will be seen, that it is in all its principles and character very far from being a mechanical system, depending for its success, on mere ordinary fidelity in the performance of a routine of duty, on the part of those who are to carry it into effect. In this case, very much, perhaps a great deal more than usual, depends upon the personal ascendancy which the Principal and the teachers can maintain, on intellectual and moral grounds, over the minds of the pupils. Of course, the degree of success which has at different times been attained, has necessarily varied with circumstances, such as the health of the Principal, her presence or absence, and the character and dexterity of the assistants employed.

The whole school is divided into several sections, with reference principally to age, but partly to maturity of character and habits. Each section is under the special care of a teacher, whose duty it is to be acquainted with the health, habits, intellectual improvement, and moral and religious state of every young lady in her section; to attend to the investigation and recitation of a Bible lesson every week; to be the friend and adviser of each; to interest herself in every thing that concerns their general improvement; and in very many respects, to sustain the same relation to her section, as the Principal of a small school does to her pupils. She meets her section every day, usually at the close of school duties in the afternoon, to receive from each member an account of her performance of her duties in and out of school during the day. Some social exercise usually enlivens these meetings of the superintendent with her section, which are then closed with prayer. The relation is fraught with lively interest and profit to both parties. These duties, however, are in some cases superseded by the Principal's assuming the direct supervision of the conduct of the whole school.

At the opening of the Institution, the proportion of teachers to pupils, was intended to be as one to twenty, but after the introduction of vocal music, calisthenics, mezzotinto painting, and an extensive course of drawing, the proportion was increased to that of one to fifteen, and very few have been employed either as teachers or assistant pupils, who have not received a part, at least, of their education, at the Seminary. Besides cherishing towards the Principal a filial confidence and affection, they are fitted to enter heartily into her views, and are ready to co-operate vigorously with her in the execution of her plans. Each teacher is urged to aim at promoting the highest good of the pupils, as cheerfully as though they were her own sisters, and to avoid every unnecessary exposure of their faults and weaknesses. The established rule of the teachers, is, to refrain from conversation even with one another, respecting the defects of the pupils, unless the good of the individual or of the school requires it. Special care is taken to abstain from severe remarks concerning them, and from such as are suited to excite emotions of the ludicrous. In short,

the teacher's duty is, to aid the pupils in correcting whatever is defective in their character and habits, and to make continued and persevering efforts for their highest moral and spiritual good.

The aim of the Institution is, to govern the pupils as much as possible, by leading them to govern themselves. When it is considered desirable to introduce a new regulation, it is commonly proposed and fully stated to the whole school; and its tendency to promote the greatest good *on the whole*, is clearly exhibited. The appeal is then made to the benevolence, as well as to the judgment of the entire school, on the question of adopting the proposed rule. The dissent, if any, is usually small. The regulation being thus adopted, the pupils formally pledge themselves to observe it, and to keep an account themselves of their performance or failure, in methods adapted to the purpose. They are uniformly treated as if perfect confidence was felt, that they would do this with fidelity. It is not taken for granted, under any circumstances, that they intend doing wrong, and are to be watched and guarded by others to prevent it; but that they wish to do right, and desire the aid and co-operation of their teachers in correcting their faults and making improvement. Experience seems to show, that the pupils of the Seminary may be trusted, in the first instance to approve of just and wholesome rules; and then, to make known to the Principal, or to the sectional superintendent, their failures in keeping them; and at the same time, effectual measures are adopted to guard against, and to detect insincerity. The advantages experienced from this method, are confidence and affection in the pupils towards the Principal and teachers, a personal interest in the order and prosperity of the school, satisfaction with its government, readiness to obey, very general good humor, cheerful submission to necessary restraint, and a thorough establishment of the real authority of the Principal in the hearts of the pupils. The government is thus intended to be rather *in* them than *over* them.

In regard to mental discipline and improvement, the pupils are led to understand, that the great object in the seminary is, not to finish, but to commence education; not to furnish all the knowledge they may need, but to show where and how it may be gained. Woman is regarded, not as designed to devote herself to any single department of intellectual effort, but to move quietly on, in the silent discharge of very many different, though highly responsible duties. The teachers aim, therefore, at a thorough and symmetrical cultivation of the mind. Choice is made of studies to be included in the course, with the closest reference to this leading object. The plans of study and recitation are adapted to the same end. The pupils pursue not more than two or three studies at a time; and, in the prosecution of them, they are expected, not merely to recite from memory the language of the text-book, but to investigate the subject, to enter as fully as possible into the views of the author, and to be able to give his meaning in words of their own. When the nature of the subject permits, the recitation often takes a much wider range than the mere lesson given out. In such cases, great latitude of investigation and discussion is encouraged. This secures a lively interest in the recitations, and promotes application on the part of the pupil in study hours. Interest and curiosity are likewise often stimulated by calling the attention of the young ladies to the difficulties of a lesson when it is assigned. In astronomy, for instance, the attention of the class, at the time of receiving their lesson, may be directed to some passage particularly obscure, with the expectation that they will ascertain its meaning; or sometimes, to facts stated, of which the reasons are to be sought, as why is Venus brightest when only one-fourth of her disk is illuminated, or how can she be morning star two hundred and ninety days successively. One plan at the recitations, is to allow each pupil the privilege of bringing in written questions, on any part of the lesson she does not understand; and each is liable to be asked any question pertaining to the lesson brought in by the members of the class, except her own. Difficulties are thus proposed to such as had not discovered and presented any themselves, in writing, and they are thus stimulated to a closer study of the next lesson. A very considerable degree of interest is thus awakened in the recitation, and the different answers coming in from all sides, on some point of difficulty

increase the excitement, until often, the close of the recitation hour arrives too soon for the highly occupied minds and absorbed attention of the class. In the exercises in intellectual philosophy particularly, there is great scope for freedom of discussion. The text-book is examined critically, and pupils are led to exercise their own judgment in respect to the correctness of the author's views. Inquiries suggested by the study of the lesson, but not treated of in it, are freely brought in by the pupils in writing and discussed, sometimes in several successive exercises. Frequent appeals are made to the consciousness and observation of the pupils themselves, in order that they may accompany their theoretical study of philosophy, with the careful notice of the operation of their own minds. It is thus intended to prepare them to read understandingly on the subject, and to form independent and well-grounded opinions.

The study of the Bible holds a very prominent place, as a means of intellectual as well as of moral discipline. Exercises in it have sometimes been attended to daily. No other study receives so much attention during the year. There is always a biblical exercise on Monday morning, for the whole school, in which portions of the Scriptures are investigated, much as in a well conducted Bible class. Each pupil is required to bring to this exercise the result of not less than two hours private preparation. This biblical lesson is uniformly reviewed on some subsequent morning of the same week. In conducting these exercises, particular attention is paid to the biographical, historical and narrative parts of Scripture. The geography of the scene described, the manners and customs alluded to, the state of the country, and the traits and peculiarities of individual character are brought to view, so as in some degree to transport the pupil in imagination to the age and country in which the events occurred. The character and conduct of prominent individuals in scripture history, are particularly studied, and in all, the special aim is, to bring clearly to view the points of moral interest, and lessons of moral conduct, which the narratives involve, and to carry out the principles thus developed to their practical application, in the daily discharge of duty; while all discussions of merely abstruse and useless questions are avoided.

At the end of each week, or about every fourth or fifth lesson, the classes, instead of receiving a new lesson, review what they have recited during the week. When they have finished about one-fourth of a book, they review that fourth, and in the same manner each succeeding fourth together with all that precedes. At the close, the whole study is reviewed. This done, no farther exercises are necessary to prepare the pupils for examination in any part of the book, or through the whole; and no other preparation is made for the regular examinations of the school.

A powerful influence is exercised over the opinions and conduct of the pupils by familiar lectures from the Principal. These are given to the whole school several times a week. Instruction is thus given on a variety of points connected with health, dress, diet and exercise. The proprieties of life, the domestic qualifications requisite to perfect the female character, are exhibited in these lectures as only a lady could do it, in the presence of ladies alone. Many things, such as taking care of their own rooms, having their wardrobes in order, exercising daily in the open air, &c., are reduced to rules in these lectures, and come into the accounts mentioned heretofore. The subject of manners, including courtesy, personal appearance, &c., is freely discussed in these lectures. Conscience is brought to bear upon this object as upon every other. The pupils are taught that untidy dress, loud talking, awkward movements, and the like, detract from the comfort and happiness of their friends; while correctness in these particulars, gives them a more happy personal influence, and enables them to promote more highly the enjoyment of all around them. They are led to see, that such carelessness is peculiarly injurious in educated ladies, and that its tendency is retrograde from civilization. A general desire for correctness of deportment being thus produced, principles are established, observation quickened, taste refined, and a foundation laid for continued improvement. Methods of study, motives to it, course of reading in after life, modes of teaching children, &c., are also among the great variety of topics embraced in these

lectures. Sometimes an outline of history, or a course on intellectual philosophy, is given to the whole school in this way.

Great care is taken to cultivate consciousness in the pupils. This is done by the lectures above described, by their accountability to the Principal, or the sectional teachers, by personal conversations with individuals, by the parental watch and care uniformly exercised over them, and by the general spirit of the Institution. The members of the school are led to pass judgment on the most common things and actions, in a moral point of view. They are taught to estimate things by their nature and tendencies. Is it right? Is it in conformity with the law of love? are questions constantly pressed home with the view of so establishing these principles that they shall come up in their minds spontaneously, and become guides to the conduct of life. The pupils are led, too, to take an active interest in each other's progress, and in the general welfare of the school; and they make known to the Principal any thing which is wrong, if their own efforts or influence are not sufficient to set it right.

In all the plans of the school, the object is, to secure the highest condition of spiritual as well as intellectual progress, for all the pupils. To this end, the pupils have their time fully occupied, are urged to fidelity in that which is least, as well as in much; and at the same time they are carefully guarded from all excitement or irritation about trifles. Quietness of demeanor, correctness of deportment, sweetness of temper, and diligence in study, are first sedulously cultivated as a preparation for the descent of the Holy Spirit. The arrangement which is made to give each young lady two half hours every day for retirement, aids greatly in producing serious reflection. Two or three mornings in a week, the Principal occupies from a quarter to half an hour in unfolding and illustrating some Scripture truth. At first, she addresses mainly the understandings of the pupils, increasing in closeness of application from week to week. The result has ordinarily been, that among the pupils, in the course of a few weeks, an extensive personal interest has been felt in the salvation of the soul. Such has been the fact each term for several years past. At length, meetings for special religious instruction and conversation are appointed, at which a large part of those pupils who are not professors of religion, often appear. The results for several years have shown, that more than half of those who enter the school impenitent, and remain for any length of time, experience a change, and go away with a warm and permanent interest in the Redeemer's kingdom. Many others subsequently meet with the same change, and refer the origin of their conviction to the influence received at the Seminary. Much effort is also made for the religious progress and improvement of professing Christians. Among the special means used for their growth in grace, is a weekly meeting in which they all assemble to receive instruction. Practical subjects are presented and pressed with great urgency and closeness of application. Another special means is the division of Christian professors into small circles of ten or twelve, led by one in whose piety and judgment they have confidence. They meet weekly. Frequently each member of a circle gives a report as to her fidelity and enjoyment in closet duties, her trials, her conflicts, and her labors with the impenitent. This meeting greatly promotes Christian intercourse: The members of the same circle become intimate as Christians, attached as friends, and willing fellow laborers in the kingdom of Christ. Besides these meetings, the professors of religion residing in the same family, unite in a circle for prayer on the Sabbath.

From the commencement of the school until 1834, it was open almost daily for the reception of company, and many of its friends and patrons availed themselves of the opportunity to witness the common exercises. Since 1834, besides the opportunity of attending the daily exercises, company has been admitted to the regular examinations, which have been held near the middle, and just before the close of each term.

Such are the general plans and arrangements of the Seminary. In respect to details, there is great variety. The particular modes of conducting recitations, for example, vary from time to time, or are modified by the particular genius of the individual teacher, while steadiness of progress in the course

prescribed, is at the same time carefully secured. No stimulus of emulation is employed, nor are the pupils encouraged to compare themselves with one another, or to fix their standard at any particular limit of excellence or attainment. The mind of each one is directed simply to the point of aiming at what she, as an individual ought to do, without regard to what she may have been accustomed to do, or to what those around her accomplish. Nor is it taken for granted, that the conscience is always enlightened, but special efforts are made to explain and illustrate the principles on which its decisions ought to be founded. In respect to attendance upon the religious and literary exercises of the school, and all other similar duties, the principle is adopted that they ought not to omit them, unless, from the state of the health or other reasons, it would be *wrong* to attempt to perform them. Thus the effort is made to subject every thing to the control of moral principle, and to form the character and regulate the habits and attainments, so as to make all subservient to the moral and religious welfare of the pupil.

The average number of pupils per term for four years in the Adams Female Academy was seventy-nine; for eleven years at Ipswich, one hundred and sixteen; including both for fifteen years, one hundred and six. The number of different pupils for the whole period, is one thousand six hundred and seventy-four, of whom forty-four attended both schools.

Of this whole number, have attended as follows :

<i>Time of attendance.</i>	<i>At Derry.</i>	<i>At Ipswich.</i>
One year or less,	192	1,020
One year to two years,	46	306
Two years to three years,	12	91
Three years to four years,	10	25
Over four years,		16
Whole number,	260	1,458
Have completed the course,	26	119
Weeks of term time in a year,	28	40 to 44

Of the whole number at Ipswich, have been as follows :

Missionaries under the A. B. C. for F. M.	20
under the Baptist Board,	1—21
Teachers in New England and Middle States,	400
do. at the West,	57
do. at the South,	31—88

Of these eighty-eight teachers, continue teaching :

At the West, (of whom are married, 10,)	37
At the South, (of whom are married, 2,)	20
Returned, and teaching in New England,	7
Married, and do not teach, (deceased, 3,)	17
At home, (in feeble health, 1,)	6
Deceased while teaching,	1—88

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

(By SAMUEL SAWALL, M. A., Pastor of the Church in Dedington, Me.)

[Continued from page 375.]

Churches, when gathered; Ministers.	Graduated.	Settled.	Dismissed or resigned.	Am. Bibl.	Authorities. Brief Remarks.
WATLAND; <i>First Church,</i> Feb. 11, 1723 (1) William Cooke (2) Josiah Bridge (3) Joel Foster (4) John B. Wight (5) Richard T. Austin (6) Bristol, R. I. (7) Waldoborough, Me.	(3) Dec. 28, 1789 (n) (4) 1768 (1766?) (n) May 8, 1780 May 6, 1808 May 6, 1809	H. U. 1716 March 20, H. U. 1758 Nov. 4, D. C. 1777 Sept. 7, B. U. 1808 Jan. 25, B. C. 1831 Sept. 28, 1723 1761 1808 (2) 1815 (2) 1836 1836		Nov. 12, 1760 June 19, 1801 Sept. 26, 1812	(1) Formed by division of Southbury Church. (2) Mather's Sermon at ordn. of Wight. Appendix. (3) Rev. Mr. Perkins, Ambassador. (4) Williams's Cent. Disc. p. 28. (5) List of Ministers in Massachusetts, 1800. (6) May, 1800. Am. Quart. Reg. (7) Rev. Mr. Eyles. (8) Rev. Mr. Austin.
<i>Trinitarian Church.</i> May 21, 1828 (1) Levi Smith (2) Lavius Hyde	Jan. 29, 1788 Jan. 29, 1789	Y. C. 1818 Jan. 21, W. C. 1813 July 22, 1829 1835	Nov. 26, 1832		(1) Church Records. (2) Rev. Mr. Hyde.
HOPKINTON; <i>Church of</i> Sept. 2, 1724 (1) Samuel Barrett (2) Elijah Fitch (3) Nathaniel Howe (4) Amos A. Phelps (5) Jeffries Hall (6) John C. Webster (7) Boston (2) Windham, Ct. (2) Ipswich (6) Farmington, Ct. (6) Cornish, N. H. (7) Hampton, N. H.	Dec. 2, 1700 (3) Oct. 6, 1764 Feb. 3, 1802 1810	H. U. 1731 Sept. 2, Y. C. 1765 Jan. 16, H. U. 1786 Oct. 5, Y. C. 1828 Sept. 14, A. C. 1829 June 5, D. C. 1832 Dec. 19, 1724 1772 1791 1830 1833 1838	March 18, 1832 (n)	Dec. 11, 1772 Dec. 16, 1788 Feb. 15, 1837 (4)	(1) Cent. Sermon by Rev. Mr. Barrett. (2) Barrett's Cent. Sermon, pp. 8-22. (3) A. G. G. Sermon, from Boston T. Records. (4) G. C. Sermon in Boston Recorder, March 31. (5) Rev. Mr. Barrett. (6) Rev. Mr. Hall. (7) Rev. Dr. Osgood, Boston.
<i>Unionville Church.</i> Jan. 25, 1834 (1) James McIntire	1808 J. C. P. 1827	Jan. 22, 1835 (n)	Sept. 11, 1838 (2)		(1) Rev. Mr. McIntire (n). (2) Rev. Mr. Brigham, Framingham.

WESTFORD; <i>First Church,</i> Nov. 15, 1727 Willard Hall Matthew Scribner Caleb Blake Ephraim Randall	(1)	Medford	(*)	Mar. 11, 1708(n)	H. U. 1722	Nov. 15, 1727 (1)	Nov. 10, 1789(4)	Mar. 19, 1779(2)	77	(1) Church Records, vol. L. (2) Tomb Stone. (3) Rev. Mr. Blake. (4) Church Records, vol. II. (n). (5) Rev. Mr. Luce.
	(3)	Norwalk, Ct.	(3)	May 1, 1762 (5)	Y. C. 1775	Sept. 29, 1779, (n)	Feb. 28, 1826			
	(1)	Wrentham pr. Easton	(*)		H. U. 1784 B. U. 1812	Feb. 29, 1792 (4) † April 30, 1829	May 1, 1831			
Union Church, Dec. 25, 1828 Leonard Luce	(1)									(1) Boston Recorder, Feb. 5, 1833. (2) Rev. Mr. Luce.
	(2)	Rochester		May 14, 1799	B. U. 1824	April 8, 1829				
HOLLISTON; <i>Church of,</i> Oct. 31, 1728 James Stone Joshua Prentiss Timothy Dickinson Josephus Wheaton Charles Fitch Elijah Demond John Storrs	(1)	Newton		June 8, 1704 (2)	H. U. 1724	Nov. 20, 1728	1784	July 19, 1742	39	(1) Rev. Mr. Demond. (2) Rev. Mr. Bates, Newton, from Newton Rec. of Births, &c. (3) Cambr. Rec. of Births, &c. (4) John Farmer, Esq.
	(1)	Cambridge		April 9, 1719 (3)	H. U. 1738	May 18, 1743		April 24, 1788	70	
	(1)	Amherst		June 25, 1761 (4)	D. C. 1785	Feb. 18, 1789		July 6, 1813	53	
	(1)	Rehoboth		Mar. 16, 1788 (4)	B. U. 1812	Dec. 6, 1815		Feb. 4, 1825	37	
	(1)	Williamstown		Nov. 1, 1790	W. C. 1818	† Jan. 4, 1826	April 1, 1832			
	(5)	Rutland Mansfield, Ct.		Sept. 6, 1801	D. C. 1816 M. C. 1824	† Oct. 31, 1832 † Dec. 20, 1836	April 11, 1836(5)			(5) Rev. Mr. Storrs.
STONEHAM; <i>Church of,</i> July 2, 1729 James Osgood John Carnes John Searl John Cleaveland John H. Stevens Joseph Searl Jonas Colburn	(1)	Salem	(2)	Aug. 11, 1705(n)	H. U. 1724	Sept. 10, 1729	July 31, 1757(n)	March 2, 1745	40	(1) Rev. Mr. Colburn. (2) Rev. Joseph B. Felt, Boston. (3) Samuel Greele, Esq. Boston, fr. Town Records. (4) John Farmer, Esq. (5) Allen's Biography. (6) Fun. Sermon, by Rev. Dr. Emmons. (7) Rev. Mr. Stevens. (8) List of Min. in Essex County, (Lynnfield,) in Am. Qn. Reg. Feb. 1833.
	(1)	Boston	(n)	July 11, 1723 (3)	H. U. 1742	Dec. 17, 1746	April 24, 1776	Oct. 20, 1802(4)	80	
	(1)	Essex	(5)	Jan. 6, 1749—50(n)	Y. C. 1745 — (n)	† Jan. 17, 1758	Oct. 23, 1794	1787 or 1788(n)		
	(7)	Canterbury, Ct.	(8)	Sept. 20, 1766(1)	— (n)	Oct. 19, 1795	Nov. 11, 1827	Feb. 1, 1815 (6)	66	
	(1)	Rowley		Dec. 2, 1789 (8)	D. C. 1815	† May 1, 1828	Jan. 2, 1832			
	(1)	Dracut		Oct. 25, 1790	M. C. 1817	† Aug. 1, 1832	abt. Apr. 1, 1837			
BEDFORD; <i>First Church,</i> July 15, 1730 Nicholas Bowes	(1)	Boston	(n)	Nov. 4, 1706 (2)	H. U. 1725	July 15, 1730	Aug. 22, 1754(n)			(1) Dedication Sermon, by Rev. Mr. Stearns, p. 19. (2) Samuel Greele, Esq. Boston, fr. Town Records.

Churches, when gathered; Ministers.	Native Places	Born	Graduated	Settled	Dismissed or Resigned	Died	Age, at death	Authorities. Brief Remarks.
Nathaniel Sherman (3) Joseph Pennington (1) Samuel Stearns (4) Jonathan Leavitt (6)	Newton Braintree Epping, N. H. Cornish, N. H.	March 5, 1724 Oct. 6, 1787 (5) April 8, 1776 Oct. 21, 1800	N. J. C. 1753 H. U. 1765 H. U. 1794 A. C. 1825	Feb. 18, 1756 (1) May 22, 1771 April 27, 1796 (1) Jan. 11, 1827 (*)	Dec. 17, 1767 (n) Nov. 1, 1793	July 18, 1797 Dec. 26, 1834 (*)	74 65	(1) Dismissed because, by Mr. M. (2) Dismissed, ill. of Cerebrum. (3) Died. (4) Rev. Mr. Stearns. (5) Rev. Mr. Stearns. (6) Rev. Mr. Leavitt.
Church of 1st Society. Joshua Chandler (1)	Andover	May 15, 1787	H. U. 1807	Jan. 20, 1826				(1) Rev. Mr. Chandler.
WILMINGTON; Church of, Oct. 24, 1733 (1)								
James Varney (1) Isaac Morrill (4) Freegrace Raynolds (5) Francis Norwood (6)	Boston Salem Somers, Ct. Gloucester	Aug. 8, 1706 (3) May 20, 1718 Jan. 20, 1787 Nov. 3, 1797	H. U. 1725 H. U. 1787 Y. C. 1787 D. C. 1818	Oct. 24, 1733 May 20, 1741 (1) Oct. 29, 1795 (1) May 19, 1831 (*)	April 5, 1789 June 9, 1830 (*)	Mar. 27, 1783 (2) Aug. 17, 1793	77 76	(1) Church Records. (2) John Parker, Rev. (3) John O'Brien, Esq. Boston, & P. R. (4) In 1787, by Rev. Mr. Stearns. (5) Rev. Mr. Raynolds. (6) Rev. Mr. Norwood.
(1) (1) (n) (6) William M. Rogers (1) Columbus Shumway (4) David Stowell (6)	Reading Windham, Ct. Alderney, Isle of, Eng. Belchertown Westmoreland, N. H.	Mar. 22, 1786 (3) April 20, 1769 Sept. 10, 1808 March 22, 1803 Dec. 29, 1804	H. U. 1780 D. C. 1788 H. U. 1827 U. C. 1829 D. C. 1829	pr. Oct. 16, 1794 (*) March 4, 1761 Jan. 1, 1800 Feb. 16, 1831 June 2, 1836	Feb. 16, 1831 July 2, 1835 (4) Mar. 30, 1837 (5)	May 20, 1760 Nov. 13, 1797	55 63	(1) Rev. Mr. Rogers. (1) (n) Rev. Mr. Fisher, Reading, & (6) Rev. Mr. Palmer. (1) Rev. Mr. Shumway. (6) Rev. Mr. Stowell.
Church of 1st Parish. Lions H. Shaw (1)	Raynham	Nov. 29, 1804	(n)	Dec. 21, 1836				(1) Rev. Mr. Shaw.
BURLINGTON; Church of, pr. Oct. 29, 1735 (n)								(1) Formerly, Second Parish, W. Co.
Supply Chap Thomas Jones John Marrett Samuel Sewall	Dorchester Dorchester Cambridge Marblehead	June 1, 1711 (2) April 20, 1721 (2) Sept. 21, 1741, N. A. June 1, 1735	H. U. 1781 H. U. 1741 H. U. 1763 H. U. 1804	Oct. 29, 1735 (3) Jan. 2, 1751 (4) Dec. 21, 1774 (4) April 13, 1814		Dec. 26, 1747 (3) Mar. 18, 1774 (4) Feb. 18, 1818 (4)	87 53 73	(1) Thomas J. Tolson, Esq. De- cember, 1774 (4). (2) Paul's Church. (3) Church Records. (4) Church Records.

TWICKSBURY; <i>Church of,</i> pr. Nov. 23, 1737(n) Sampson Spaulding (1) Titus T. Barton (1) Jacob Coggin (1)	Chelmsford Granby Woburn	June 7, 1711 (2) abt 1766 (3) Nov. 5, 1781	H. U. 1732 D. C. 1790 H. U. 1803	Nov. 23, Oct. 11, Oct. 22,	1737 1792 1806	May 19, 1803	Dec. 15, 1796 Oct. 31, 1827 (3)	86	(1) Rev. Mr. Coggin. (2) Chelmsford Town Records. (3) Dr. Silas Ewers, Wilmington.
ACTON; <i>First Church,</i> pr. Nov. 8, 1738(n) John Swift (1) Moses Adams (1) Marshall S. Shedd (4)	Framingham Framingham Brighton	(n) Oct. 16, 1749(*) Aug. 9, 1786	H. U. 1733 H. U. 1771 D. C. 1817	Nov. 8, June 25, May 10,	1738 1777 1820 (1)	May 16, 1831(1)	Nov. 7, 1775(2) Oct. 13, 1819(3)	62(2) 70	(1) Church Records. (2) Shattuck's Hist. of Concord, Acton, &c. (3) Tomb Stone. (4) Mr. Thomas Shedd, a brother.
<i>Evangelical Church.</i> March 13, 1832 (1) James T. Woodbury(2)	Franeestown, N. H.	May 9, 1803	H. U. 1823	Aug. 29,	1832 (1)				(1) Church Records. (2) Rev. Mr. Woodbury.
WEST CAMBRIDGE; <i>Church of,</i> Sept. 9, 1739 (1) Samuel Cooke (1) Thaddeus Fiske, D.D.(1) Frederick H. Hedge David Damon (2)	Hadley Weston Cambridge Wayland	June 22, 1708 Sept. 12, 1762 Sept. 12, 1787	H. U. 1735 H. U. 1785 H. U. 1811	Sept. 12, April 23, May 20, April 15,	1739 1788 1829 (2) 1835	April 23, 1828 Mar. 9, 1835 (2)	June 4, 1783	75	(1) Rev. Dr. Fiske. (2) Rev. Mr. Damon.
PEPPERELL; <i>First Church,</i> Jan. 29, 1747 (1) Joseph Emerson (2) John Bullard (1) James Howe (3)	Malden Medway Jaffrey, N. H.	Aug. 25, 1724 Aug. 13, 1796	H. U. 1743 H. U. 1776 D. C. 1817	Feb. 25, Oct. 13, Oct. 16,	1747 (1) 1779 1822		Oct. 29, 1775(1) Sept. 20, 1821	52 64 (3)	(1) Ancient Church Records. (2) Farmer's General. Reg. (3) Rev. Mr. Howe.
<i>Church of 1st Parish.</i> Charles Babbidge (1)	Salem	Oct. 27, 1806	H. U. 1828	Feb. 13,	1833				(1) Rev. Mr. Babbidge.
LINCOLN; <i>Church of,</i> Aug. 20, 1747 (1) William Lawrence Ch'les Stearns, D.D.(4)	Groton Leominster	(2) May 7, 1723 (n) July 16, 1753	H. U. 1743 H. U. 1773	Dec. 7, Nov. 7,	1743 (1) 1781 (1)		Apr. 11, 1780(3) July 26, 1826	57 74	(1) Church Records. (2) Rev. Mr. Newhall. (3) Tomb Stone. (4) Dr. Thomas Stearns, Sedbury.

MINISTERS AND CHURCHES IN

[MAY,

Edenzer Newhall (2)	New Ipswich, N. H.	Aug. 5,	1791	H. U.	1818	† Jan. 16,	1833					(5) Rev. Mr. Diamond.
DUNSTABLE; <i>First Church,</i> May 12, 1757 (1)	Hollis, N. H.	(2)										(1) Church Records. (2) Farmer's N. H. Gazetteer. (3) John Farmer, Esq. (4) Woburn Records of Births, &c. (5) Mr. Wm Tolman, a brother. (6) Rev. Mr. Goodman. (7) Rev. Mr. Howe, Pepperell. (8) Rev. Mr. Brigham.
Josiah Goodhue	Burlington	(n)	Aug. 2, 1761 (4)	H. U.	1755	June 8,	1757 (1)	Sept. 29, 1774 (1)	Nov. 1797 (3)	Nov. 11, 1814 (1)	54	
Joshua Heywood	Dorchester		April 30,	D. C.	1795	June 5,	1799 (n)	Jan. 28, 1829 (1)				
Samuel H. Tolman (5)	South Hadley		1781	D. C.	1806	† June 12,	1822 (1)	Aug. 25, 1835 (7)				
Eldad W. Goodman (6)	Marlborough		1797	U. C.	1820	† Dec. 20,	1831 (1)					
Levi Brigham (8)			1806	W. C.	1833	March,	1837					
<i>First Society.</i> Vacant (n)												
SHIRLEY; <i>First Church,</i> Phinehas Whitney (1)	Weston		April 24,	H. U.	1759	June 23,	1762 (2)	Oct. 25, 1818 (4)	Dec. 13, 1819 (3)	80		(1) Thomas Whitney, Esq., Shirley. (2) Pepperell Church Records. (3) Tomb Stone. (4) Town Records.
Samuel H. Tolman	Dorchester		April 30,	D. C.	1806	Oct. 25,	1815 (4)					
<i>Orthodox Cong. Ch.</i> March 12, 1828 (1)												
Hope Brown (1)	Sudbury		Feb. 16,	A. C.	1828	June 22,	1830					(1) Rev. Mr. Brown.
ASHBY; <i>First Church,</i> June 12, 1776 (1)	Weymouth							Oct. 7, 1783 (1)	Dec. 18, 1826	75		(1) Church Records. (2) List of Min. in Hamp. Co. in Am. Qu. Reg., Feb. 1838. (3) John Farmer, Esq. (4) Grave Stone. (5) Church Files. (6) Rev. Mr. Bascom. (7) Rev. Mr. Tinker. (8) Boston Recorder, Nov. 9.
Samuel Whitman (2)	Millbury		May 20,	D. C.	1774	† June 14,	1797 (1)	Feb. 14, 1816 (1)	July 30, 1824 (4)	77		
Cornelius Waters (3)	Sutton		Feb. 26,	— (n)		Dec. 13,	1820 (1)	Dec. 13, 1825 (5)				
John M. Putnam (3)	Litchfield, Ct.	(6)		Y. C.	1822	Jan. 24,	1827 (5)	Mar. 28, 1832 (1)				
Albert B. Camp	Worthington		Nov. 5,	W. C.	1827	† Jan. 1,	1834		Oct. 13, 1838 (8)	37		
Orsamus Tinker (7)												
<i>Church of 1st Society.</i> Ezekiel L. Bascom (1)	Gill		Aug. 20, 1779 (2)	D. C.	1798	† Jan. 3,	1821	Sept. 1834 (2)				(1) Rev. Mr. Bascom. (3) Rev. Mr. Bates.
Reuben Bates (2)	Concord		March 20, 1809	H. U.	1829	† May 13,	1835					

CARLISLE; First Church, Feb. 28, 1781 Paul Litchfield Abel Patten Preserved Smith	(1) Scituate (1) Billerica (2) Winchester, N. H. (3)	Mar. 12, May 1, Sept. 11,	1752 1805 1801	H. U. 1775 D. C. 1827 A. C. 1828	Nov. 7, † May 22, † Aug. 31,	1781 1833 1836	Sept. 29, 1835	Nov. 5,	1827	76	(1)Fun. Sermon, by Rev. Dr. Church. (2)Rev. Mr. Patten. (3)Rev. Mr. Smith.
	Church of 1st Society, Stephen Hull George W. Stacy	(1) Stonington, Ct. (3) Boston	Feb. 17, March 13,	1779 1808	— —	† Dec. 29, May 4,	1830 1836	June 1, 1835,(2)			(1)Shattuck's Hist. of Concord, Bedford, &c. (2)Rev. Mr. Patten. (3)Rev. Mr. Stacy.
	BRIGHTON; First Church, Feb. 26, 1783 John Foster, D. D. Daniel Austin	(1) Warren (1) Boston (1) (2)		D. C. 1783 D. C. 1813	Nov. 1, June 4,	1784 1828	Oct. 31, 1827	Sept. 15,	1829	66	(1)Rev. Mr. Austin. (2)Rev. Dr. Pierce, Brookline.
	Evang. Church, Sept. 18, 1827 George W. Blagden William Adams William W. Newell Samuel Lamson	(1) Washington, D. C. (1) Colchester, Ct. (1) Natick (3) Salem	Jan. 25, 1807 (2) Sept. 17, 1807 June 6, 1807	(2) Y. C. 1823 Y. C. 1827 Y. C. 1830 B. U. 1828	Dec. 26, Feb. 2, Aug. 19, Sept. 20,	1827 1831 1834 1837	Sept. 8, 1830 March 25, 1834				(1)Rev. Mr. Newell. (2)Rev. Mr. Cowles, Danvers. (3)Rev. Mr. Lamson.
BOXBOROUGH; First Church, April 29, 1784 Joseph Willard James R. Cushing Joseph W. Cross	(1) Grafton (2) Salisbury, N. H. (3) E. Bridgewater (4)	Nov. 24, June 16,	1800 1808	H. U. 1765 H. U. 1828	† Nov. 2, Aug. 12, Oct. 1,	1785 (1) 1829 (1) 1834 (*)	Aug. 12, 1833(1)	Sept.	1828	86	(1)Church Records. (2)Shattuck's Hist. of Concord, &c. P. 306, note. (3)Rev. Mr. Cushing. (4)Rev. Mr. Cross.
First Society, Vacant (1834)											
TYNGSBOROUGH; Church of, Nov. 30, 1789 Nath'l Lawrence	(1) Woburn (2)	July 21,	1764	H. U. 1787	Jan. 6,	1790 (1)					(1)Church Records. (2)Rev. Mr. Lawrence.

Churches, when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	Auth. Authorities. Brief Remarks.
LOWELL; <i>First Church,</i> June 6, 1826 George C. Beckwith Amos Blanchard	(1) Granville, N. Y. (2) Andover (3)	Jan. March 7, 1801 1807	M. C. 1822 Y. C. 1826	July 18, Dec. 25, 1827 (1) 1829 (1)	March, 1829 (1)		(1) Church Records. (2) Rev. Mr. Beckwith. (3) Rev. Mr. Blanchard.
<i>South, or Unit. Ch.</i> Nov. 7, 1830 William Barry	(1) Boston (2)	Jan. 10, 1805	B. U. 1822	Nov. 17, 1830 (1)	July 15, 1835		(1) Church Records. (2) Rev. Mr. Barry.
<i>Second (Orth.) Ch.</i> Dec. 2, 1830 William Twining Uzziah C. Burnap	(1) New Haven, Ct. (1) pr. Windham, Vt.	Dec. 9, 1805 (2) 1795	Y. C. 1825 M. C. 1821	† Oct. 4, † July 6, 1831 1837 (3)	Sept. 6, 1835 (*)		(1) Rev. Mr. Twining. (2) Rev. Mr. Blanchard. (3) Minutes of Gen. Asso. of Massachusetts, 1836.
<i>Third (Orth.) Ch.</i> July 4, 1832 Giles Pease	(1) Somers, Ct. (2)	Dec. 2, 1805 (3)	— —	† Oct. 2, — 1833	May 31, 1836 (*)		(1) Recently dissolved. (2) Rev. Mr. Pease. (3) Rev. Mr. Blanchard.
CHELSEA, COUNTY OF SUFFOLK; <i>First Church,</i> Oct. 19, 1715 Thomas Cheever Wm. McClenathan Phillips Payson, D.D. Jos. Tuckerman, D.D. Horatio Alger	(1) pr. Ipswich (1) Walpole (1) Boston (1) Bridgewater	Jan. 18, Jan. 18, Nov. 6, 1736 1778 1806	H. U. 1677 H. U. 1754 H. U. 1798 H. U. 1825	† Oct. 19, † Dec. 21, Oct. 26, Nov. 4, Sept. 2, 1715 1748 1757 1801 1829	Dec. 18, Nov. 4, 1754 1826	Nov. 27, Jan. 11, 1749 1801	(1) Rev. Mr. Alger.
<i>Evang. Cong. Church,</i> May 9, 1828 Edward J. Fuller Henry J. Lamb	(1) Plainfield, Ct. (2) Palmer	Jan. 5, Dec. 23, 1806 1800	A. C. 1828 (n)	Jan. 11, † June 8, 1832 1836	Jan. 7, 1835		(1) Rev. Mr. Fuller. (2) Rev. Mr. Lamb.

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN
MIDDLESEX, AND CHELSEA IN SUFFOLK.

WAYLAND.

First Church.

WAYLAND, recently East Sudbury, was originally the Eastern part of Sudbury. Here the settlement of that ancient town appears to have commenced in 1639.¹ And here too, probably at the distance of about a mile west of the present spot, (A) stood the first meeting-house.² Hence the church in this place is styled by Rev. Mr. Clark of Lexington, in his sermon at the ordination of its second pastor, Rev. Mr. Bridge, The First Church of Sudbury.³ In 1722, the town was divided by the Legislature into two parishes, the East, and the West.³ This division of the town was soon followed by a corresponding one of the church. At the request of the brethren dwelling in the East parish, the church was divided by a vote of the majority, February 11, 1723, into two distinct churches, the East, and the West.³ Of the West church, the pastoral care was retained by Rev. Mr. Loring, settled originally over the whole town, and now minister of the West parish. In the East parish, Rev. Mr. Cooke was ordained the pastor of the East church, March 20, 1723.³ This parish was incorporated April 11, 1780, as a town by the name of East Sudbury ;⁴ which name has recently been altered by the Legislature to that of Wayland. [¹*Winthrop's Hist. by Savage, vol. i. p. 306, and vol. ii. p. 30, note.* ²*McKean's Serm. at Ordination of Rev. Mr. Wight, Appendix.* ³*Rev. Mr. Hurlbut, Sudbury, from Church Records.* ⁴*Spofford's Gazetteer.*]

COOKE. Mr. Cooke was a brother, it is said, of Rev. Samuel Cooke of West Cambridge.¹ He published a sermon at the ordination of Rev. Elisha Marsh, at Narragansett, No. — (Westminster) 1742; and of Rev. Samuel Baldwin, Hanover, 1756.¹ [¹*Dr. Thomas Stearns, Sudbury.*]

BRIDGE. Mr. Bridge's birth is recorded as follows in the Town Book of Lexington. "Josiah Bridge, son to John & Sarah Bridge, was born Dec^r 28. 1739."¹ He preached the Election Sermon in 1789, the Convention Sermon in 1792, and the Dudleian Lecture in 1797. His sermon at the Election, and another at the ordination of Jude Damon, Truro, 1787, were published.² [¹*Charles Tidd, Esq., Town Clerk.* ²*Dr. Thomas Stearns, Sudbury.*]

FOSTER. Mr. Foster was a native of Western, now Warren; and a brother of the late Rev. Dr. Foster of Brighton.¹ Before coming to East Sudbury, he was the minister of New Salem, where he was ordained June 9, 1779, and dismissed "for the want of an adequate support," June 21, 1802;² or, according to another authority, January 21, 1802.³ He published a discourse at the ordination of Rev. Ezekiel L. Bascom, Gerry (now Philipston) 1800.⁴ [¹*Rev. Dr. Pierce, Brookline.* ²*List of Min. &c. in Hampshire County, in Am. Qu. Reg. May, 1838.* ³*McKean's Serm. at Ord. of Wight, Appendix.* ⁴*Dr. Thomas Stearns, Sudbury.*]

WIGHT. Mr. Wight is son of late Rev. Henry Wight, D. D. of Bristol, R. I. He studied divinity with Rev. Dr. Emmons of Franklin;¹ and since his dismissal from Wayland, has been resettled at Castine, Me.² [¹*Rev. Mr. Wight.* ²*Rev. Mr. Austin.*]

AUSTIN. Mr. Austin studied divinity at the Theological School, Cambridge.¹ [¹*Rev. Mr. Austin.*]

Trinitarian Church.

SMITH. Mr. Smith studied divinity at New Haven;¹ and since his dismissal from Wayland, has been resettled in the ministry at Kennebunk, Me.² [¹*Dr. Ebenezer Ames, Wayland.* ²*Rev. Mr. Hyde.*]

HYDE. Mr. Hyde studied divinity at the Theological Seminary, Andover, in the class of 1816. He was ordained at Salisbury, Ct., March, 1818;¹ dismissed, 1822; installed at Bolton, Ct., 1824, and dismissed 1830.² [¹*Rev. Mr. Hyde.* ²*List of Min. &c. in Connecticut in Am. Qu. Reg., May, 1832.*]

H O P K I N T O N .

Church of.

Hopkinton was called by the Indians Magunkaquog or Maguncook ;* and consists principally of lands purchased of the Indians at Natick, under authority of an Act of the Province, with money given by will for pious and benevolent purposes by Edward Hopkins, Esq., sometime governor of the Colony of Connecticut.¹ The bargain for these lands was completed by the Trustees to whom the legacy was committed, Oct. 11, 1715 ;² and they were incorporated by the Legislature as a township, Dec. 13, 1715 (Dec. 24, N. S.³) by the name of Hopkinton (or Hopkinston, as it was formerly called) in honor of the above named distinguished benefactor of New England. (A) A Congregational church was gathered there Sept. 2, 1724, consisting of Rev. Samuel Barrett and fourteen others ; and Mr. Barrett was ordained its pastor the same day.³ [¹*Winthrop's Hist. by Savage*, vol. i. p. 228, note. ²*Sewall's Journal*. ³*Cent. Discourse*, by Rev. Nathanael Howe.]

BARRETT. Mr. Barrett had commenced preaching at Hopkinton May 20, 1724 ; on which day the town voted to give him £60 in labor, materials or money for building him a house ; and an annual salary of £35 for three years, and of £70 afterwards for life, in addition to the cutting and carting of his firewood.¹ His ministry was protracted to the forty-ninth year.¹ [¹*Howe's Cent. Sermon*, pp. 6, 12.]

FITCH. Mr. Fitch was ordained as colleague with Rev. Mr. Barrett.¹ He published a sermon on occasion of the British leaving Boston, 1776.² A poem likewise of his, entitled "The Beauties of Religion," addressed to the young, was published after his death, 1789.³ [¹*Howe's Cent. Sermon*. ²*Rev. Mr. Hall*.]

HOWE. Mr. Howe was a native of Linebrook Parish, Ipswich.¹ He studied divinity with Rev. Mr. Bradford, of Rowley, and Rev. Dr. Emmons, of Franklin.² His publications were, a sermon on the death of three persons, 1808 ; a Century Sermon, delivered Dec. 24, 1815 (of which a third edition was printed in 1825) ; a sermon on John's Baptism, preached before the Mendon Association, and published at their request, 1819 ; a Defence of the same, in reply to Rev. Dr. Baldwin, 1820 ; and a Catechism for the children under his pastoral care, 1834.³ [¹*Howe's Cent. Sermon*. ²*Rev. Mr. Howe*. ³*Rev. Mr. Hall*.]

PHELPS. Mr. Phelps studied divinity at the Theological Seminary, New Haven ;¹ and was ordained as colleague with Rev. Mr. Howe ; dismissed from Hopkinton, he was installed Sept. 13, 1832, as the pastor of Pine Street church, Boston ; and dismissed March 26, 1834.² He has since been employed, as an Agent of the American Anti-slavery Society. [¹*Rev. Mr. Howe*. ²*List of Churches and Ministers in Suffolk County*, in *Am. Qu. Reg.*, Aug. 1834.]

HALL. Mr. Hall studied divinity at the Theological Seminary, Andover, in the class of 1832. He was ordained as colleague with Rev. Mr. Howe ; and has recently been dismissed.

WEBSTER. Mr. Webster is the third son of late Rev. Josiah Webster of Hampton, N. H.¹ He studied divinity at the Theological Seminary, Andover, in the class of 1835 ; and was ordained at Newburyport, March 17, 1837, to go as Seamen's Chaplain at Cronstadt, near St. Petersburg, Russia ; but not finding a suitable opening for his labors there, he soon returned to this country.¹ [¹*Rev. William Cogswell, D. D.*]

Unionville Church.

Unionville is a manufacturing village recently sprung up, within the bounds of Hopkinton, on the borders of Holliston and Framingham. Its church was gathered Jan. 22, 1834.¹ (1835 ?) [¹*Rev. Mr. McIntire*.]

MCINTIRE. Mr. McIntire studied divinity at the Theological Seminary, Andover, a member of the class of 1834. Since his dismissal from Unionville, Sept. 11, 1838, he has been re-settled in the ministry in Pennsylvania, his native State.¹ [¹*Rev. Mr. Brigham, Framingham*.]

W E S T F O R D .

First Church.

Westford was formerly the West Precinct of Chelmsford. It was incorporated by the General Court, as a precinct, in May, 1724 ; and as a town, Sept. 23, 1729.¹ A church

was gathered in the precinct, Nov. 15, 1727; and a pastor ordained over it the same day.² Its records, kept by Mr. Scribner, are in a distinct volume (designated as vol. ii.) from that appropriated to this use by Mr. Hall, and continued by Mr. Scribner's successors.

An important secession from this church took place in 1828, after the resignation of Mr. Blake, in consequence of an unhappy difference with respect to religious sentiments between a majority of the church on the one hand, and a minority of its members and a majority of the Society on the other, which rendered union hopeless in the choice of a successor. At a meeting of the church, Dec. 25, 1828, it was voted, "that any member of the church who may wish to, be dismissed from this church, with a view to unite with the Union Church about to be organized in connection with the Union Society; and that when they shall be organized into a church, they cease to be members of this church."³ Accordingly a majority of the church, it is understood, using the liberty granted by this vote, immediately withdrew, and united that day in forming the Union Church.

The First Church now agreeing in sentiment with the majority of the First Society, voted a call, Jan. 26, 1829, to Rev. Ephraim Randall to become their pastor.² This call was accepted, and Mr. Randall was shortly after installed. After the dismissal of Mr. Randall, the church voted at a meeting April 5, 1832, that Rev. Ephraim Abbot (whom the parish had chosen, April 2, to be their minister for one year) "have the care and oversight of said church, and perform for the same all religious services during the said term."³ Agreeably to this and subsequent votes of the church, Mr. Abbot officiated as its pastor, but without installation, from the above date till April 3, 1834, when he "closed his ministry to them."² Mr. Abbot was born at Newcastle, Me.;² graduated at Harvard University, 1805; studied divinity at the Theological Seminary, Andover, a member of the class of 1810; and was ordained as pastor of the church at Greenland, N. H., Oct. 27, 1813.⁴ After dismissal from Greenland, he was appointed preceptor of Westford Academy, which office he retained, while ministering as pastor of this church. [¹*Allen's Hist. of Chelmsford*, pp. 36, 37. ²*Church Records*, vol. i. ³*Rev. Mr. Abbot. Ord. Serm. by Rev. Eliphalet Pearson, LL. D.*]

HALL. Mr. Hall was born at Medford, where "the Halls" have been a distinguished family, apparently from the beginning, and are still well known and respected there. The name seems to have been originally spelt *Haule*. John and Bethiah *Haule* were among the thirty-five persons, who were dismissed from Boston church Oct. 14, 1632, and embodied into the present First Church of Charlestown (where this family probably worshipped, till a church was gathered at Medford, 1713), Nov. 2, 1632.¹ In noticing his ordination at Westford, Mr. Hall states, in his Church Records, that he was "aged twenty-four years and upwards from March 11th to this time;" viz. Nov. 15, 1727. [¹*Rec. of First Church, Charlestown.*]

SCRIBNER. Mr. Scribner was probably ordained on the "last Wednesday in September," 1779 (Sept. 29th) the day appointed by the church for this purpose, if the town would agree to the same.¹ He died at Tyngsborough, (where he seems to have resided, after his dismission,) but was buried at Westford.² [¹*Church Records*, vol. ii. ²*Rev. Mr. Blake.*]

BLAKE. Mr. Blake studied theology with Rev. Mr. Judson of Taunton.¹ About the time of his resignation of his pastoral charge, he moved to a farm in Bedford; and having continued there a year or two, he returned to Westford, where he still resides. [¹*Rev. Mr. Blake.*]

RANDALL. Mr. Randall studied divinity with Rev. Dr. Harris of Dorchester. He was ordained at New Bedford Oct. 26, 1814;¹ installed at Saugus Oct. 3, 1826, and dismissed Aug. 7, 1827.² Dismissed from Westford, he went to Dorchester to reside. [¹*Christian Disciple*, Dec. 1814. ²*List of Min. &c. in Essex County, in Am. Qu. Reg.* Feb. 1835.]

Union Church.

The origin of this church has been stated under First Church. At the time it was gathered, viz. Dec. 25, 1828, it consisted of fifty-nine members.¹ A pastor was ordained over it, and over the Union Society with which it associated in public worship, April 8, 1829;¹ and a meeting-house, erected for their accommodation, was dedicated Sept. 14, following.¹ [¹*Boston Recorder*, Feb. 5, April 16, Nov. 4, 1829.]

LUCK. Mr. Luce studied divinity at the Theological Seminary, Andover, in the class of 1828.

HOLLISTON.

Church of.

Holliston was originally a part of Sherburne; and was incorporated as a distinct town, Dec. 3, 1724.¹ It was called after Thomas Hollis, Esq. of London, the liberal benefactor of Harvard College; who, in return for the compliment, presented the town with a Bible for their meeting-house.² The church was gathered Oct. 31, 1728;² and continues to be the only Congregational church in the town. [¹*Biglow's Hist. of Sherburne*, p. 38. ²*Rev. Mr. Demond.*]

STONE. Mr. Stone's birth is thus recorded in Newton Records of Births, &c. "James Stone, son of Eben^r and Margaret Stone, born June 8th. 1704."¹ He died young, with many of his people, of a malignant fever, then prevalent in the town.² His last sermon, upon those words (it is believed) 2 Tim. iv. 7. "I have finished my course," was published.³ [¹*Rev. James Bates, Newton, from Town Records.* ²*Spofford's Gazetteer.* ³*Rev. Mr. Demond.*]

PRENTISS. Mr. Prentiss was a descendant of one of the most ancient and noted families in Cambridge, which used to spell their name, Prentice. His birth there is recorded as follows: "Joshua, son of Henry and Eliz^a Prentice: Born Ap^l 9, 1719."¹ After his dismission, he continued to reside at Holliston till death.² He was father of the late Rev. Thomas Prentiss, D. D., of Medfield. [¹*Cambridge Rec. of Births, &c.* p. 22. ²*Rev. Mr. Demond.*]

DICKINSON. Mr. Dickinson studied his profession with Rev. Mr. Tappan of Newbury (West Newbury), afterwards Professor of Divinity at Harvard University.¹ He published a sermon preached before the Massachusetts Missionary Society, 1811.¹ He was greatly lamented at his death. [¹*Rev. Mr. Demond.*]

WHEATON. Mr. Wheaton published several sermons; viz. at the Annual Fast, 1820, on "the equality of mankind, and the evils of slavery;" at the funeral of Miss Sarah Emmons, daughter of Rev. Nathanael Emmons, D. D., Franklin, 1823; and at "the dedication of the new meeting-house in Holliston," Nov. 5, 1823. [*Rev. Mr. Demond.*]

FITCH. Mr. Fitch was a native of Williamstown,¹ and a son of Rev. Ebenezer Fitch, D. D., first President of Williams College in that town. He studied divinity at Princeton, N. J.;² and before coming to Holliston, had been settled at Cherry Valley, N. Y.¹ In 1836, he was residing at Buffalo, N. Y.¹ [¹*Rev. Mr. Demond.* ²*Rev. Mr. Howe, of Hopkinton.*]

DEMOND. Mr. Demond studied divinity at the Theological Seminary, Andover, a member of the class of 1820. He was ordained at West Newbury March 7, 1821; dismissed at his own request Sept. 7, 1826; installed at Lincoln Nov. 7, 1827; and dismissed at his own request, for want of adequate support, Oct. 29, 1832.¹ From Lincoln he came to Holliston: and being dismissed from Holliston, he was installed at Princeton Oct. 26, 1836.² [¹*Rev. Mr. Demond.* ²*Boston Recorder, Nov. 4.*]

STORRS. Mr. Storrs studied divinity with Rev. Mr. Booth at Coventry, Ct.; was ordained at Barre, Ms., Jan. 14, 1829; dismissed in April, 1832; installed at Norwich, Ct. March 12, 1834; and dismissed from that place April 7, 1835.¹ [¹*Rev. Mr. Storrs.*]

STONEHAM.

Church of.

Stoneham was incorporated as a town Dec. 17, 1725.¹ The Congregational church, gathered there in 1729, continues to be the only one (at least of that denomination) in the place. [¹*Spofford's Gazetteer.*]

OSGOOD. Mr. Osgood, according to tradition in Stoneham, came from Andover.¹ He was a native however of Salem;² a son of deacon "Peter Osgood and Martha Ayre, his wife;" and was born "Aug. 11th 1705."³ He is the only minister of Stoneham, that has remained till death with that people. [¹*Rev. Mr. Stevens.* ²*Rev. Joseph B. Felt, Boston.* ³*Rev. C. C. Sewall, Danvers, from Salem Town Records.*]

CARNES. Mr. Carnes, on account of some difficulty with his people at Stoneham, "took his leave of them"—"on the last Sabbath in July 1757,"¹ i. e. July 31. Ac-

ording to one of his children, living in 1835, he was a son of Col. Carnes of Boston; and after resigning his charge at Stoneham, was installed in that part of Rehoboth, which is now Seekonk. Dismissed from Seekonk, he resided first at Boston a number of years, and then permanently at Lynn, being occasionally employed in preaching. At Lynn he at length entered into civil life, and served that town a number of years, as its representative in the General Court. [¹*Rev. Mr. Colburn.*]

SEARL. Mr. Searl was settled originally at Sharon, Ct., where he was succeeded in 1755 by Rev. Cotton Mather Smith.¹ After dismission from Stoneham, he was re-settled at Royalton, Vt., where he died in 1787, or 1788.² He published a sermon preached at the ordination of Rev. Stephen Peabody, 1772, at Atkinson, N. H. [¹*List of Min. in Connecticut, in Am. Qu. Reg., May, 1832.* ²*John Farmer, Esq., from Thompson's Gazetteer.*]

CLEAVELAND. Mr. Cleaveland was son of Rev. John Cleaveland of Chebacco Parish, Ipswich,¹ now the town of Essex, where he was born Jan. 6, 1749,² or more probably, according to his reputed age at death, Jan. 6, 1749—50. He was prepared for admission into Yale College; but prevented by ill health from completing that liberal education, which his father had intended to give him.³ In the Revolutionary War he served his country as a soldier: but having had from his youth up a strong predilection for the Christian ministry, his wishes were at length gratified by divine Providence in his call to the pastoral office at Stoneham.³ Dismissed from Stoneham, he was resettled in 1798 over the North Parish in Wrentham; where, after a faithful and exemplary discharge of ministerial duty, he died Feb. 1, 1815, aged 65.³ [¹*Allen's Biog.* ²*Rev. C. C. Sewall, Danvers, from Ipswich Town Records.* ³*Fun. Sermon by Rev. N. Emmons, D. D., Franklin.*]

STEVENS. Mr. Stevens was not favored with a liberal education.¹ He studied divinity with Rev. Mr. Bradford of Rowley; was ordained over the Second Society in Methuen, May 18, 1790, (1791, according to List of Min., &c. in Essex,) and dismissed in 1795.¹ After his dismission in 1827 from Stoneham, he was installed as pastor of the church in the East Parish, Haverhill, April, 1828; and continued in office there five years.² He has since resided at Stoneham, and been occasionally employed in preaching. [¹*Rev. Mr. Stevens.* ²*List of Min. in Essex, in Am. Qu. Reg., Feb. 1835.*]

SEARL. Mr. Searl is a native of Byfield,¹ a parish in Newbury and Rowley. He studied divinity with Rev. Dr. Parish of Byfield; ¹ was ordained at Lynnfield Jan. 21, 1824; and dismissed April 14, 1828.² After dismission from Stoneham, he was resettled at Saccarappa, a village in Westbrook, Me.,* and resigning his charge there, he was installed July 19, 1837, "at Harrison, over the churches of Harrison and N. Bridgton," in the same State.³ [¹*Rev. Mr. Colburn.* ²*Rev. Mr. Hill, Lynnfield, from Church Records.* ³*Boston Recorder, Aug. 4.*]

COLBURN. Mr. Colburn studied divinity at the Theological Seminary, Andover, in the class of 1820. He was ordained at Leverett, June 21, 1824; dismissed in 1832: and after his dismission from Stoneham, was installed at Wells, Me., April 18, 1837.¹ After the dismission of Rev. Mr. Colburn, Rev. John Le Bosquet, of Concord, N. H., ordained as an Evangelist at Dorchester, N. H., about 1836, stately supplied the desk in Stoneham, and performed other pastoral duties there, but without installation, from May 14, 1837 to April 1, 1838.² At present, there is no settled minister in the town. [¹*Rev. Mr. Colburn.* ²*Rev. Mr. Le Bosquet.*]

B E D F O R D .

First Church.

Bedford was taken from Concord and Billerica; and incorporated as a town Sept. 28, 1729.¹ A church was gathered here July 15, 1730; and a pastor ordained the same day.² For above a century, this church continued to be the only one in the town; and the society with which it was connected in public worship, the only society. But through the prevailing diversity of religious sentiment, a division in both was at length effected. The facts in the case it is believed, were briefly these. In the autumn of 1831, the town voted that the pulpit should be occupied on the two first Sabbaths of each month, for several months to come, by preachers of the Unitarian denomination. Upon the passage of this resolve, the Orthodox members of the society, including a vast majority of the members of the church, peaceably assembled with their pastor for worship, on the days referred to, in the town-house. But in March following, the town voted, that the town-house should be opened no more for this purpose on Sabbath days,

when there was worship in the meeting-house. By this vote, the large and highly respectable portion of the congregation, above named being excluded from the town-house on the recurrence of the two first Sabbaths in each month, had now recourse to a private dwelling-house: and conceiving themselves injured by a measure, which they construed as an arbitrary attempt to constrain them to attend on worship and preaching which they conscientiously disapproved, or, at least, to hinder their attendance upon that which they preferred, they soon proceeded to establish a separate worship, and to provide for its more convenient celebration. A new religious society was formed according to law, Nov. 9, 1832, called the "Trinitarian Congregational Society," and embracing almost the entire body of the church of Bedford. Of the 160 members, of which this church then consisted, but about five or six adhered to the First Parish. The remainder, it is understood, (or at least, all that were resident in the town, and able to attend public worship,) united themselves with the new Society, though at the sacrifice of their pews in the meeting-house, and of their interest in the church furniture and funds. A new meeting-house, erected for the accommodation of this Society, by great effort and at a burdensome expense on the part of its members, aided by the liberality of the public, was dedicated Feb. 14, 1833: and on June 5th, of the same year, Rev. Mr. Stearns was solemnly "constituted" their public teacher of religion and morality therein. (See below.) [¹*Hist. of Concord, Bedford, &c. by Lemuel Shattuck, Esq.* ²*Dedication Serm. by Rev. Mr. Stearns, 1817.*]

BOWES. Mr. Bowes, according to a descendant now living, was a native of Boston: He was doubtless a son of Mr. Nicholas Bowes (or "Bowe," as he at one time wrote his own name¹) who was a ship-master from Boston in 1687,¹ and admitted a member of the Old South Church Feb. 10, 1711-12.² Mrs. "Dorcas Bow," apparently the wife of Mr. Nicholas Bowes, just mentioned, had been received into the same church Feb. 4, 1694-5;² and this their son, the future minister of Bedford, was baptized in it Nov. 10, 1706.³ At his own request, Rev. Mr. Bowes was dismissed from Bedford by vote of the church, Aug. 22, and of the town, Sept. 2, 1754.⁴ In 1755 he went as a chaplain with the Northern army to Fort Edward;⁴ and died on his return in Western, now Warren, at the house of Rev. Mr. Jones.⁵ His wife was a daughter of Rev. Mr. Hancock of Lexington; and a daughter of Mr. Bowes was married to Mr. Hancock's successor, Rev. Mr. Clark. [¹*Sewall's Letter Book, Nov. 14, 1687.* ²*List of Members, &c. of Old South Church, Boston, 1833.* ³*Sewall's Journ.* ⁴*Shattuck's Hist.* ⁵*Rev. Dr. Fiske, West Cambridge.*]

SHERMAN. Mr. Sherman was a brother of Rev. Josiah Sherman of Woburn, Hon. Roger Sherman of New Haven, Ct., and William Sherman, Esq. of New Milford, Ct.; and a direct descendant from Capt. John Sherman, who came to Watertown in 1634 or 1635 from Dedham, in England,¹ the birth place likewise of the celebrated divine of his name, Rev. John Sherman of Watertown. Though Mr. Sherman's religious character at Bedford was without reproach; yet a difference of opinion between him and some of his church respecting the half way covenant, led to his dismissal.² The date of this occurrence, according to Rev. Mr. Stearns, was March 20, 1768.² But as an invitation to settle was voted to be given a candidate by the church Sept. 7, 1767, the date assigned for the dismissal of Mr. Sherman by Mr. Shattuck, viz. Dec. 17, 1766,¹ is doubtless the correct one. Shortly after leaving Bedford, Mr. Sherman was installed at Mount Carmel, New Haven, Ct.;² where, having preached several years, he at length retired to East Windsor, Ct. and there died July 18, 1797.¹ [¹*Shattuck's Hist.* ²*Stearns's Ded. Sermon.*]

PENNIMAN. Mr. Penniman will long be remembered in Bedford and the vicinity for his eccentricities of character. Dismissed from Bedford, he removed to Harvard, and there died.¹ [¹*Shattuck's Hist.*]

STEARNS. Mr. Stearns studied theology with Rev. Jonathan French of Andover. This faithful servant of Christ having lived in great peace and harmony with his people above thirty-four years, was doomed in the decline of life to see contention springing up among them, and to taste largely himself of its bitter fruits. The following brief statement of facts in the case is taken principally from minutes of information respecting it, derived originally from authentic sources, and committed to writing by the author of this article at the time: and it is believed to be substantially, though possibly it may not be in every point and circumstance literally correct. In the spring of 1832, after the passing by the town of the votes above referred to (See *First Church*) respecting the occupancy of the pulpit, &c. &c., Mr. Stearns was requested by a committee of the town to ask a dismission. In reply, he pledged himself he would do this, provided that all charges that might be brought by the town against his moral character were first regularly disposed of; and provided that he and the town could agree, as to the com-

peparation to which he would be entitled in case of retiring from office at their request, he having been settled originally for life. After waiting a considerable interval, and finding that no charges of the above description were preferred against him, Mr. Stearns submitted to the town three distinct propositions, as terms of separation, either of which alone would be satisfactory to himself. But the town refused to accede to either of them: nor would it consent (as he had also proposed might in this case be done) to leave the question of compensation to the decision of intelligent impartial men, as referees. At length a Mutual Ecclesiastical Council was agreed upon by both parties, to consider and decide, whether it was proper, just and expedient that the relation between Rev. Mr. Stearns and his people be dissolved. This Council consisted of First Church, Charlestown, under Rev. Dr. Fay; the Second Church of Dorchester, under Rev. Dr. Codman; and of the Church of Milton, under Rev. Mr. Gile, on the part of Mr. Stearns; of the Second Church of Charlestown, under Rev. Dr. Walker; of the Federal Street Church, Boston, under Rev. Dr. Channing, and Rev. Mr. Gannett; and of First Church, Medford, under Rev. Mr. Stetson, on the part of the town; and of the First Church, Gloucester, under Rev. Mr. Hildreth, who was to be the Moderator. All the above gentlemen, except Rev. Dr. Channing, met with the delegates of their respective churches, convened at Bedford, in Mutual Council, Feb. 27, 1833. Hon. Samuel Hoar, likewise, and Hon. John Keyes, both of Concord, appeared before the Council, the former as counsel for Mr. Stearns, the latter, for the town. In their result, after acquitting Mr. Stearns of the several charges alleged against him by the town, as being frivolous, or not substantiated, the Council decided, first, that it was proper, just and expedient that Rev. Mr. Stearns be dismissed, provided suitable compensation be made him; and secondly, that they deemed it would be giving him such compensation, if the First Parish should pay him their due proportion of his annual salary from Nov. 1832 (the time when the new Society was formed) till the last of Feb. 1833; and also, if in addition to that, the town should give him up a bond of \$1,000, which they held against him for money loaned him many years before for the sake of retaining his services among them, and which would become payable, without interest, when he should cease to be their minister. To Mr. Stearns this result was perfectly satisfactory. But the town from the beginning manifested their dislike of it, especially of its last article, professedly on the ground that the question which they had submitted to the Council to decide was respecting the *dismissal* of Mr. Stearns, and not his *compensation*. And as no time had been fixed in the Result, when the parties should severally accept or reject it, the town at March meeting just after put it into the hands of a committee (which they subsequently enlarged) to consider it, and report upon it at a future meeting. About seven weeks after, the committee reported, that it was expedient the town should accept the Result, when they had funds to settle with Mr. Stearns, and thought it would be for their interest to do so. This report the town accepted; and then authorized their committee to effect a separation and a settlement with Mr. Stearns, when they judged it best. Upon receiving authentic information of these doings of the town, and after advising with Hon. Samuel Hoar, Esq., his counsel, Mr. Stearns gave notice to the committee of the town, that as he had signified by his counsel to the counsel for the town, that he accepted the Result of the late Ecclesiastical Council; and that as the town, he conceived, had virtually voted acceptance of it on their part, he viewed his relation to the town to be now dissolved, agreeably to that Result; and should therefore preach for them no more, except that as it was then Saturday noon, he was willing to supply their desk the next day, if they gave him timely notice that it was their desire he should. This offer the committee did not see fit to improve; and the following week they notified Mr. Stearns, that his bond had now become due.

On June 5, 1833, a few weeks after the connection of Mr. Stearns with the First Parish in Bedford had thus ceased, he was publicly and solemnly invested with the office of religious teacher of the Trinitarian Congregational Society in that town. As his relation to the church there had never been dissolved, and the pastoral care of a church was not to be now committed to him anew, the Ecclesiastical Council convened on the occasion thought proper, that there should be no Charge or Right Hand of Fellowship among the exercises of the day; nor any Installing Prayer, in the usual acceptation of the phrase. The exercises appointed by them and performed were, 1. An Introductory Prayer. 2. A Sermon. 3. A "Constituting Prayer." 4. An Address to the Society. 5. A Concluding Prayer. About this time, a suit was commenced by Mr. Stearns, by the advice and under the direction of his able counsel, for the recovery of the arrears of his salary, which the town neglected to pay, agreeably to the Result of the late Ecclesiastical Council. The adverse decision of the court in this case was unexpected to him: the reasons of that decision he did not live to know. Having languished several months under the prevalence of a disorder, which was doubtless much increased by extreme solicitude to see the termination and final settlement of this suit, he at length ceased to speak of it to his friends from abroad, and made his approaching departure from this world, and his hope of better treasures beyond it, the sole subject of his conversation

with them. He died, deeply lamented, in the thirty-eighth year of his pastoral charge, and in the second year of his ministry to the new Society.

Mr. Stearns's publications were, A Sermon at the ordination of S. Gile, Milton, 1807; of T. Skelton, Foxborough, 1808; of E. P. Sperry, Dunstable, N. H., 1813; after the death of D. Bacon, who was shot through the body by W. Merriam, Bedford, 1810; an Address upon the return of peace with Great Britain, Dracut, 1815; a Sermon at the dedication of the meeting-house, Bedford, 1817; before the Society for the Promotion of Christian Knowledge, Boston, 1820; at the Funeral of Rev. E. Stone, Reading, 1822. He was son of Rev. Josiah Stearns, of Epping, N. H., and father of the late Rev. Samuel H. Stearns of Boston, of Rev. William A. Stearns of Cambridgeport, and of Rev. Jonathan F. Stearns of Newburyport.

LEAVITT. Mr. Leavitt studied divinity at Andover;¹ and was ordained as an Evangelist at Pomfret, Vt., Sept. 1828.¹ [¹Rev. Mr. Leavitt.]

Church of First Parish.

CHANDLER. Mr. Chandler pursued the study of theology under the direction of Rev. Mr. Stone of Reading, Rev. Mr. Dow of Beverly, and others.¹ He was ordained at Swanzey, N. H., Jan. 20, 1819; dismissed Nov. 26, 1822; installed at Orange, Nov. 27, 1822; and dismissed Oct. 31, 1827.¹ [¹Rev. Mr. Chandler.]

WILMINGTON.

Church of.

Wilmington was originally a part of Woburn, called Goshen.¹ It was incorporated as a town, Sept. 25, 1730.² The church there was gathered Oct. 24, 1733; and then consisted of seventeen male members, inclusively of the first pastor, who was ordained the same day.³ [¹Woburn Town Records. ²Spofford's Gazetteer. ³Church Records.]

VARNEY. Mr. Varney was baptized in the Old North Church, Boston, Aug. 11, 1706.¹ He was dismissed from Wilmington on account of "infirm health;"² but continued to preach occasionally in the vicinity of Wilmington and elsewhere for many years. In 1756 he was resident at Boscawen, N. H., where he was engaged, Feb. 19th, to preach the season ensuing; and where within the year, or soon after, he married the widow of Rev. Mr. Stephens, the former minister of the town.³ He was respected where he lived; but being subject at times to certain mental irregularities, he was never resettled in the ministry.³ He died at Boscawen.¹ [¹John Farmer, Esq. ²Church Records. ³Rev. Samuel Wood, D. D., Boscawen.]

MORRILL. Mr. Morrill was descended from a reputable family in Salisbury,¹ and was himself highly esteemed and respected in his day. He preached the Dudleian Lecture in 1776, and the Convention Sermon in 1778; and published a sermon addressed to a company of soldiers, 1755. [¹Stone's Funeral Sermon.]

RAYNOLDS. Mr. Raynolds studied divinity with Rev. Charles Backus, D. D., of Somers, Ct.¹ After leaving Wilmington, he was installed at Leverett, Dec. 7, 1832; and dismissed March 21, 1837.¹ He has now returned to Wilmington to reside. [¹Rev. Mr. Raynolds.]

NORWOOD. Mr. Norwood was born in that part of Gloucester, called Sandy Bay.¹ He studied divinity at the Theological Seminary, Andover, in the class of 1821; was ordained at Meredith Bridge, N. H., June, 1825, and dismissed, June, 1830.¹ [¹Rev. Mr. Norwood.]

TOWNSEND.

First Church.

Townsend was incorporated June 20, 1732;¹ and a church was embodied there Oct. 16, 1734.² This church continued united with the town in the support of the institutions of the gospel almost a century. Then, in consequence of certain difficulties, arising from diversity of sentiment on religion, the harmony which had hitherto subsisted between them in this weighty concern, was entirely broken up. In February, 1830, "the members of the church withdrew, without exception," from all connection with the town in the affairs of religion, and united with the "Orthodox Congregational Society."² They also proceeded to erect a new house of worship, which was dedicated June 16, 1830; and

have since "by the goodness of God, been able, without favor and in spite of opposition, to maintain a preached gospel, and to gather a large increase to the garner of God."² [¹*Spofford's Gazetteer*. ²*Rev. Mr. Rogers*.]

HEMMENWAY. Mr. Hemmenway was one of those who entered into covenant at the foundation of this church;¹ and may therefore be presumed to have been ordained on the day it was gathered, as was then customary in like cases, although no record of his ordination appears to have been preserved. [¹*Rev. Mr. Rogers*.]

DIX. Mr. Dix is said to have published one or two discourses;¹ but of the time and occasion the author is not informed. [¹*Rev. Mr. Shumway*.]

PALMER. Mr. Palmer studied theology with Rev. Andrew Lee, D. D., of Lisbon, Ct. and Rev. Stephen Farrar of New Ipswich, N. H.¹ He withdrew with the church from the First Parish in 1830; and remained its pastor till Feb. 1831. Since his dismissal, he has continued his residence in Townsend, occasionally preaching; and one or two years has represented the town in the general court. [¹*Rev. Mr. Palmer*.]

ROGERS. Mr. Rogers studied divinity at the Theological Seminary, Andover, a member of the class of 1830. Dismissed from Townsend, he was installed Aug. 6, 1835, over the Franklin Street Church, Boston. [¹*Rev. Mr. Rogers*.]

SHUMWAY. Mr. Shumway studied theology at Auburn, N. Y., and was ordained as an Evangelist at Smithville, Jefferson County, N. Y., Feb. 4, 1834.¹ Since his dismissal from Townsend, he was installed at Petersham, Oct. 4, 1837.² [¹*Rev. Mr. Shumway*. ²*Boston Recorder*, Oct. 27.]

STOWELL. Mr. Stowell, having received a degree at D. C., 1829, was employed two years as an instructor at the academy in Derry, N. H.¹ He was ordained at Goffstown, N. H., Nov. 30, 1831, and dismissed on account of ill health, June 28, 1837. [¹*Rev. Mr. Stowell*.]

Church of First Parish.

SHAW. Mr. Shaw entered Brown University, but left at the close of the second year of his collegiate course, in 1827.¹ He studied theology at Divinity College, Cambridge, at which he was "graduated" in July, 1833; was ordained at Athol, Nov. 12, 1834; and dismissed at his own request in Aug. 1836.¹ [¹*Rev. Mr. Shaw*.]

BURLINGTON.

Church of.

Burlington was once a part of Woburn; and was then called Shawshin, as Billerica also was originally, from the name of the river, which winds its course through both towns. It was incorporated as a precinct Sept. 16, 1730;¹ and as a town, Feb. 28, 1799.² Money was voted by the precinct, Nov. 16, 1730, for the support of preaching at a private dwelling during the ensuing winter.³ And a meeting-house was erected in 1732,³ which after the lapse of a century still remains in good repair, the oldest meeting-house in the county, it is conjectured, except that of the First Parish in Concord, built in 1712, and one whose massy frame of white oak and yellow pine promises fair to stand firm a century hence. The church was doubtless gathered Oct. 29, 1735, the day of the ordination of its first pastor, whose name heads the list of subscribers to the church covenant.⁴ The covenant of this church is found on comparison almost precisely the same as the original covenants of the church of Lexington,⁴ gathered, 1696; and of First Church, Bedford,⁵ gathered, 1730. The covenant of Lexington church, it is thought probable, was drawn up by Rev. Joseph Estabrook of Concord, a clergyman of high repute in his day, and father of the first minister of Lexington; and afterwards recommended for adoption to the churches of Bedford and Woburn precinct by the successor of Mr. Estabrook of Lexington, Rev. John Hancock, who was assisting at the ordination of the first pastor of each of those churches, and preached the ordination sermon; and who, from his vicinity to both churches, and from the high estimation in which he was held for wisdom and piety, was likely to be consulted by each of them in the framing of its covenant. [¹*Commonwealth Files*. ²*Church Records*. ³*Precinct Records*. ⁴*Lexington Church Records*. ⁵*Shattuck's Hist. of Concord, Bedford, &c.*, p. 262.]

CLAP. Mr. Clap appears to have kept school at Dorchester from the time he was graduated till after he had commenced preaching;¹ and probably studied divinity under

the direction of Rev. Mr. Bowman, of Dorchester, at the same time. Many years after his death, his children, viz. Col. Supply Clap, of Portsmouth, N. H., Samuel Clap, Esq., and Mrs. Martha Thwing, of Boston, presented the church of which their father had been pastor, with a handsome folio Bible for the use of the pulpit.² [*Interleaved Almanac of Rev. Mr. Clap, for 1733.* ²*Church Records.*]

JONES. Mr. Jones died suddenly on a Sabbath day of an apoplexy, with which he was seized in the pulpit at the close of prayer in the morning service.¹ Rev. Ebenezer Gay, of Hingham, preached at his ordination.¹ [*Church Records.*]

MARRETT. Mr. Marrett was a direct descendant from one of the first settlers of Cambridge, and by his mother, from Rev. Henry Dunster, first President of Harvard College. He appears to have studied divinity at Cambridge, where he resided several years during the interval between his leaving college, and his settlement at Woburn precinct. At the time of his ordination, he had likewise a call to take the charge of the church in Topsfield.

SEWALL. Mr. Sewall studied divinity at Cambridge.

TEWKSBURY.

Church of.

Tewksbury was originally a part of Billerica; and was incorporated as a distinct town, Dec. 23, 1734.¹ No record has been preserved of the embodying of the church there.¹ Rev. Mr. Coggin supposes it was gathered as early as 1735.¹ But it was more agreeable to the custom of that day to defer transactions of this description till the ordination of the first pastor. (A) That there was no church existing either in this town, or in Woburn precinct (Burlington), previously to the day of ordaining their respective first ministers, and that the gathering of a church made a part of the work on each of those solemn occasions, seems to be strongly insinuated by the difference of phraseology observable in the following record of communications from those places, before they had pastors, to the neighboring church of Wilmington, compared with the record of a communication to the same church from a church in Haverhill about the same time. "1737 Nov. 13. I communicated to the Church the Letter from *our Christian Brethren* in Tewksbury; Asking our Presence and Assistance to join with other Elders and Messengers to ordain Mr. Sampson Spaulding on the 23d of this present Nov^r as their Pastor: And in *such Acts* of Communion as the Work of the Day called for. And the Church hereupon Voted" &c.² "1735 Oct. 26. I communicated to the Church the Letter which I receiv'd from *our Christian Brethren* of the 2d. Precinct in Woburn; Asking our Presence and Assistance to join with the other Elders and Messengers, that should favour Them with their Company to ordain Mr Supply Clap on Wednesday the 29th of Octob^r to the service of the Gospel of Christ among them, and in *such Acts* of Communion as the Solemn Service of the Day called for—I also communicated to the Church the Letter I receiv'd from the 3d Church of Christ in Haverhill Requesting our Presence and Assistance to join with other Elders and Messengers to ordain Mr. Samuel Bacheller, on the 5th. of Nov^r to the Pastoral Office there" &c.² By comparing the two first of these communications with the last, it seems obvious to infer, that though at the time they were made, there were brethren of other churches resident both at Tewksbury and at Woburn Precinct, yet they had not as yet been gathered into distinct churches. [*Dedication Sermon, by Rev. Jacob Coggin, Appendix, 1824.* ²*Wilmington Church Records.*]

SPAULDING. Mr. Spaulding received an unanimous call from the town to settle among them, Jan. 17, 1736 (1736-7?); was ordained Nov. 23, 1737; and died Dec. 15, 1796.¹ Hence he was a preacher at Tewksbury sixty or sixty-one years; and its settled pastor above fifty-nine years. Nor was his ministry only remarkable for its length, but was also "peaceful, happy and successful."¹ [*Coggin's Ded. Sermon, App.*]

BARTON. Mr. Barton was settled as colleague with Rev. Mr. Spaulding.¹ After leaving Tewksbury, he was installed at Fitchburg, March 11, 1804; and dismissed, Feb. 26, 1813.² Thence he emigrated to Hilham, Overton County, Tennessee, where he resided, occasionally preaching in the vicinity, till the autumn of 1827, when he removed with his family with the design of settling at Jacksonville, Illinois; but died very suddenly in his journey thither on the morning of Oct. 31, shortly after crossing the Ohio river, on the banks of which his remains were buried.² He published a Farewell Sermon, preached at Tewksbury, 1808. [*Coggin's Ded. Sermon, App.* ²*List of Churches and*

Ministers in Worcester County, in Am. Qu. Reg., Aug. 1837. ²Dr. Silas Brown, Wilnington, a brother-in-law.]

COGGIN. Mr. Coggin studied theology with Rev. Mr. Chickering, Woburn.¹ [¹Rev. Mr. Coggin.]

A C T O N .

First Church.

Acton lies wholly within the ancient limits of Concord; from which it was set off, and incorporated as a distinct township, July 3, 1735.¹ In 1736, a meeting-house was erected, in which public worship was first held in Jan., 1738.¹ In May, of that year, the town gave an unanimous invitation to Mr. John Swift to become their minister, which being accepted, Mr. Swift was ordained Nov. 8, following.¹ On the same day, probably, the church was gathered; although no account of the transaction appears to have been preserved. This church continued to be the only Congregational church in Acton till the formation of the Evangelical church in 1832. Since the dismissal of Rev. Mr. Shedd, the First Church had had no settled pastor so late as June, 1836, although the pulpit had been generally supplied.² [¹*History of Concord, Acton, &c. by Lemuel Shattuck, Esq.* ²Rev. Mr. Woodbury.]

SWIFT. Mr. Swift was son of Rev. John Swift, of Framingham.¹ He published a sermon preached at the ordination of Rev. Joseph Lee, of Royalston,¹ 1768; and a Fast sermon, preached at East Sudbury, 1761. [¹*Shattuck's History.*]

ADAMS. Mr. Adams appears from a memorandum in the Church Records to have been a native of Framingham, as well as his predecessor. He probably studied divinity at Cambridge, from the First Church of which town he was dismissed at ordination, to unite with the church of Acton.¹ He published a sermon preached at the ordination of Rev. Luther Wright, Medway, 1798; of Rev. Thomas Noyes, Needham, 1799; on the death of Rev. Josiah Bridge, East Sudbury, 1801; of Col. John Edwards, 1804; at the funeral of Rev. Phineas Wright, Bolton. [¹*Church Records.*]

SHEDD. Mr. Shedd, previously to his ordination, had been member of Second Church, Newton.¹ He was dismissed at his own request from the church of Acton.¹ He is now at Burlington, Vt. [¹*Church Records.*]

Evangelical Church.

This church consisted originally of members dismissed from the First Church, Feb. 23, 1832, at their own request, to form a church in connection with the Evangelical Society.¹ These persons are believed to have constituted a large majority of the First Church;² and they were regularly organized by an Ecclesiastical Council as a distinct church, by the title of the Evangelical Church of Acton, March 13, 1832.³ The Evangelical Society with which it is connected in the support of public worship, had been formed during the winter preceding. [¹*First Church Records.* ²Rev. Mr. Woodbury. ³*Evangelical Church Records.*]

WOODBURY. Mr. Woodbury is a brother of Hon. Levi Woodbury, Secretary of the Treasury of the United States. He devoted himself originally to the profession of the law, which he studied at Portsmouth, N. H., with his brother above named; was admitted to the bar at Gilmanton, N. H., in Aug. 1826; and began practice at Bath, Grafton County, N. H., where he continued till Oct. 1831.¹ He was then licensed to preach by the Caledonia Association of Ministers, and spent most of the following winter with Rev. Dr. Beecher at Boston.¹ [¹Rev. Mr. Woodbury.]

W E S T C A M B R I D G E .

Church of.

West Cambridge was originally the North-western part of Cambridge.¹ It was incorporated as the Second precinct in Cambridge, in 1782;¹ and as a town, by the name which it now bears, Feb. 27, 1807.² A church was gathered there by Rev. John Hancock, of Lexington, Sept. 9, 1739.² This was then known, as the Second Church in Cambridge; but is now the only Congregational church within the present limits of the town in which it is situated. [¹*Holmes's Hist. of Cambridge, p. 33.* ²Rev. Dr. Fiske.]

COOKE. Mr. Cooke is supposed to have been a brother of Rev. William Cooke, of East Sudbury (Wayland); and was very eminent among the ministers of his day. He preached at the Artillery Election, 1753; the Dudleian Lecture, 1767; at the General Election, 1770; and before the Convention of Congregational Ministers, 1776. His Election Sermon, 1770, was published.¹ His other publications were, a sermon at the ordination of Rev. Cotton Brown, Brookline, 1748; of Rev. William Symmes, Andover, 1759; and at the anniversary of Lexington Fight, April 19, 1776, preached at Lexington, 1777.¹ [¹*Allen's Biography.*]

FISKE. Dr. Fiske studied divinity in Cambridge, under Rev. Professor Wigglesworth; and voluntarily resigned his pastoral charge at the close of the fortieth year of his ministry.¹ He continues to reside at West Cambridge. [¹*Rev. Dr. Fiske.*]

HEDGE. Mr. Hedge is a son of Professor Hedge of Harvard University. He studied his profession at the Theological School, Cambridge.

DAMON. Mr. Damon studied theology at the University, Cambridge, under the direction of Rev. Professor Ware.¹ He was ordained at Lunenburg, Feb. 1, 1815; dismissed Dec. 2, 1827; installed at Amesbury June 25, 1828, and dismissed from the pastoral charge Dec. 25, 1832, but continued to preach there by request most of the time till April 1, 1833.¹ In Oct. 1833, he removed his residence from Amesbury to Reading, South Parish; and having supplied the desk of the Third Congregational Society in that town about three months, previously to April 1, 1834, he was employed from that time to supply it constantly a year.¹ [¹*Rev. Mr. Damon.*]

PEPPERELL.

First Church.

Pepperell was formerly the West Parish of Groton.¹ It was incorporated as a town, April, 1753;² and doubtless received its name in honor of Sir William Pepperell, who commanded the New England forces in the successful siege of Louisburg in 1745. A church was gathered in this place Jan. 29, 1747, and a pastor ordained over it the month following. In 1832, the connection between this church and the town, in the support of public worship, which had hitherto been amicably maintained from the beginning, was dissolved. At a meeting of the church, Jan. 26, 1832, for several reasons then assigned, and particularly in view of alleged hostility manifested on the part of the town or First Parish to that system of faith, to which the church had ever adhered, and to which it still continued to adhere, as "the faith once delivered to the saints," the church voted to cease worshipping at the meeting-house of the town after the next following Sabbath, and to assemble in future for public worship at the hall of a certain private citizen, till a new meeting-house should be erected.³ At the same meeting they also voted it to be their pleasure "to maintain public worship, in connection with the Evangelical Congregational Society of Pepperell."³ The issue of these votes was, the secession of the whole church (it is understood) excepting one male and a very few female members, from the public worship of the town; and its desired union with the Evangelical Congregational Society above referred to, which was formed about the close of the year 1831. Rev. Mr. Howe likewise, being requested, Jan. 26, by a committee of the town, to ask a dismission, complied with that request; and accepted an invitation for settlement over the new Society, now including the great body of the church, of which he had been nearly ten years the pastor. An Ecclesiastical Council, called to look into these proceedings of the church, and of the Evangelical Society, assembled Feb. 1, 1832, and ratified the same. And a new meeting-house was shortly after erected and completed for the joint use of this Society and the Church, in the worship of God. [¹*Church Records, old volume.* ²*Spofford's Gazetteer.* ³*Church Records, new volume.*]

EMERSON. Mr. Emerson was son of Rev. Joseph Emerson, of Malden. He published a sermon, preached at Malden on the death of his father, 1767; and a Thanksgiving sermon, 1769.¹ [¹*Rev. Mr. Howe.*]

BULLARD. Mr. Bullard is numbered among those belonging to Medway, who, in 1813, had received a liberal education;¹ and at his ordination, he was received into the church at Pepperell, dismissed and recommended by First Church, Medway.² He published a discourse delivered before the Female Charitable Society, Pepperell, 1815;³ and another before the Western Society of Middlesex Husbandmen, 1803. [¹*Cent. Serm. by Rev. Mr. Wright, Medway, 1813, notes.* ²*Church Records, old volume.* ³*Rev. Mr. Howe.*]

HOWE. Mr. Howe studied divinity at the Theological Seminary, Andover; a member of the class of 1821.

Church of First Parish.

BABBIDGE. Mr. Babbidge was a member of the Divinity School, Cambridge; and completed his professional studies there in 1832. [*Rev. Mr. Babbidge.*]

L I N C O L N .

Church of.

Lincoln was incorporated as a town April 19, 1754.¹ Previously, it had been the Second precinct of Concord, which was taken from Concord, Lexington and Weston, and erected by the Legislature into a distinct precinct, April 24, 1746.¹ The church, at the time it was embodied, Aug. 20, 1747, consisted of twenty-five male members, dismissed from the churches of Concord, Lexington and Weston.¹ And it still remains the only Congregational church in the town. [¹*History of Concord, Lincoln, &c., by Lemuel Shattuck, Esq.*]

LAWRENCE. Mr. Lawrence was son of Hon. William Lawrence;¹ and his birth stands recorded in the Town Book of Groton, as follows: "William Lawrence, the son of William Lawrence and Susanna his wife was born at Groton May 7th. 1728."² [¹*Shattuck's Hist. &c.* ²*John G. Park, Esq., Groton, Town Clerk.*]

STEARNS. Dr. Stearns was born "at a place called White's farm in Lunenburg, which was in 1763 annexed to the town of Leominster."¹ He was a tutor at Harvard University from 1780 to 1781;¹ and in the course of his ministry was honored with the degree of D. D.; and was elected a member of the American Academy of Arts and Sciences. He preached the Dudleian Lecture at Cambridge in 1801; and before the Convention of Congregational Ministers in 1815. His discourse on the latter occasion was published.¹ His other publications were, *Ladies' Philosophy of Love*, a poem, 1797; *Dramatic Dialogues for the use of Schools*, 1798; *Principles of Religion and Morality*, 8d. ed. 1807; A sermon preached at an exhibition of Sacred Music in Lincoln, April 19, 1792; at the interment of Hon. Eleazar Brooks, 1806; at the interment of Mrs. Phebe Foster, wife of Rev. Edmund Foster, Littleton, 1812; before the Bible Society in the County of Middlesex, Concord, 1815.¹ Dr. Stearns was the father of Thomas Stearns, M. D., of Sudbury, Rev. William L. Stearns, of Rowe, and Rev. Daniel M. Stearns, of Dennis. [*Dr. Thomas Stearns, Sudbury.*]

DEMOND. See Holliston.

NEWHALL. Mr. Newhall studied divinity at the Theological Seminary, Andover, a member of the class of 1821. He was ordained at Oxford, Dec. 17, 1823; dismissed June 19, 1832; and installed at Lincoln in January of the following year.¹ [*Rev. Mr. Newhall.*]

D U N S T A B L E .

First Church.

Dunstable originally extended on both sides of the line between Massachusetts and New Hampshire. It was then a very large township; comprehending "Litchfield, and a corner of Londonderry, all of Nottingham West and Tyngsborough; Massachusetts' Dunstable and Pepperell, as far as the old line of Groton; Townsend, Holles and Brookline; and all of Milford, Amherst and Merrimack, which lie on the south east side of Souhegan river."¹ It was incorporated Oct. 15, 1683;² and at that time was supposed to lie entirely in the colony of Massachusetts. But when the divisional line between Massachusetts and New Hampshire was established, in 1737, only that portion of its territory which is now Dunstable, Ms. and Tyngsborough, was found to be within the bounds of the former province. A church had been gathered Dec. 16, 1685,³ within the ancient limits of the town, at Dunstable, N. H., where the first settlements were made. And hence, perhaps it was, that the church in Dunstable, Ms. was called, when it was gathered in 1757, the *Second Church*, or the church in "the *Second Parish*,"⁴ although the town was then separated from Dunstable, N. H., and under a different jurisdiction. In consequence of opposition to this church, in matters pertaining to public worship, on the part of a majority of the Society, the church withdrew from it, united itself with the Evangelical Congregational Society, (formed about the close of 1830 or early in 1831,) and jointly with that, erected a new meeting-house in 1831, for their mutual accommo-

dation. Since the secession of the church, the First Parish in Dunstable has been in a very broken state. It has had, it is understood, no settled minister, and but an inconstant supply of preaching, and that not uniformly by Congregational preachers. During the summer of 1838, it was supplied with preaching about half the time.⁵ [¹*Appendix to Rev. Dr. Burnap's Sermon at Fun. of Rev. J. Kidder, Dunstable, N. H.* ²*Spofford's Gazetteer.* ³*Sewall's Journ.* ⁴*Church Records.* ⁵*Rev. Mr. Brigham.*]

GOODHUE. Mr. Goodhue, being dismissed and recommended from Dunstable, was resettled at Putney, Vt., and there died. [*John Farmer, Esq.*]

HEYWOOD. Mr. Heywood was born in the Second Parish of Woburn, (now Burlington); and was baptized in the church of that parish, Oct. 18, 1761.¹ He was said by his widow, living in Dunstable in 1834, to have removed, when very young, with his parents to Mont Vernon, N. H., and to have studied divinity in part with Rev. Dr. Cummings, of Billerica. His death occurred at Boston.² [¹*Burlington Church Records.* ²*Christian Disciple, Dec. 1814.*]

TOLMAN. Mr. Tolman came to Dunstable from Shirley (which see). After dismissal from Dunstable, with a recommendation by an Ecclesiastical Council,¹ he was resettled over a Society at Merrimack, N. H., in 1831;² and having resigned his charge there, he was installed over the Congregational Church and Society at Atkinson, N. H., July 5, 1837.³ The sermon on the occasion was preached by Rev. Dr. Cogswell, of Boston. [¹*Church Records.* ²*Am. Qu. Reg., May, 1831.* ³*Boston Recorder, July 14.*]

GOODMAN. Mr. Goodman studied divinity at the Theological Seminary, Princeton, N. J.¹ He was ordained as an Evangelist by the Presbytery of Albany in the autumn of 1823, and spent the following winter, under the direction of the Board of Missions in the General Assembly of the Presbyterian Church, in the Territory of Michigan.¹ In the years 1825, 1826, he was employed, as a missionary, in the northern part of Pennsylvania by the Home Missionary Society in New York; and in the fall of 1826 was installed over the church in Springfield, Vt.¹ At the expiration of five years, his term of settlement in that town, he came to Dunstable, and was installed there.¹ [¹*Rev. Mr. Goodman.*]

BRIGHAM. Mr. Brigham studied divinity at the Theological Seminary, Andover, a member of the class of 1836.

SHIRLEY.

First Church.

Shirley was originally a district of Groton, established by the Legislature in 1753;¹ and was named, doubtless, in honor of William Shirley, Esq., then governor of the province. The exact date of the gathering of a church there has not been ascertained; but it was probably embodied at the time of Rev. Mr. Whitney's ordination, or perhaps a little before. Since the dismissal of the second pastor in 1818, and the death of the first in 1819, the First Parish of Shirley seems to have been destitute of a settled minister, although it has, at times at least, been stately supplied with preaching. [¹*Town Records.*]

WHITNEY. Mr. Whitney published a sermon preached at the ordination of his son, Rev. Nicholas Bowes Whitney, at Hingham, 1800; and another delivered at the interment of Rev. Zabdiel Adams at Lunenburg, 1801. [*Thomas Whitney, Esq., Shirley.*]

TOLMAN. Mr. Tolman was son of the late Deacon Desire Tolman, of Winchendon, formerly of Dorchester. After leaving college, he studied medicine, received the degree of M. D. at Dartmouth College, and practised in his profession some years before he entered into the ministry. Dismissed from Shirley, he was installed at Dunstable (which see).

Orthodox Congregational Church.

This church, it is believed, was at the time it was gathered, composed principally of persons, who had withdrawn from the First Society, on account of opposition therein made to their religious sentiments and views. It then consisted of sixteen members, who had in 1834 increased to fifty;¹ and is connected in public worship with the "Orthodox Congregational Society," formed some time before it.¹ [¹*Rev. Mr. Brown.*]

BROWN. Mr. Brown received his theological education at the Seminary in Princeton, N. J. [*Rev. Mr. Brown.*]

ASHBY.

First Church.

Ashby was incorporated in 1767.¹ A church was gathered there in 1776. Of this church, it is understood, thirty-one male members, and seventy female, withdrew from the town, or First Society, Oct. 27, 1819, leaving behind only one male, and a very small number of female members; and connected itself with a new society, which was formed shortly after, called the "Calvinistic Congregational Society of Ashby." [¹*Spofford's Gazetteer.*]

WHITMAN. Mr. Whitman was probably ordained in Aug. or Sept. 1778; as the church, at a meeting, Aug. 10, 1778, chose a committee to write letters missive for his ordination.¹ Four years after his dismissal from his pastoral charge, viz. Dec. 28, 1787, he was dismissed from the church in Ashby, with a recommendation to the church in Goshen, Ms.,¹ where he was installed, Jan. 1788;² and dismissed, July 15, 1818.³ His dismissal from Goshen occasioned Mr. Whitman to write and publish "An Impartial History of the Proceedings of the Church and People of Goshen (Mass.) in the Dismission of their Minister, &c. &c. 1824."⁴ He died, it is believed, at Goshen. [¹*Church Records.* ²*List of Hampshire Min. in Am. Qu. Reg., Feb. 1838.* ³*Whitman's Impartial Hist.* ⁴*Rev. Mr. Tinker.*]

WATERS. Mr. Waters was born, it is said, in that part of Sutton, which is now Millbury. He was ordained the second minister of Goffstown, N. H., Dec. 27, 1781; and dismissed May 4, 1795.¹ After dismission from Ashby, he continued to reside there till death. [¹*John Farmer, Esq.*]

PUTNAM. Mr. Putnam entered Brown University; but did not remain there to complete his collegiate course.¹ He studied divinity with Rev. Dr. Ide, of Medway. He was dismissed from Ashby, on account of ill health;² and for some time after, edited a religious newspaper in New Hampshire.¹ He was installed at Epsom, N. H., Nov. 1, 1827; dismissed July, 1830; and installed at Dunbarton, N. H., July 8th, of the same year.¹ [¹*John Farmer, Esq.* ²*Rev. Mr. Bascom.* ³*Church papers on file.*]

CAMP. Mr. Camp studied divinity at the Theological Seminary, Andover, in the class of 1826.

TINKER. Mr. Tinker pursued his theological studies at the Seminary in Andover, a member of the class of 1830. He was ordained at Newmarket, N. H., Dec. 8, 1830; and dismissed Oct. 29, 1833.¹ He died at Ashby, greatly lamented, after an illness of only a few days.² [¹*Rev. Mr. Tinker.* ²*Boston Recorder, Nov. 9, 1838.*]

Church of First Society.

BASCOM. Mr. Bascom was born at Gill, then a parish of Greenfield;¹ and studied divinity with Rev. Messrs. Nash, of Montague, and Foster, of New Salem, afterward of East Sudbury.¹ He was ordained at Phillipston, then Gerry, Sept. 24, 1800; and dismissed Dec. 31, 1820.¹ On account of ill health, he resigned the work of the ministry at Ashby in Sept. 1834, but did not take a formal dismission, still retaining a nominal relation to his church and people, as their pastor.² He yet continues, it is presumed, to reside at Ashby. [¹*Rev. Mr. Bascom.* ²*Rev. Mr. Bates.*]

BATES. Mr. Bates studied theology at the Divinity School, Cambridge; commencing the prescribed course, 1829, and completing it, 1832.¹ He was ordained over the "First Unitarian Church and Society" in New Ipswich, N. H., June 5, 1834, and was dismissed March 29, 1835.¹ [¹*Rev. Mr. Bates.*]

CARLISLE.

First Church.

The northerly part of Concord, on account of its remoteness from the place of public worship, was incorporated as a district of Concord, by the name of Carlisle, April 19, 1754.¹ But the inhabitants not being able, after several trials, to fix harmoniously upon a spot for a meeting-house, the district, upon its own petition, was set back to Concord by the General Court, Jan. 11, 1757.¹ Several years after the dissolution of "Old Carlisle," a petition was presented to the Legislature by the inhabitants of Blood's farms, and the extreme parts of Concord, Acton, Chelmsford, and Billerica;" in answer

to which they were incorporated, April 28, 1780, as a district of Acton, by the name of Carlisle.¹ And at length, in compliance with the desires of its inhabitants, this district had all the privileges of a town conferred upon it, Feb. 18, 1805.¹ A house of public worship, commenced about 1760, within the limits of the district of Carlisle, was completed in 1781.¹ A church was also gathered in 1781, and Rev. Mr. Litchfield ordained.¹ At the time of Mr. Litchfield's death, this church contained but four male, and twenty-six female members.² Of these, a majority withdrew from the First Society in 1829 for the purpose of separate worship, leaving behind only one male, and five female members: manifesting their willingness however at the same time to return and aid the town in the settlement of an Evangelical minister, whenever the town would consent to such settlement.² Afterwards, these and other seceders from the First Society, built a meeting-house for their own accommodation; and formed themselves, Nov. 20, 1830, into a new religious association for public worship, by the title of the "Union Calvinistic Society in Carlisle."² [¹*History of Concord—Carlisle, by Lemuel Shattuck, Esq. p. 820, &c.* ²*Rev. Mr. Patten.*]

LITCHFIELD. Mr. Litchfield studied divinity with Rev. Dr. West, of Stockbridge.¹ He published a sermon preached before the Massachusetts Missionary Society in 1805. [¹*Fun. Serm. by Rev. Dr. Church, of Pelham, N. H.*]

PATTEN. Mr. Patten studied divinity at the Theological Seminary, Andover, in the class of 1830. He was ordained as an Evangelist at Hopkinton, Feb. 7, 1832; and after leaving Carlisle, was installed at Monument, Sandwich, Dec. 16, 1835.¹ [¹*Rev. Mr. Patten.*]

SMITH. Mr. Smith studied divinity at the Theological Seminary, Andover, a member of the class of 1831. He was ordained as an Evangelist at Pittsfield, N. H., in 1831, and labored there in that office about two years; and during shorter terms elsewhere, as health would admit, in the interval between leaving Pittsfield and his installation at Carlisle.¹ [¹*Rev. Mr. Smith.*]

Church of First Society.

HULL. Mr. Hull studied theology with Rev. Dr. Williams, Tolland, Ct.¹ He was ordained at Amesbury, 1802, and dismissed, 1812; installed at Raynham, Sept. 9, 1812; and dismissed, 1823.¹ [¹*Rev. Mr. Hull.*]

STACY. Mr. Stacy pursued his theological studies under the direction of Rev. Mr. Dean, Boston. [*Rev. Mr. Stacy.*]

B R I G H T O N .

First Church.

Brighton was formerly the third parish in Cambridge; and distinguished by the name of Little Cambridge. It was incorporated as a distinct town by its present name in 1807.¹ A church was gathered here in 1783, consisting of members of First Church, Cambridge, who resided on this side of Charles river, and who had been recently dismissed from that church for this purpose.² [¹*Spofford's Gazetteer.* ²*Hist. of Cambridge, by Rev. Abiel Holmes, D. D., p. 87.*]

FOSTER. Dr. Foster was brother of Rev. Joel Foster, of New Salem and East Sudbury. He was honorably dismissed from his people by a Mutual Council convened at Brighton Oct. 19, 1827.¹ The day fixed for the dissolution of his pastoral relation was Oct. 31, 1827, the last day of the forty-third year of his ministry. He continued to reside at Brighton, preaching occasionally, till his decease. He preached the Artillery Election Sermon, 1809; and the Dudleian Lecture, 1815; and his discourse on the former occasion was published.² His other publications were sermons on the following occasions or subjects, viz. before the Roxbury Charitable Society, 1799; on the death of Gen. Washington, 1799; of Capt. Charles Winship, 1802; "Infidelity Exposed," 1802; at the Installation of Joel Foster, East Sudbury, 1803; at the Annual Fast, 1805; at the ordination of Samuel Veazie, Freeport, Me., 1806; at the dedication of Brighton meeting-house, 1809; on Church Music, Brighton, 1811; at the Annual Fast, 1811; at the National Fast, Brighton, Jan., 1815; before the Society for Propagating the Gospel, 1817; at the installation of E. L. Bascom, Ashby, 1821; also, eight sermons, constituting the third volume of the Christian Monitor, 1806.¹ [¹*Rev. Mr. Austin.* ²*Rev. Dr. Pierce, Brookline.*]

AUSTIN. Mr. Austin studied theology at the Divinity School, Cambridge. [*Rev. Mr. Austin.*]

Evangelical Church.

BLAGDEN. Mr. Blagden studied his profession at the Theological Seminary, Andover, in the class of 1826. Being invited to the pastoral office in Salem Street Church, Boston, he left Brighton, and was installed Nov. 8, 1830.¹ Dismissed at his own request from that church, Sept. 5, 1836,² he was installed pastor of the Old South Church, Boston, Sept. 28, 1836.³ [¹*Rev. Mr. Newell.* ²*Boston Recorder, Sept. 9th.* ³*Boston Recorder, Sept. 30.*]

ADAMS. Mr. Adams is son of John Adams, Esq. formerly Preceptor of Phillips' Academy, Andover; and studied divinity at the Seminary in that town, in the class of 1830. Dismissed from Brighton, he was installed pastor of the Central Presbyterian Church, New York, Nov. 13, 1834.¹ [¹*N. E. Spectator, Dec. 10.*]

NEWELL. Mr. Newell studied divinity partly at the Theological Seminary, Andover, and partly elsewhere.¹ After dismissal from Brighton, he was installed pastor of the Maverick Church, at East Boston, July 19, 1837.² [¹*Rev. Mr. Newell.* ²*Boston Recorder, July 21.*]

LAMSON. Mr. Lamson, after leaving college, and before entering on the study of his profession, was instructor of one of the public schools, Boston; and preceptor of Lynn Academy, and for about three years, of the Abbot Female Academy, Andover.¹ He finished his theological studies at New Haven.¹ [¹*Rev. Mr. Lamson.*]

BOXBOROUGH.*Church of.*

Boxborough is not, strictly speaking, a distinct town, but an incorporated district, having all the powers and privileges of a town, except that of sending a representative to the General Court. In electing a representative there, it unites with Stow, on which town it borders, and of which, it is presumed, it was formerly a part. The church, gathered here in 1784, continued to act in concert with the first parish in the support of public worship, till after the death of its first pastor, Rev. Mr. Willard, in 1828. Then a difference of religious sentiment, and a consequent difficulty of uniting in the choice of a minister, led to a separation. The church voted, May 20, 1829, "that having failed to secure the concurrence of the First Parish in inviting Mr. Cushing to become our Religious Teacher, we proceed to take the steps prescribed by Law to form a New Society," &c. &c.¹ The same day such a society was legally formed, called "the Evangelical Congregational Society;"² which speedily concurred with the church in giving a call for settlement to Mr. Cushing.¹ The First Parish has since had occasional preaching; but is yet destitute, it is believed, of a settled minister. [¹*Church Records.* ²*Society's Records.*]

WILLARD. Mr. Willard, before coming to Boxborough, had been ordained as pastor of First Church, Mendon, April 19, 1769; and dismissed at his own request, Dec. 4, 1782.¹ [¹*Church Records.*]

CUSHING. Mr. Cushing did not enjoy the benefit of a collegiate education. He studied divinity at the Theological Seminary, Bangor, Me.;¹ and after dismissal from Boxborough, was installed at Haverhill, East Parish, June 10, 1835.² [¹*Church Records.* ²*Boston Recorder, July 3.*]

CROSS. Mr. Cross studied divinity at the Theological Seminary, Andover. [*Rev. Mr. Cross.*]

TYNGSBOROUGH.*Church of.*

Tyngsborough, at its incorporation, was the easterly part of Dunstable, Ms., as that was originally a part of Dunstable, N. H. (See Dunstable, Ms.) It was incorporated as a distinct town, June 22, 1789;¹ and was called after the honorable family of the Tyngs, who were among the primitive settlers of the place, and large proprietors in it. A church was gathered here in 1789, consisting of sixteen male, and eleven female members at the first.² A meeting-house, called the Tyng House, had been erected several years before;³ and chiefly, it is probable, at the expense of the Tyng family. This house of

worship has been recently taken down; and a handsome new meeting-house built on its site. [¹*Spofford's Gazetteer*. ²*Church Records*. ³*Rev. Mr. Lawrence*.]

LAWRENCE. Mr. Lawrence studied theology with Rev. Mr. Jackson, of Brookline. [*Rev. Mr. Lawrence*.]

LOWELL.

Lowell formerly belonged to Chelmsford; and at the time of its incorporation it was called East Chelmsford. It is situated on the Merrimack, below Pawtucket Falls, at the junction of the Concord and Merrimack rivers;¹ and "occupies the land formerly reserved for the Pawtucket tribe of Indians."² Its growth in population, business and wealth has been astonishingly rapid. In 1815, it was "a wilderness, with the exception of a few lonely dwellings."¹ In 1822, when its settlement as a manufacturing town commenced, the whole number of its inhabitants, exclusively of those employed in a private factory on Concord river, was less than 100.² In 1835, it numbered 14,000 inhabitants;¹ and these, it is said, have since increased to 18,000. It was incorporated as a town, in 1826;³ and has more recently been made a shire town of the county, and had city privileges conferred on it by the Legislature. [¹*Hayward's Ms. Directory*. ²*Spofford's Gazetteer*. ³*Ms. Register*, 1835.]

First Church.

This church was gathered in 1826. It is apparently the most numerous church in the State; containing seven hundred and twenty-three members, Jan. 1, 1838.¹ [*Minutes of Ms. Gen. Assoc.*, 1838.]

BECKWITH. Mr. Beckwith studied divinity at the Theological Seminary, Andover, a member of the class of 1826.¹ Dismissed from Lowell, he accepted the appointment of Professor of Biblical Literature and Oriental Languages in Lane Seminary, Cincinnati, Ohio; resigned that office Aug., 1830; and became Assistant Teacher of Sacred Rhetoric in the Theological Seminary, Andover, till July, 1832, when he was installed pastor of High Street Church, in Portland, Me.¹ He is now Secretary and Agent of the American Peace Society. [*Rev. Mr. Beckwith*.]

BLANCHARD. Mr. Blanchard studied divinity at the Theological Seminary, New Haven, Ct. Previously to ordination at Lowell, he was a Tutor at Yale College.

South (Unitarian) Church.

BARRY. Mr. Barry pursued his theological studies partly at the Divinity School, Cambridge, and partly at the University of Gottingen in Germany.¹ Dismissed from Lowell, he was installed at Framingham, Dec. 16, 1835.² [*Rev. Mr. Barry*. ³*Boston Recorder*, Dec. 25.]

Second (Orthodox) Church.

TWINING. Mr. Twining studied divinity at the Andover and New Haven Seminaries.¹ Previously to his settlement at Lowell, he had been ordained at Great Falls, N. H., Jan. 6, 1830.¹ [*Rev. Mr. Twining*.]

BURNAP. Mr. Burnap, before coming to Lowell, had been settled at Chester, Vt. [*Boston Recorder*, July 21, 1837.]

Third (Orthodox) Church.

This church, it is understood, has been dissolved, since the dismissal of Mr. Pease.

PEASE. Mr. Pease studied divinity with Rev. William L. Strong, once settled at Somers, Ct.; and at the Theological Seminary, New Haven;¹ and was ordained at Somers as an Evangelist, Feb. 16, 1837.¹ [*Rev. Mr. Pease*.]

CHELSEA, COUNTY OF SUFFOLK.

First Church.

Chelsea, (which, together with the ferry between that and Boston, was called by the Indians, Winnesimmet,) formerly belonged to Boston, and was then known by the name of Rumney Marsh. It was incorporated as a distinct town, Jan. 10, 1738.¹ Owing to the paucity or poverty of its inhabitants, and perhaps to both, it was many years, like

Medford, without a church, and without the regular stated ministration of the gospel. In 1710, a meeting-house was raised here, with aid from Boston, and apparently under the direction of a committee of the town, or of gentlemen residen' in Boston, who were personally interested in the building; and was afterwards sometimes numbered among the houses in Boston for public worship. "Friday, April 29, 1709. Town Meeting to choose Representatives——Voted £100 to our Brethren of Rumney Marsh to help build them a Meetinghouse" &c.² "1710 July 10 Mr. Jn^o Marion and I went to Rumney Marsh to y^e Raising of y^e Meetingh. I drove a Pin, gave a 5 £ Bill: had a very good Treat at Mr. Cheevers's. Went and came by Winisimmet."² "July 18th Extreame hot weather. Mr. Cook, Bromfield and I goe to Rumney Marsh in a Boat, to *agree with workmen to finish the Meetinghouse*. Stowers is to make the windows." &c.² "The New South is reputed the Compleatest Meetinghouse in Boston, and is the Tenth, *taking in Rumney Marsh*. The Old South is the Oldest Building of them all."² In 1715, a church was gathered, and a pastor ordained the same day. Of these solemnities Judge Sewall has left the following notice. "1715. 8r. 19. Went to Rumney Marsh in comp^a of Dr C. Mather, Mr Stobo, Squire, Webb, Dr Oakes &c. Mr Brown of Reading pray'd, Mr Tho. Chiever preach'd. *Neither he y^t planteth*—Cor.—Dr C. Mather gave y^m a Covenant w^{ch} y^t made. *They chose Mr Chiever yr. Pastor*. Dr M^r gave him y^e Charge; he, Mr Shepard of Lin, Mr. Brown of Reading *laying on Hands*, with Mr Webb,—and praying. Mr Shepard gave the Right Hand of Fellowship. Sung the 3 last Staves of y^e 132^d Psalm w^{ch} *Deacon Marion read, and set the Tune*. Mr. Chiever gave y^e Blessing. I, Mr Oakes, Mr Stobo, my Son Sam^l, Mr Wyllys y^e elder, Mr Webb's Unkle, and one more sat in *my Pue*, 'tis a good one, w^{ch} never sat in before." &c. &c.² [¹*Spofford's Gazetteer*. ²*Sewall's Journ.* ³*Sewall's Letter Book, Letter to Rev. John Williams, Deerfield.*]

CHEEVER. Mr. Cheever, before settling at Chelsea, had been the minister of Malden. (See Malden). In the long interval of his dismissal from Malden in 1686, and his resettlement at Chelsea in 1715, he seems to have lived in retirement, and during the latter part of the time at least, at Chelsea. See extract above, July 10, 1710. He attained to the advanced age of ninety-one years, and to the thirty-fifth year of his ministry at Chelsea: and between the day when he commenced preaching at Malden, viz. Feb. 14, 1679–80, to that of his death in the ministry at Chelsea, there elapsed seventy years, wanting less than three months. Other members of his family were remarkable for length of days and protracted usefulness. His father, Mr. Ezekiel Cheever, the venerable schoolmaster, died in the ninety-fourth year of his age, and when he had labored constantly in his vocation about seventy years.¹ And of his brother, Rev. Samuel Cheever, of Marblehead, it was said, "that for forty-eight years, he was never hindered from performing the duties of his office, a single Sabbath;" "that he never had a moment's indisposition in his life;" and that he died at last without pain, with no disease but mere age."² He was in the eighty-fifth year of his age, and in the fifty-sixth of his ministry, at his decease.² [¹*Sewall's Journ.*, Aug. 1708. ²*Hist. Disc. by Rev. Samuel Dana, Marblehead, 1816.*]

McCLENATHAN. Mr. McClenathan, it is probable, was originally from Ireland, and educated there. He had been ordained before coming to Chelsea; but where, is uncertain; possibly at Blandford, in the old County of Hampshire; which town was settled by "a company of emigrants, of the Presbyterian denomination, from the north of Ireland;" was incorporated in 1741; and the first minister of which was named ——— McClenathan.¹ He was installed as colleague with Rev. Mr. Cheever in 1748. Six years after, having asked a dismission, and the church having voted unanimously, Dec. 18, 1754, not to dismiss him, he forsook his charge, and on the 25th of the same month and year, Christmas day, he was received as a member of the Church of England, and admitted to the Lord's Supper, by Rev. Dr. Timothy Cutler, of Boston.² He went subsequently to England or Ireland.² [¹*List of Min. &c. in Am. Qu. Reg.*, May, 1838. ²*Rev. Mr. Alger.*]

PAYSON. Dr. Payson was son of Rev. Phillips Payson, of Walpole; a brother of Rev. Messrs. Samuel Payson, of Lunenburg, John Payson, of Fitchburg, and Seth Payson, D. D., of Rindge, N. H.; and uncle of the late Rev. Dr. Payson, of Portland. He is supposed to have studied his profession with his father at Walpole:¹ and was very eminent both as a scholar and as a divine. He preached at the General Election, 1778; at the Artillery Election, 1769; the Dudleian Lecture, 1784; and before the Convention of Ministers, 1785. His discourse on the former occasion was published. His other publications were, A sermon at the ordination of S. Payson, Lunenburg, 1762; of J. Payson, Fitchburg, 1768; of Seth Payson, Rindge, N. H., 1782; on the anniversary of Lexington Fight, at Lexington, April 19th, 1782; and on the death of Washington, 1800. [¹*Rev. Mr. Alger.*]

TUCKERMAN. Dr. Tuckerman studied divinity with Rev. Mr. Thacher, of Dedham.¹ He was dismissed from Chelsea at his own request, on account of ill health; and has since held the office of 'Minister at large in Boston.'¹ [*Rev. Mr. Alger.*]

ALGER. Mr. Alger studied divinity at the Theological School, Cambridge. [*Rev. Mr. Alger.*]

Evangelical Congregational Church.

This church, and the society with which it is connected in the support of public worship, was composed originally of persons who withdrew from the First Church and Society. [*Rev. Mr. Fuller.*]

FULLER. Mr. Fuller studied divinity at the Theological Seminary, Andover; in the class that left in 1831. Dismissed from Chelsea, he was installed at Hardwick, Nov. 4, 1835.¹ He is now at Piermont, N. H.² [*Boston Recorder, Nov. 20. ²Statistics of And. Theol. Sem. in Am. Qu. Reg., Aug. 1838.*]

LAMB. Mr. Lamb received his classical education at the Literary and Theological Seminary at Bangor, Me., which he left in 1827; and his theological at the Theological Seminary in Andover, in the class of 1831.¹ After spending a year, as a teacher in one of the public institutions of New York city, and another at Yale College, Ct., he was ordained at Southbridge, Ms., May, 1833; and dismissed at his own request, on account of ill health, April, 1835.¹ [*Rev. Mr. Lamb.*]

[In the next number of this work there will be given an Appendix containing some facts illustrative of ancient Ecclesiastical usages, &c.]

LOVE, AS AN ELEMENT IN MINISTERIAL CHARACTER.

[By the Rev. EDWARD W. HOOKER, Bennington, Vt.]

THERE is one element of character, common to good and holy beings throughout the universe, which is most precious. It is powerful, and yet delightful, and fruitful in its ministrations to the happiness of intelligent beings; whether we contemplate it in Him who sits upon the throne of the universe, or in the humblest of his creatures. This element of character is *love*. It is written, of the Divine Being, "*God is love.*" Wherever he displays his perfections, there shines *this*, in all-surpassing beauty and glory. He has wisely determined, that, as it is a supreme constituent in his own character, it shall be such also, in all his friends, in all worlds. Wherever, therefore, he gives excellence to character, whether it be in Gabriel, or in the obscurest saint on earth; he does it primarily, in 'shedding abroad in the heart his love.'

This element of character, in its strength, partakes more of the attribute of omnipotence, than of any other. It is written, 'many waters cannot quench love; neither can the floods drown it.' In God the Father its close alliance with omnipotence is seen in this, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In God the Son, we see it, in its leading him away from his throne down to Bethlehem, and into Gethsemane, and up to Calvary, and through the gates of death, and under the bars of the grave, and accomplishing a glorious resurrection;—all for the purpose of bringing salvation nigh to guilty men. As it is in God the Holy Spirit, we see it in this, that he visits, regenerates, sanctifies, and fills with holy joy on earth, and bliss eternal in heaven, guilty wretches who deserved to live eternally in the misery and under the punishment of sin. As love exists in "the angels of God," see it making them "swift to do his commandments;" and in its exercises towards us, bringing them from heaven to earth, at the advent of the Saviour, to sing the song, "Glory to God in the highest, and on earth peace, good will towards men." And as it is in men, when renewed by the Holy Spirit, see its mighty power in the "fulfilling of the law;" in its goings forth towards an unseen Saviour; in its laying down life for Christ's sake; in its accomplishing that

work, so great to be done in a trembling believer's breast, the casting out of fear: and in its exercises towards men, embracing enemies in the arms of affection, feeding them, giving them drink; praying for them, in return for despiteful and persecuting usage; and "covering all sins." Truly, "if we speak of strength, lo [love] is strong."

This great element of character is in exercise in the performance of all duty; in beings whom God has sanctified by his Holy Spirit. He has appointed, that in this dark and guilty world, all which is done by man as a servant of God, whether towards God or men, should be done primarily, in the exercise of love. And this leads us to consider, as the subject of the present paper, *the power of love as an element in the ministerial character*. To men in the sacred office, or anticipating it, surely there is importance in the inquiry, *what should be the ruling passion in an "ambassador for Christ?"* What is that, by the grace of God, in his heart, which is best fitted to harmonize and give direction and energy to all the other principles implanted in his breast; and which shall best secure the great results to be sought through "the ministry of reconciliation," here and in eternity?

Let us first consider love, in the heart of the Christian minister, as it has God for its object. He who enters the sacred office is not only "a son of God," in the sense of adoption, like other Christians; but in the superadded sense of his being called to the duties of such a high and holy office. In this peculiar relationship, it is a primary requisite, that his heart be fixed in supreme affection upon the Being he is to serve. For what servant of an earthly sovereign ever renders sincere, devoted, successful and acceptable service, to a master with whose character, laws, and administration, he is "at enmity," in his heart? Much more, will any man, even invested with the holy office of the ministry, ever serve in sincerity, devotedness, and with success and acceptance, the "King of kings;" with his heart a stranger to supreme love to his character, word, government and kingdom. The love of God must be in him; and it must be as a flame continually and brightly burning, and ascending to Him who is both its source and object.

Mark the power of love, as it was exhibited in the prophets of the Old Testament; and in the apostles, pastors and teachers of the New. How their souls burned with love! We can contemplate Isaiah and his brethren the prophets, and Paul and his associates in the work of the Christian ministry, in no field of labor, in no circumstances of conflict for the truth, of suffering for the honor of God, of solicitude for Zion, or of success and triumph and joy; in which we do not also see their eyes beaming with love to God, their Father, Redeemer, Sanctifier. Especially as ambassadors for Christ, fulfilling his ministry, following his steps, feeling his constraining love, and rejoicing in him, do we see them "*looking unto Jesus*;" and this their looking to him deriving all its intense-ness and brightness from love. How closely and powerfully were they bound to God, and to all which pertained to his kingdom and glory; thus illustrating that saying of the holy John: "he that dwelleth in love dwelleth in God, and God in him."

This view of the character of prophets and the first ministers of Christ may prepare us for the conclusion, that in the man who enters the sacred office, love, as it has God for its object, must be a fundamental, powerful and all-pervading principle. The work he is to do requires it, in large measures. It is essential to his industry, diligence, perseverance, success, and more than all, to his happiness in this work. What a wearisome, unwelcome task will be every thing the minister is called to do, without this. But with it, how delightful; every part of duty will be pleasant; every effort, comparatively easy. His very cares and anxieties for God's kingdom, will have in them a holy sweetness.

Contemplate love as it influences the minister in his spiritual habits of living. It leads him to dwell with God; to "walk with God;" to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" to increase in faith, humility, prayerfulness, watchfulness and self-keeping; in holiness, hope, comfort, consolation, joy. It leads him to live in seriousness, heavenly-mindedness, self-denial, holy indifference to the world; and gives singleness of aim in all his ministerial work. It leads him to "crucifixion of the flesh with its affec-

tions and lusts ;” and to seek conformity to Christ Jesus in all his tempers, feelings and habits. ‘Through the influence of love, he can endure at present, and anticipate endurance for the future ; can ‘bear, and have patience, and for Christ’s name’s sake labor and not faint.’ Love leads him to count all things as nothing which he suffers or sacrifices, “for the name of Jesus.” It forbids him ever to be ashamed of Jesus. Under the trials which attend him in his work, it prepares him to say, with an apostle, “we are troubled on every side, yet not distressed ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed.” It leads him to delight in every thing which pertains to God ; in divine truth with all its holy doctrines ; in the law of God with all its high, and spiritual, and searching precepts, and fearful sanctions ; to live upon God’s word, desiring to have it “dwell in him richly, in all wisdom and spiritual understanding ;” to “search the Scriptures,” as the inexhaustible mine of divine instruction ; and this with diligence, carefulness, seriousness, teachableness, humility, and holy relish. See also the power of love in the Christian minister, keeping his eyes fixed intently on the divine glory, as the great and all-absorbing object of his life, labors, sufferings, seekings and joys ; as it renders him indifferent to the praise of men and desirous only of “the honor which cometh from God ;” as it keeps him unsatisfied with any past attainments, while any thing remains to be attained ; as it keeps him from envy, vanity, ambition, pride ; makes him ready to take any place in the great field of service for Christ, whether public or retired, eminent or lowly ; if he can but see “Christ magnified ;” and as it prepares him to say, with the triumphing apostle, “neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Love, in short, in the true minister of Christ, as well as in the private Christian, is

“The brightest of the train,
And strengthens all the rest.”

All which he begins, pursues, perfects, for the glory of Christ and the good of men, is through love, as the main-spring. It is that ennobling grace which makes him to be like God, in all he is, desires, and performs ; and renders him all which he is in his relations to God and his glorious kingdom.

It is the object of this paper, however, more especially, to consider love in the Christian ministry as it has *mankind* for its object. The importance of this part of the subject is peculiar, from the fact, that man, even in the ministry of the gospel, comes into such kinds of contact with his fellow men, that he is liable to attempt his duties often in the exercise of feelings and under the impulse of motives, unworthy, and inconsistent with the sacred character of his office ; and thus to frustrate the great ends for which it is appointed.

Let us look at the minister in his “first love,” as a convert to Christ. How did you feel, Christian brother, when first you found “peace with God” ‘through the blood of Christ’s cross,’ and when “the love of God was shed abroad in your heart by the Holy Ghost, which was given unto you ?” Did you not find much sacred delight in the consciousness that you were “delivered from the bondage of corruption, into the glorious liberty of the sons of God,” and that you were then “no more a stranger and a foreigner, but a fellow citizen with the saints, and of the household of God ?” “The kindness of God our Saviour toward man,” as it met and blessed your soul—did it not melt you in holy tenderness, and constrain you to say, ‘hereby I perceive the love of God, because he laid down his life for me.’ And then did you not feel, ‘and I ought also to lay down my life for the brethren ?’ With grace opening your eyes upon the affecting scenes of this world, and showing men every where perishing in their sins ; did you not feel in your heart, and ask with your lips, “what shall I do for the salvation of dying men ?” And while you considered the love which moved in the heart of Christ Jesus towards you and all guilty and lost men, amidst “the glory which he had with the Father before the world was ;” and as you read the history of his life of love on earth ; and thought of his command, “preach the gospel to every creature ;” and heard his voice of inquiry for laborers, saying, “whom shall I send, and who will go for us ?” did you not

find it in your heart to reply, "here am I, send me." "For the love of Christ constraineth me," "yea, wo is unto me if I preach not the gospel." If feelings and thoughts like these entered into your experience, they were such as should live and increase in you, and move you in "the work of Christ." Genuine love will not tire, nor sleep, nor die.

But that our conceptions may be assisted on the further operations of love, as they should be manifested in the ministry, let us contemplate it as shown in the devoted missionary of the cross. Amidst the privileges and enjoyments of a Christian country, and the delights of home and its relationships, sanctified, perhaps, by religion; he looks away into "the dark places of the earth," which are "full of the habitations of cruelty." We watch him as he converses, meditates, reads, and prays, respecting the dying millions in distant countries; and as he interests himself in plans for their good, he enters into them by his own efforts, and rejoices in their success. Finally, we see him, unable longer to withstand the force of his sympathy for them and his desire for their salvation, breaking away from all the endearments of home, kindred, country; and going to the ends of the earth, to labor, suffer, sacrifice, and die, in such an arduous work. This man we expect to see, and we generally find him in his field of service, to be one in whom devotion to Christ burns pure and high; whose mind is absorbed and its best energies tasked to the utmost, in the work of persuading men to embrace the gospel. We have no question what is his ruling passion. It is *love* to Christ and to souls. As we look into his habits and frames of feeling, and his methods of action, we see that love runs through them all. His studies are the studies of love. His cares, anxieties, sorrows, are all those of love. His very conflicts and collisions with men in advancing with his work; his defences of the faith; his reproofs of wickedness; his assaults upon error; his efforts for the exposure of the devices of Satan, and of the foolish and wicked delusions of men; all these are pervaded by love; and in them he is carrying its appeals to the consciences of the unevangelized themselves. Who has not felt this, in reading the biographies of Swartz and Buchanan, of Brainerd and Martyn, of Mrs. Newell and Mrs. Judson, and many others, with whose names is associated love to Christ and to dying men; unquenchable by any suffering; and undying, even in the agonies of the departing hour. If it be proper ever to take out of its application to God, and apply to any of his faithful servants, language originally appropriated to himself; with our eyes on the labors, trials, and sacrifices of such, we may say, "*herein was love!*"

Now every minister of the gospel ought to regard himself as a missionary of Christ. That he labors in a parish of a Christian country, alters not essentially his condition, or the nature of his duties and labors, or admits of a difference in the spirit in which he should "fulfill his ministry." Wherever he is, he is a dying man, surrounded by dying men; for whose spiritual and eternal welfare he is to "do with his might, whatever his hand findeth to do." And all should be done in the exercise of the same love which dwells in the heart of the missionary on the burning plains of Asia, or amidst the frosts of the poles, or on the islands of the sea. The love of Christ is to be the master spring, the ruling passion, in his breast; on the hills and mountains, or in the valleys, or amidst the bustle and excitement and thunder of the cities, of a civilized and Christian country.

Let us now consider love, in the Christian ministry, as it contemplates the condition of the *unconverted*; and as it employs the means for their good. The minister who has entered on a parochial charge, generally has to look around him on a community, the large majority of whom are living in their sins. The light of the gospel shines upon them. The Bible is in their houses. They are often in the sanctuary on the Sabbath. Many of them show a decent respect to religion, and to him as a minister. Many social, and moral virtues appear in their characters. And as a man—a social being—he can live happily among them. But when he considers their true condition, in the light of the Bible, he is constrained to say of them, "they are all gone out of the way;" "I perceive that they are in the gall of bitterness and in the bonds of iniquity." And whenever he speaks to them, personally or publicly, of their spiritual

state, he must tell them these humbling truths, with all the "plainness of speech" which the Holy Spirit employs in the word.

But it is not as a mere spectator of their condition and their enmity to God; nor with feelings like the two disciples who would have called fire from heaven upon the Samaritan village, that he is to look upon them; but with a heart of love,—deeply lamenting their unhappy state. If these men are enemies to God and to the gospel of his dear Son; yet he as a minister has not been sent to live among them in a spirit of hatred; but to be, to every man, (as Cecil beautifully expresses it,) "*a sinner helping a sinner.*" Ministers of the gospel take up their residences in their fields of labor, doubtless with many proper feelings, as those of anxiety, and consciousness of responsibility; and yet, doubtless, with other feelings at times, respecting which they should judge themselves, and be afraid and watch. They are under temptation to look on those especially in whom appear indications of stout-heartedness and distance from righteousness, with feelings allied to jealousy and hostility. But let it be remembered, that while *sin*, in all men, is a legitimate object of a Christian minister's deepest hatred; the sinner *himself* should be the object of the most tender benevolence of his soul; and that he is to have feelings, and show a kind of treatment towards him, in which he shall yet persuade him to be "reconciled to God." If the minister's "Lord and Master" could preach "love your enemies;" and if, from the impulses of love he could go up on Calvary; and under the agonies of crucifixion pray for his own murderers, "Father, forgive them;" and die for a world which "hated both Him and his Father;" then the minister himself is not the man to allow in his mind a thought, nor in his heart a feeling, inconsistent with the purest benevolence towards even the stoutest enemies of his Lord among whom his lot may be cast. He is to consider their condition as wretched, and not alone guilty; and his work among them that of a minister of mercy and reconciliation, and not of wrath. While he sees this, he may commit himself to God as one who is to labor for their good; and take up the thought, who can tell that even those who are 'stout-hearted and far from righteousness' shall not be brought 'nigh unto God by the blood of Christ;' that my eyes shall not yet see the mighty grace of God prostrating these 'oaks of Bashan;' bringing these wills into sweet subjection to the will of Christ? And if such should be the contemplations of a minister respecting those who are farthest from God; surely also respecting those who, in the amiableness of morality and perhaps in the soberness and regulated habits consequent on education among religious influences, appear the more likely subjects of grace and objects of his future hopes. In short, love in the minister, will lead him to look on the unconverted around him as did Christ Jesus, when he came into the world "to seek and to save that which was lost." His eye will beam upon all around him, who are out of Christ, with the benevolence of a son of God, a minister of the compassionate Jesus.

As respects the *means* which love to the souls of unconverted men will lead a minister to employ. First of all, he will be much at the throne of grace in prayer on their behalf; for "the power of the Spirit of God" to be sent down upon them; and that subduing and pardoning grace may be displayed in them. He must set before them, both publicly and privately, the truths of God, declaring to them his "whole counsel." Nothing is to be kept back, however it may humble the pride, or awake the enmity of their hearts. He must press upon their consciences the claims of God's pure and perfect law; and rebuke with boldness, every form of impenitence and sin. If there be vices superadded to their common impenitence, he must not spare these; but depict them in all their deformity, hatefulness, contrariness to God and his holy law. He must seek to alarm their fears by faithful warnings; to break up their security in sin; to point them to "the wrath to come," and urge their flight from it. So must he preach in the pulpit, and converse with men out of it, that he shall take away all their peace with themselves, and their enjoyment of the world, and keep them in continual fear, till they shall have "fled for refuge to lay hold on the hope set before them" in the gospel. He must also wisely and firmly meet the resistant exercises of their hearts; must reason with them on their aversion to truth and duty; neutralize their excuses; silence their cavils;

make them ashamed of their prejudices; beat in pieces before their eyes, all their false refuges; tear away their self-deceptions and false hopes; and leave them no place of rest—nothing for solace, while unreconciled to God.

But he must also apply himself to the better part of their nature; appeal to their hopes, their desire for happiness, their sense of the goodness of God towards them; must tell them of the mercy of God in Christ Jesus, the invitations of the gospel, the divine proffer of heaven and its eternal joys; and thus ply every principle in the heart which can be brought into exercise to secure the “great salvation.” For not only the law which condemns, but the gospel which offers pardon and life must be set forth.

To do all these things, a minister must be able to say, “the love of Christ constraineth me.” In all those parts of labor except the last mentioned, he will be liable, otherwise, to appear to unconverted men more like a minister of justice than of mercy; and to awake into a kind of exasperation, their feelings as depraved men, without leading them as sinners, to repentance. He must “*speak the truth in love.*” And he may depend with entire confidence on this, as giving the best kind of earnestness and the most overpowering force to his reasonings with them. In his most plain, pointed, solemn and arousing addresses, it must be evident, that like the faithful and affectionate physician administering bitter medicines, he does it from an anxious desire to reach the evils which need cure, and to deliver their souls from eternal death. There is not a message of God to the sinner, in all the Bible, which he cannot so deliver that any unconverted man shall be constrained to say, “in love to my soul he has spoken it.” In his most close dealing with the consciences of sinners for their conviction, he must make it unquestionable by his whole manner, that love moves him to it. The skillful surgeon probes the wound of the suffering man with an unshrinking hand; and the present sensations he creates are those of torture; but who questions his humane disposition, and his earnest desire to heal? So while the true minister of Christ probes to their inmost the consciences of sinners, he should give them occasion to feel that as he loves their souls, he cannot but be faithful. In appealing to their fears, he is to be like the man who arouses his neighbor at midnight, because the flames are kindled in his dwelling, and his life is at hazard; and because silence would be murderous cruelty. In dealing with men’s excuses, cavils, prejudices and unbelief, it will be natural for a minister whose soul is warmed with love, to wrest out of their hands every excuse, to expose the fallacy of their false reasonings; to put to shame their prejudices, and to make them feel desolate, helpless and hopeless in themselves; and to do all in such a manner that they shall acknowledge love to be at the foundation. In appealing to the hopes of dying men, by the invitations and proffers of the gospel, even a spark of the love of God in a minister’s soul will glow and increase into a flame. In *all* to be done for souls, love should be the beginning and the ending; the mighty, irresistible current which shall bear on the ambassador for Christ.

There are modes of dealing with unconverted men, in which too many have indulged, which seem more like one “natural man,” in his unsanctified feelings, dealing with another “natural man;” and while using the truth of God as the means, yet, profaning it and injuring the soul of the sinner, by using it in a spirit bordering on malignity; assaulting conscience with carnal weapons; appealing to fear, in that spirit of pride which delights in exciting and disturbing human feelings, without reference to the object or benefit; and contending with the resistant feelings of sinners in a spirit of disputation instead of benevolence, and in the love of wrangling rather than in love to the sinner’s soul. Oh! what sermons are sometimes preached, what arguments held with sinners, in which the inspiration and energy of mind displayed are any thing but those of love! “The old man” in the preacher, may so grapple with “the old man” in the sinner, that little else than “anger, wrath, strife,” and stouter rebellings against God than ever, are the consequence. Some ministers fall into the habit of dealing with the unconverted so much in this manner, and make what they fancy the faithful preaching of the law so extensively their theme and their fort, that they are not able to preach with interest and profit on other classes of subjects. To attempt “preaching Christ,” and the mercy of

God in him towards "the rebellious" even,—they are not at home and at ease in such a field of thought; cannot get their minds up to the point of energy and power which pride of talent would demand, and which is easy to them when they can enter the lists for a strife with the sinner. "And now I have done," said a preacher of this class, once, after having delivered, in a protracted meeting, a course of his favorite sermons; "in the afternoon, brother ——— will preach his Jesus to you." Oh! when will such preachers learn that severity is not fidelity; that ferocity in preaching, is not solemnity; that denunciation is not persuasion; and that to wrangle with sinners from the pulpit, by the hour, is not, of course, to lead them to repentance and the acknowledgment of the truth. When will such men learn that there is "a more excellent way" than this; and that to "preach Christ," is as much a duty as to preach the law which he "magnified and made honorable;" and that neither the law nor the gospel can be preached acceptably to God, or profitably to dying sinners, but from lips moved by love; in a voice which shall derive sweetness and solemnity and power from tender holy affection. There is no eloquence, in preaching, like the eloquence which is inspired by love. Look at the great apostle of the Gentiles; in whom seriousness, force of reasoning, directness, point and faithful dealing with conscience which could make Felix tremble, were ever united with the sweet solemnity, dignity and power of love. Above all, look on Christ Jesus, who came declaring himself anointed of the Spirit "to preach the gospel to the poor;" and whose love and compassion, united with all his fidelity, fearlessness, point and power, constrained even hardy soldiers—sent to take him—to return without him, saying, "never man spake like this man!" Those were days of glorious success to the gospel, when it was preached in the living eloquence of love. And such days will be seen again, when this grace shall have such place and power in the hearts of ministers, as it had in those of apostles and martyrs, and in Christ Jesus himself.

We consider love in the Christian ministry, as it contemplates *the church of God*, and employs the means for its edification. Amidst all which may try the soul of the minister, in the number and condition of the unconverted around him, it is generally his privilege to look on some who are the hopeful children of God, of whom he can say, "ye are my glory and joy," "I will very gladly spend and be spent for you." True, he knows not to what extent there may be those in the visible church who only "have a name to live, and are dead;" and may be tried with many fears that some of them have never "known the grace of God in truth." But leaving such to Him who "knows what is in man," it is his privilege and comfort to look on some who are manifestly living members, "epistles of Christ," "known and read of all men,"—"written not with ink, but with the Spirit of the living God." It is his privilege to see such whom he can love as bearing the image of Christ; possessing his spirit, walking in his steps. And yet, this is evident that *true* Christians are but partially sanctified; are compassed with infirmities, burdened with spiritual trials and perplexities attendant on backslidings. He sees in them faults to be corrected, deficiencies to be supplied; and sometimes offences to be mourned, which wound Christ in the house of his friends, and endanger the safety of other souls. Now, "in that he himself also is compassed with infirmity," his contemplations of the church are to be with an eye of love. This feeling must be first in his heart as an under shepherd, as it was in "the chief Shepherd." The oversight he takes of the flock given into his hands, must be the oversight of love. It must speak in his eye, and flow from his lips. They have their short-comings, infirmities, backslidings. But he is to be mindful of Him, who, "in his love, and in his pity, redeemed his people," and who "bare them and carried them all the days of old." The burden of his thoughts and the language of all his service towards them must say, "and this also we wish, even your sanctification." The object before him is, that there may be 'presented to his Lord and Master, a glorious church, not having spot, or wrinkle, or any such thing,' but "holy and without blemish," and "faultless before the presence of his glory, with exceeding joy."

With such an object before him, how indispensable the dominion of love in the heart of the minister. What a multitude of things to be done for the children of God, that they may be assisted to "make their calling and election

sure ;" that they may "walk worthy of the high vocation wherewith they are called," "worthy of the Lord unto all pleasing," and being "fruitful in every good word and work." The genuineness of their evidences needs testing ; the safety of their hope assuring. The establishment of their characters in Christian holiness ; their growth in grace ; their fidelity in all the duties of the Christian life and profession ; their advancement in divine knowledge, and in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ;" their conformity to the pattern and spirit of Christ ; their prayerfulness, watchfulness, spiritual-mindedness, fidelity in duties ;—these and many other things are to be promoted in them, by full, faithful, diligent, careful, repeated and earnest instruction. The duties of the ministry are to be so discharged towards them, that they being faithful in the right use of their privileges, from year to year there shall be the obvious advance, the happy abounding of each and all these things in them. Additional to all these, what a work of watching over them, lest they go astray ; of seeking their recovery if they do ; of supporting the weak ; of comforting the feeble minded. What careful, just, and so far as it can be, charitable estimates of what they are "by the grace of God," are needful. What a work of prayer, also, has a minister to do for his flock, collectively and individually, commending them to God that he may obtain for them blessings more than they themselves perhaps are conscious they need. How much should he live in the spirit of Paul, as that of devotedness to the church, of readiness for self-sacrifice for the good of others ; of delight in participating with other Christians in the blessings of God ; of joy in their prosperity ; and these in him leading to such language as this—"ye are in our hearts to die and live with you ;" "I cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him ; the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to his mighty power." How should love prompt in him unbounded wishes for good to the children of God ; holy satisfaction in their prosperity ; delight in every qualification to do them good ; and largeness of desires for the divine bestowments upon them. See the holy restlessness of Paul's love to Christians, as expressed in such passages as these, "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." "For now we live, if ye stand fast in the Lord." "What thanks can we render again to God for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." "For though I be absent from you in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith." Likewise says John, "I have no greater joy than to see that my children walk in the truth."

But with all these feelings and expressions of love, this same principle should lead to the exercise of tender, godly jealousy over the church, like that of Paul ; to anxiety that they may "walk in newness of life ;" that they "turn not aside to the right hand or to the left ;" and leading to the use of the most solemn and heart-stirring motives to holiness ; to "earnest care," that all may be right in them ; to a disinterestedness which shall protest with Paul, "And I will gladly spend and be spent for you ; though the more abundantly I love you the less I be loved." It should constrain the minister to "do all things for their edifying ;" to solicitude respecting their troubles from wicked men ; to much consideration of the best ways to promote the growth of Christians in holiness ; to desires for their fidelity ; to cautioning of them against enticements out of the way, and being spoiled, "through philosophy and vain deceit," and "after the rudiments of the world ;" to direct reproof, where needed ; to earnest counsel for Christian steadfastness ; to "diligent looking lest any fail of the grace of God," lest any, after having "known the way of life," "fall from their own steadfastness," and prove that "it had been better for them never to have known it ;" and lest any "draw back unto perdition" instead of "believing, unto the saving of the soul." Said the humble, serious and sweet spirited

Hallock, (whose name is one of those in the American church which is "better than great riches,") as descriptive of his solitudes as a pastor and guide to souls, peculiarly in a time of revival of religion; "On seeing a person altogether careless, in a time of God's special mercy, I tremble for fear he will be left without a share in the blessing. If I find one under slight serious impressions, I am in distress because he has not a deeper sense of his sin and ruin. If I discover a case of pungent conviction, my joy is limited by a fear that this person will yet grieve the Holy Spirit, and be given over to a reprobate mind. When I meet one in the first transports of hope, I feel a peculiar satisfaction, yet I cannot but remember the stony-ground hearers, and pray God, in my poor way, to save from fatal delusion. When I find a professor of Christ fast asleep, my heart sinks within me; and on seeing in professors or young converts a forwardness to promote the work, I am sometimes afraid they will do serious injury through a want of knowledge or of prudence. And oh how anxiously do I watch any changes in the work! How exceedingly trying to see evidence of its decline! How do I tremble, for fear our sins as a church, and especially my own defects, should provoke God to withdraw his gracious influence. Thus, brother, turn what way I will, a revival, with all its animating things, is to me a scene of amazing solemnity."* Truly, the solitudes of a pastor whose spirit is that of fervent and active love to the souls of his charge, are not likely to cease—even respecting those of them who are the hopeful subjects of grace—till he can see them safe in heaven.

Paul, to the Ephesians, speaks of "*my tribulations for you*," and to the Colossians, of "*what great conflict I have for you*." And it is indeed true, that the tender, watchful, anxious spirit of love, in the heart of a minister, occasions him, for a few years in this world, much toil, and great and exhausting expenditure of feeling. Yet sweet shall be his rest, when his work is accomplished, and when he can say to his Lord, "I have glorified thee on the earth, I have finished the work thou gavest me to do." Love anticipates for itself and its objects, richest, sweetest joys, hereafter; can say as in the breast of Paul, to the people of God's love, "I now rejoice in my sufferings for you;" and rising above the trials of the ministry, and all its solitudes, and sorrows, and tears, is willing to wait for years, and till the day of "the appearing of Jesus Christ," for its rest and its reward. And how rich, exalted and glorious shall be the joys of love, in the heart of the faithful minister; when, with those for whom he has so long cared, toiled, agonized, hoped and prayed, he shall stand on Mount Zion,

"Where all the air is love,"

and when he shall bow with them before the throne of him of whom it is written, "God is love."

Thus far we have contemplated love in the Christian minister as it enters into the performance of his duties as a pastor. He has, however, additional to these, duties to perform for the good of the whole visible church and of society, and the world at large; and into which he must carry the spirit of love. That which becomes him, within his parochial sphere, he must manifest every where, and in all he does, as a minister. Generally speaking, what he is in his spirit at home, that he will be abroad, and in the field where he meets and unites his labors with brethren in the ministry and of the church.

There has been occasion, in these latter years, for some Malachi of ancient days to rise among us and preach on the text, "therefore take heed to your spirit;" and question with us how far our parochial ministry, and more especially our manner of doing duty in our public character, has been pervaded by the spirit of love. And many warnings we have, to look to ourselves, lest we appear as though we were throwing off the bonds of love, and casting away its cords; and giving in to the spirit of the men of the world, and of the times; which are those of collision, and controversy, and party excitement, and animosity.

We are called in the providence and by the word of God to "contend

* Life of Hallock, pp. 25, 26.

earnestly for the faith once delivered to the saints." As those whose duty it is to study and know the great and glorious truths of God's word, to teach them to others, and to labor for their diffusion in their purity, among men; when perversion of them, and errors contrary to them, are taught, we are to stand up firmly and speak, write, preach and print, plainly and solemnly, and with all the power and authority which God has given us. The Christian minister must "give place by subjection, no, not for an hour, that the truth of the gospel may continue." But the love to God and the truth which he professes to have in his heart, must exert its full and mighty influence in his whole manner of explaining and defending the truth; and must be his strong safeguard against every thing wrong in the temper with which he defends it. "The servant of the Lord must not strive; (i. e. angrily contend in words,) but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." "The weapons of our warfare are not carnal." "The wrath of man worketh not the righteousness of God." "Let all your things be done with charity." Such Scriptures as these should be much in our minds. We are doing our work as defenders of the faith, under many and strong temptations to swerve from the temper of the gospel as the temper of love. We are in danger of using our powers of mind, our tongues and our pens, under the influence of feelings which we shall regret, and perhaps bitterly but unavailingly deplore, when a few years shall have passed, and the excitement of occasions shall have subsided; and especially when that day shall arrive in which our frames of temper and motives of action, and our speeches, and sermons, and pamphlets, and reviews, and books, shall undergo that solemn review to which God will call us all, by the light of eternity. It is easy and in some sense pleasant to move on under the full sail of intellectual effort which the gales—perhaps tempests—of excited feeling may give us; and to think, write, speak, perhaps print, powerfully. And we may accomplish upon the minds of opponents, perplexity, excitement, vexation, mortification, and perhaps, some consciousness of the weakness of their cause. But two very important things we may utterly fail to accomplish; because we do not bring into exercise that principle which alone by the blessing of God, can accomplish it—conviction of error, and persuasion to forsake it. This is a conquest never gained but where love is. It is one thing to think, write, preach, publish, with an opponent in your mind's eye to sharpen your feelings, and through them your intellectual powers; and to put forth a nervous, spasmodic and unnatural strength, in which you will be feared, somewhat like a mad man; and it is altogether another matter to do these things with nothing but truth in your eye, and love to it and to God and men in your heart. Victories over opponents in controversy,—i. e. their persuasion to retract their errors and embrace the truth, are events which are comparatively seldom; even when a right spirit is with the defender of the true faith. And when this spirit is absent, such victories are never gained. "Let the righteous smite me, it shall be a kindness," the erring man may say; but he will receive every thing which is urged on him in a wrong spirit, *with* such a spirit. The gospel itself, Heaven's great epistle of love to a guilty world, fails to conquer "them that are lost." How then shall any thing be accomplished where love, the grand element of the gospel, is absent. And inasmuch as victories over sin and unbelief are at best accomplished with difficulty, how needful that the grand weapon by which Christ conquers men should be used with all wisdom, fidelity and power. When Paul "mightily convinced the Jews," he did it by reasoning which was warmed by the living soul of love.

An interesting fact is stated respecting the excellent Robert Hall; as showing how even so good a man could err, in this point; and how clearly he afterwards saw it, and how honestly he retracted it. "His 'Christianity Consistent with a Love of Freedom,'" says a recent reviewer of his works, "was written in a tempest of feeling, and in some parts with an acerbity of temper, and a keenness and profusion of invective and satire, which his mature judgment so decisively condemned, that he obstinately prohibited its republication."* There is such a

* Quarterly Observer, Vol. iii. pp. 92 and 93.

thing as being powerful in controversy, because a man loves it, and his excited feelings will give quickness and energy to his intellectual powers ; when, in the common and more appropriate work of preaching "the gospel of the grace of God," and seeking to win souls to Christ and to edify the saints, the mind will sink to a very ordinary level. A great general in the field, may be very far from being a good private citizen, or a man lovely and desirable in the retirement of domestic and social life. A very Samson in controversy, taken out of the lists, and shorn of his favorite locks, may "become much as another man," strangely, contemptibly weak, as to those things which are most desirable. Ministers should be afraid of being mightier in controversy than they are in "preaching Christ crucified." The power of love is not like that "great and strong wind which rent the mountains, and break in pieces the rocks before the Lord," nor like the earthquake, nor like the fire ; but like the "still small voice." The rays of the sun which melt, are noiseless, steady, bright, beautiful. So is the influence of love ; as an element whose power overcomes the unbelieving, wins back the wandering, and binds men in glorious captivity to the truth, and to the Son of God.

The remarks just made apply not only to those controversies which have publicity through the press ; but also to those which exist in the more retired walks of parochial life ; those which go on in the ministerial circle, or in the place of his residence and where the minister is tempted to attack some heresy which threatens, or is already in his church. They apply in cases where a minister is tempted to dwell upon particular, perhaps personal vices ; or upon the excuses, and cavils, and impenitent habits of men around him ; and in these to do what has been quaintly, but appropriately called "hammering,"—being much in the practice of censure, and rebuke, and scolding, but little in that of setting before men *duty direct*, and their privileges, and seeking to allure and win them to the ways of Christ.

Regard for the honor of Christ, the good of Christians, and our own spiritual comfort and prosperity should make us watchful, and lead us to pray, earnestly, that the gifts of the Holy Spirit to ministers, may be richly those of love ; and that our self-cultivation may be directed to the attainment of those frames of feeling, and habits of thought, and methods of writing and preaching, which are of love. In urging this we are by no means advocating a softness of character and a weakness, and imbecility, and "fear of man," in which we shall be so good and kind as never to be faithful to our trust, nor do our Lord's work with efficiency and fidelity. Time need not be taken, here, to show that the presence of this great element of character and its powerful exercise, are perfectly consistent with the highest moral courage, and the most unblenching firmness, dignity and seriousness of deportment towards the enemies of the truth, whether in or out of the church ; and which shall take the most powerful grasp upon their consciences, and carry the day most completely over their hearts and minds. Love is not an amiable weakness ; something which makes a minister the scorn and the prey of the stout and sturdy in wickedness. No, it is the mightiest principle in the whole Christian character. It makes its way where nothing else can go, and does it with a cheerful, firm, majestic step. It presses conflict when every other power would, without it, give back. It moves on against the mightiest "spiritual wickednesses ;" and comes off "conqueror and more than conqueror," where, for any other power in the human breast nothing could be expected but defeat.

We are called, in the providence of God, and by the precepts of his word, to promote the reformation of men from various vices, and abuses ; and respecting which we are to deal with them individually and privately, and with the public mind. This part of our work is to go on not only as entering into the fulfillment of our local ministry, but as we are to unite our efforts with each other and with the friends of God every where. Many things have demonstrated, in recent years, that what is sometimes called the spirit of reform, is any thing but the spirit of the gospel and of love. There have been multitudes of cases of such treatment of men who seem "out of the way," as suggested the query, which is really the greater sinner, the man of vice and injustice, or the professed reformer, who comes down upon him in a zeal very much resembling

rage ; in a courage which becomes effrontery, with reasoning which degenerates into rancor, and with a perseverance which is little else than obstinacy. Now may the Lord give all his ministers grace to make them faithful, courageous, unflinching, in their efforts to promote reformations of all needful and desirable kinds. But may he teach us, above all, how to "conquer by love." If that be true which is written, "many waters cannot quench love, neither can the floods drown it;" through this, if "Jesus Christ the righteous," accomplished "what the law could not do, in that it was weak through the flesh;" and if this attribute belongs in the religion we profess, and study, and preach, and has any concern in our efforts for the good of a wandering world; then let it take the command of every other principle in us, in all the labors for reformation to which we put our hands. Let us be mindful of the mysterious but beautiful and powerful adaptedness of this principle—as it appeared in Christ and his apostles, and in good men of later times—to gain triumphs over wickedness, where nothing else could. Let men of the world endeavor to carry their points, by taking to themselves spirits, wicked, provoking, dangerous in association and action; and let men of hasty and proud spirit in the church, who will not be counselled on some "more excellent way" than they are trying, move on and push things in their favorite and self-confident fashion. But let the true ministers of Christ gather around the cross of Christ, and there study that sublime mystery, the victory of love; and in their efforts to reform men, be it the resolve of each, 'come toil, reproach, suffering, martyrdom and death, for the reformation of a wicked world; but all shall be from love.'

We are called by Providence and the word, with peculiar emphasis, in these days, to seek the advancement of the kingdom of Christ on the earth. That command of our divine Redeemer, "Go ye into all the world and preach the gospel to every creature," while it does not call us to leave our flocks and our own country destitute and go personally to the ends of the earth, yet does call us to be leaders of the people of God by our preaching and example, in the work of spreading the gospel; and in order to this, sustaining the great systems of Christian benevolence which are in operation, and which God has owned and blessed. Here is a vast work of love to be done. That which brought our "Lord and Master" from heaven and his throne into this world, to make known the gospel of his grace to ungodly men,—that love we profess to have in our hearts, and quickening us in our work as ministers at home. And it must sweetly and powerfully constrain us to spend our strength; and to endeavor to persuade the church of Christ to spend her own, and to give her prayers, and her alms, and her sons and daughters, for the fulfilment of our Lord's injunction; and neither to rest ourselves, nor give the church rest, till a revolted and wretched world shall be brought back to God and made happy in the light of "the sun of righteousness," and the joys of salvation,—nor till "the kingdoms of this world have become the kingdoms of our Lord and of his Christ." With a "world lying in wickedness" to be converted; such wants of men to overtake and supply; such wretchedness to alleviate; such a universe of immortal souls to be saved from the horrors of "the second death," and above all considering "Him that loved us," and gave himself to die for us and for such a world; how can we keep back our hands and our hearts from the work, the mighty work of love? The minister is not to look just about him, the place where he stands, or to shut up his thoughts, and interest, and efforts within the precincts of his parish. What would become of the whole unevangelized world, and would the command of Christ ever be accomplished were he to do this? His *first* duties are among the people of his charge doubtless, for God will require his flock at his hands. And he is to love and labor for the salvation of his own country. But this he can do, and still live and labor for the good of the whole world. He can, in his parochial labors, have his eye upon "the parched grounds," the desolate places of the earth; and be keeping the fountains at home good, from which shall flow blessings to the ends of the earth. The minister's heart ought to be 'large enough to hold,' (not only his own church and congregation but) 'the world,' as was said of a devoted servant of Christ who not long since departed to his reward. He should be fruitful in plans for the diffusion of the blessings of the gospel, and should desire to be universally

useful ; desirous, as said the devoted Mills, to " make his influence to be felt to the remotest corner of this ruined world."

It is saying nothing in glorification of ministers—but that which is fitted to create a sense of responsibility, solemn as eternity—to affirm, that upon ministers more than any other men, is depending, under God, the evangelization of this sinful world. As our love is, to dying men, and according as our benevolence is employed in prompting the prayers and efforts of the church, so will advance this great work. Let the influence of love be seen in the doings of the ministry, not only for the church at home and for those who sit impenitent in the light of the " Sun of righteousness," but also for those who " sit in the region and shadow of death."

The length to which these remarks have been protracted, forbids that we more than state a few other points for consideration. Love, in the heart of the true minister of Christ, leads him to just treatment of fellow laborers in " the work of Christ." It secures a powerful attachment to ministerial brethren ; such as that which dwelt in the breast of Paul and bound him so tenderly to Timothy, Titus, Epaphras and others. It makes a minister cautious of whatever would make the ministry to be blamed and hinder its influence on the church or the world. And it leads ministers to fidelity in counsels one to another, and free and profitable consultation together on their duties, and the great interests of the church of Christ ; makes their assemblies to be delightful for their harmony ; and their movements for the good of the world to be strong, from the strength of their bond of union, " love in the Spirit."

This subject is commended to the consideration of men already in the sacred office ; but more especially to those who are preparing for the work of the ministry. To such we would say ; brethren, in your places of retirement, for professional study, and for equipping yourselves for your great work, seek to be " scribes well instructed,"—" workmen that shall not need to be ashamed," and having all the intellectual training, and all the attainments in useful knowledge which are desirable. But above all things, cultivate *holy love*. Those who have tried somewhat the vicissitudes of the ministry, and know its temptations, can tell you, that of all the graces of the Christian character there is no one of which you will so much need a double portion, as of the grace of love. No man on earth is more in danger of becoming a misanthrope among men of the world, than a minister without love—*much* love. With it, as it burned in the breasts of prophets, apostles, martyrs ; and as it shone in their lives, and made effective and successful their labors, and as it has appeared in many of past and of modern ages,—no man on earth can be so useful, so happy, so heavenly in his temper ; so like Christ Jesus, as a Christian minister. Let this flame burn continually, before God, on the altar of your heart,—Christian student. Let it be increased while you enter and advance in the ministerial work. Let it choose your texts ; preside in the preparation of your sermons ; and be like " a live coal " touching your lips, in preaching them. Let it give energy and fervor to your labors in the meridian of life, and glow in your advanced age, if God give you to see that period. Let it be your " ruling passion, strong in death." Let it burn, high as heaven, to the last moment of your stay on this side the grave. And it will burn with seraphic glow, with angelic beauty, and with strength next to omnipotence, when you shall receive your " crown of righteousness," " enter into the joy of your Lord," and dwell before the eternal throne.

**A LIST OF THE GRADUATES,
AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES
IN THE
STATES OF NEW YORK AND NEW JERSEY,
FROM THE FOUNDATION OF EACH TO 1834.
EXHIBITING
A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.**

By John Farmer, Esq.*

Late Cor. Sec'y of the New Hampshire Historical Society.

[Continued from p. 308.]

Lawrence
1764 N. J. ||JOHN, Sen. in Cong.
1783 N. J. Nathaniel, Mr.
1797 Col. Abraham
1803 Col. John
1805 Un. Charles K.
1811 N. J. William, Mr.
1812 Col. Augustine H.
1812 Col. Philip K., Mr., 1818
1812 N. J. Edward E.
1813 Un. Lewis B., Mr.
1820 Col. Henry
1823 Col. Jonathan
1823 Col. William A.
1823 N. J. —Samuel, Mr.
1825 Un. —James R., Mr.
1827 Un. E. Grove
1829 Un. John I.
1831 Un. Jonathan

Lawrison
1828 Un. Samuel C.

Lawson
1794 Un. John, Mr.
1795 N. J. —John, Mr., 1798—Rut. Coll.

Lawyer
1814 Un. John D., Mr.

Lay
1816 Ham. George W.

Leake
1764 N. J. Samuel
1774 N. J. Samuel
1776 N. J. John
1814 N. J. Lemuel N., Mr.

Leal
1826 Un. Thomas S.

Leaming
1765 Col. —Jeremiah, Mr., and D. D. 1789,
at Yale '45
1834 N. J. Joseph F.

Leary
1816 Un. William

Le Conte
1797 N. J. Peter, Mr.
1797 Col. William
1799 Col. Lewis
1803 Col. John

Ledyard
1830 Col. Henry B.

Lee
1773 N. J. ||†Henry, Gov. Virginia
1775 N. J. Charles, Mr.
1792 N. J. Edmund J., Mr.
1812 N. J. William S.
1816 Ham. George W.
1816 Un. Elisha S., Mr., Harv. '27
1817 N. J. Edmund I.
1821 Un. John A. E.
1825 Ham. Joseph W.
1827 Un. Moses L., M. D.
1827 N. J. —John H.

Leech
1829 Un. Daniel D. T., Mr.

Le Fevre
1833 Un. Isaac A.

Lefferts
1794 Col. Leffert
1802 Col. Leffert
1805 Col. Thomas

Lefferty
1761 N. J. John, Mr.

Leitch
1829 Un. George F.

Lemon
1804 N. J. George P., Mr.

Lenox
1821 N. J. —James, Mr., and at Col. '18

* Mr. Farmer commenced the preparation of this List of Graduates, and with the assistance of Mr. Moses Chamberlain, Jr., of Concord, N. H., finished that part of it which was printed in the November number, 1838. The subsequent part of it has been prepared wholly by Mr. Chamberlain, under the supervision of the Editors.

Lent

1795 Col. Adolph C., Mr.

Leon

1832 N. J. —Joseph M., Mr.

Leonard1777 N. J. —Abiel, D. D., Mr., Harv. '59,
Yale, 1766

1824 Un. —Lewis, Mr.

1825 Col. Alexander S.

Le Roy

1783 N. J. Jacob, Mr.

1817 Ham. Daniel

Leslie

1759 N. J. James

1762 Col. Alexander, Mr.

Lewis

1750 N. J. —Thomas, Mr., Yale, '41

1766 N. J. Josiah

1773 N. J. †Morgan, Mr., Gov. New York

1791 N. J. Stephen J., Mr.

1802 N. J. Micajah G.

1807 N. J. Samuel C.

1810 Col. Horatio

1820 Un. Tayler, Mr.

1831 Rut. —Jenkin D. D.

1832 Un. John N.

1834 Un. Daniel S.

Leyburn

1829 N. J. George W., Mr., Tutor

1833 N. J. John, Mr.

Leydecker

1755 N. J. Gehard

Leydt

1771 Rut. Matthew

1771 Rut. Peter

Liddle

1831 Un. Samuel W.

Lightner

1833 N. J. J. Newton, Mr.

Lindly

1810 N. J. Jacob, Pres. Univ. Ohio

Lindsay

1802 N. J. Charles, Mr.

1807 N. J. John, Mr.

Lindsly1804 N. J. Philip, Mr., Tut., Prof., D. D.
Dickinson Coll., Pres. Nash.
Univ.

1820 N. J. Harvey, Mr., M. D.

1828 N. J. Silas C.

Linn

1669 N. J. James, Mr.

1772 N. J. William, Mr., D. D. at Col.

1773 N. J. John

1789 Col. William, D. D.

1795 Col. John B., Mr., M. D.

1797 Un. —John B., Mr.—D. D. at Pa.

1820 Un. Archibald L., Mr.

1831 Un. Alexander

Lintner

1817 Un. George A., Mr.

Lippincott

1827 N. J. William

Litchfield

1832 Ham. Edwin C., Mr.

Little

1828 Un. David H., Mr.

Littlefield

1831 Un. Osias

1831 Un. Royal

Littlejohn

1796 N. J. Joseph, Mr.

1822 N. J. Thomas M.

1822 N. J. William

1827 Ham. Flavius J., Mr.

Livermore1752 N. J. †SAMUEL, Mr. — LL. D. Dart.,
Sen. in Cong.

1756 N. J. William, Mr.

1756 N. J. Isaac, Mr.

Livingston

1758 N. J. Philip P.

1758 N. J. Philip P.

1760 Col. Philip, Mr.

1765 Col. †ROBERT R., Mr., and at N. J.,
'80; Sen. in Cong., LL. D.,
Chancellor of N. York

1766 N. J. Peter V. B.

1772 N. J. William S., Mr.

1774 N. J. †Henry B., Mr., and LL. D. Ham.,
'18

1775 Col. John W.

1776 N. J. Henry P.

1781 N. J. †EDWARD, Mr., LL. D. at Harv.,
'34, Sec. of State, U. S. Sen. in
Cong.

1784 N. J. Peter R., Mr.

1786 N. J. Maturin, Mr.

1786 N. J. Peter W., Mr.

1786 Col. Philip H., Mr.

1786 Col. George

1789 N. J. —Peter S., Mr., and at Yale, 1789
—at Harv. '90, and Col.

1796 Col. Edward

1799 Col. James

1800 Col. Robert S.

1804 Col. James D.

1804 Un. Daniel, Mr.

1805 Un. Gilbert R., D. D.

1809 N. J. Robert M.

1810 Un. Peter R.

1810 Un. Philip

1811 Un. Henry

1811 Col. Peter V. B.

1812 Un. Walter H., Mr.

1812 Un. Edward, Mr.

1817 Un. James K.

1818 Un. Henry

1822 Un. James B., Mr.

1822 Col. Anson, Mr., and at Col. '25

1822 Col. Carrol

1822 N. J. John R.

1828 Col. Mortimer

1828 Un. John

1830 Un. Robert C.

Lloyd

1769 Col. Henry, Mr., '69

1794 N. J. John

1809 Col. Alfred C.

1818 Col. John H.

Lockwood1761 N. J. —Samuel, Mr., and D. D., and Mr.
at Yale, '45

1821 Un. Daniel, Mr.

1830 Un. John A.

1831 Un. Elisha

Lodor

1822 N. J. John, Mr.

Logan

1792 N. J. Joseph, Mr.

1823 Col. David A.

Long
 1832 Un. Walter R.
Loomis
 1809 Un. —Hubbell, Mr.
 1819 Un. Andrew, Mr.
Loss
 1827 Ham. Lewis H.
Lothrop
 1818 Ham. Charles K.
Lott
 1823 Un. John A., Mr.
 1829 N. J. Peter, Mr.
 1831 Rut. Adrian
Lounsbury
 1817 Un. Thomas
Lovejoy
 1823 Un. Ezekiel, Mr.
 1827 Rut. —Ezekiel, M. D.
Low
 1752 N. J. Cornelius
 1810 Rut. —Peter, Mr.
 1810 Un. John
 1812 Col. Cornelius F.
 1821 Col. Isaac, Mr.
 1826 Un. —David, Mr.
Lowe
 1814 N. J. Benjamin I., Mr.
Lowere
 1817 Col. William
Lowndes
 1822 Col. —William, LL. D.
Lowrie
 1832 Un. James I.
Lucas
 1827 Rut. —Charles S., M. D.
Luckey
 1772 N. J. George, Mr.
 1824 Un. —Samuel, Mr., D. D.
Ludlow
 1758 Col. —Carey, Mr.
 1768 Col. James, Mr.
 1787 Col. John C., Mr., '93
 1793 Col. Henry W.
 1796 N. J. George C.
 1808 N. J. Robert C.
 1809 Un. Samuel B.
 1811 Col. Thomas W.
 1815 N. J. John R.
 1816 N. J. Cornelius, Mr.
 1817 Col. Edward
 1817 Un. Gabriel
 1827 Col. Alfred
 1828 Rut. Richard C.
 1829 Un. —Peter, Mr.
Ludlum
 1762 N. J. Nehemiah
 1818 Un. Gabriel W.
Luke
 1826 Un. Frederick
Lumpkin
 1819 N. J. Joseph H.
 1819 N. J. Thomas J.
Lupp
 1824 Col. William H., Mr.
Lupton
 1788 Col. Brandt S.
 1789 Col. William
 1791 Col. Lancaster

Lush
 1770 Col. Stephen, Mr.
 1801 Un. Samuel S.
 1807 Un. Stephen, Mr.
 1812 Un. William, Mr.
Lusk
 1809 Un. Simon
 1822 Un. William
 1825 Un. Franklin
 1825 Un. John K.
 1830 Rut. Matthias, Mr.
Lyde
 1830 Un. Thomas P.
Lydig
 1815 Col. Philip
Lyell
 1822 Col. —Thomas, D. D.
Lyman
 1808 N. J. —William, D. D.—Yale, 1784
 1829 Un. William, M. D.
Lynch
 1799 Col. James
Lynd
 1824 N. J. —Samuel W., Mr.
Lyon
 1759 N. J. James, Mr.
 1763 N. J. Joseph
 1813 N. J. David
 1823 Un. Hervey
 1824 Un. Aaron W.
 1827 Un. Lorenzo, Mr.
 1831 Rut. Edward T.
Lytle
 1821 Un. John S.
Lytton
 1804 Col. William L., Mr.
Mabon
 1806 Un. John S., Mr.
McAuley
 1804 Un. —Thomas, Mr., D. D.—LL. D. at Univ. of Dublin, Prof. and Pres. Theol. Sem., N. York.
 1809 Un. —Samuel, Mr., M. D. at Med. Coll. N. Y.
 1813 Un. Thomas
 1820 Un. —James, Mr. Glasgow
Macay
 1775 N. J. Spruce, Mr.
Maccall
 1812 N. J. John
Macconkey
 1776 N. J. Samuel, Mr.
Macconnell
 1773 N. J. James
Maccorkle
 1772 N. J. Samuel, D. D. Dick. Coll.
Macculloch
 1773 N. J. James
Mac Dougall
 1830 N. J. James
Mack
 1807 Col. Daniel
 1831 Un. William
Mackaneas
 1799 Col. Thomas T., Mr.
Mackie
 1794 Col. Jacob
 1812 Col. Peter

- Macknight**
 1771 N. J. Charles, Mr.
 1773 N. J. John, Mr., and D. D., Yale, '91,
 Pres. Dick. Coll.
Mac Koon
 1832 Un. Merit G.
Maclean
 1816 N. J. John, Mr., Tutor, Prof. and Vice-
 Pres.
 1821 N. J. William B., Mr.
 1824 N. J. George M., Mr., M. D. N. York
 1829 N. J. Archibald, Mr.
Maclin
 1832 N. J. —Alexander, Mr.
Mac Mullen
 1790 N. J. French F., Mr.
Macolm
 1794 Col. Samuel B.
Macomb
 1802 Col. Robert, Mr.
 1802 Col. John
 1819 Un. Edward D., Mr.
Macon
 1806 N. J. William
Macwhorter
 1809 N. J. James
 1812 N. J. Alexander, Mr.
 1812 N. J. George H., Mr.
Madison
 1771 N. J. JAMES, LL. D., Sen. in Cong.,
 Sec. of State of U. S., Pres. of
 United States
Maeller
 1790 Col. —Henry
Magaw
 1802 N. J. Van B.
Magie
 1817 N. J. David, Tutor, Mr.
Maghie
 1830 Un. William
 1830 Un. John B.
Magoffin
 1808 Un. James C., Mr., M. D. Univ. Pa.
Magraw
 1822 Un. James C.
Magruder
 1805 N. J. Richard B., Mr.
 1805 N. J. William, Mr.
Mahan
 1824 Ham. Asa, Mr., Pres. Oberlin Inst.
Mahon
 1782 N. J. William, Mr.
Mairs
 1820 Un. George, Mr.
Malin
 1833 Ham. David, Mr.
Maltbie
 1824 Ham. Ebenezer D., Mr., Tut.
Maltby
 1750 N. J. John, Mr., Yale, 1747, Tut.
Mandeville
 1826 Un. George
 1829 Rut. —Henry, Mr.
 1832 N. J. Henry D.
Manley
 1799 Col. James R., Mr.
 1803 Col. James R., Mr., M. D.
- 1804 Col. Edward
 1828 Rut. John W., Mr.
Mann
 1810 Un. John, Mr.
 1822 Un. David
 1825 Un. Francis N., Mr.
 1827 Rut. Alexander, Mr.
 1832 Un. William
Manners
 1816 N. J. John, Mr., and M. D. Univ. Pa.
Manning
 1762 N. J. James, Mr., D. D. — Pres. Bro.
 Univ.
 1762 N. J. Nathaniel, Mr.
 1802 N. J. Robert, Mr.
 1818 Un. Joel
 1821 Un. Samuel
 1832 Rut. James C. A.
Manross
 1826 Ham. John
Mansfield
 1822 N. J. Edward D., Mr.
Mantz
 1804 N. J. Francis
Marck
 1826 Col. Joshua S.
Markley
 1830 Un. George F.
Markoe
 1791 N. J. Francis, Mr.
Marks
 1822 Un. Abraham
Marr
 1807 N. J. Alem, Mr.
Marselis
 1807 Col. Peter T.
Marselus
 1810 Un. Nicholas I.
Marsh
 1786 N. J. Amos, Mr., and Dart., 1789
 1813 Un. Stephen
 1824 Un. Daniel H.
 1824 Col. Elias J., Mr.
 1827 Ham. Edward
 1828 Ham. Daniel, Mr.
 1830 Col. —James, D. D., and D. D.'at Amh.,
 Pres. and Prof. Univ. Vt.
 1833 Ham. Moses P., Mr.
Marshall
 1773 Col. John, Mr.
 1802 N. J. —JOHN, LL. D., and at Harv.,
 1806, and at Pa., Chief Justice
 United States
 1803 N. J. Thomas, Mr.
 1806 N. J. John J.
 1806 N. J. Jaquelin A.
 1807 N. J. Isaac R., Mr.
 1821 Un. James
 1824 Un. Henry
 1827 Un. John
 1831 Un. Orsamus H.
Marsterton
 1793 Col. Henry
Marston
 1760 Col. John, Mr.
 1830 Un. Ebenezer
Martin
 1751 N. J. Henry, Mr.

1756 N. J. Alexander, Mr.
 1762 N. J. Thomas
 1766 N. J. Luther, Mr., LL. D.
 1770 N. J. —John, Mr.
 1793 N. J.—*ALEXANDER, LL. D., Sen. in
 Cong.—Gov. North Carolina
 1815 Rut. Jarratt W., Mr., 1829
 1819 Un. James
 1820 Ham. John W., Mr.
 1824 Ham. Morgan L.
 1829 N. J. Henry N., Mr.
 1830 Un. Henry H., Mr.
Marvin
 1822 Un. Grant B.
 1826 Un. Thomas J.
 1828 Ham. Le Grand
 1831 Un. Dan, Mr.
Mason
 1774 N. J. Jonathan, Mr.
 1786 N. J. —John, D. D.
 1789 Col. John M., Mr., N. J. 1794—D. D.
 Phil.—Prof. Col. and Pres.
 Dick.
 1807 N. J. Thomson
 1815 Col. John L., Mr.
 1820 N. J. Ebenezer
 1821 N. J. —Henry M., Mr., and Univ. Pa.
 1824 Un. Cyrus
 1825 Un. Elibeck, Mr.
 1828 Un. John
 1831 Un. —Archibald, D. D.
 1833 N. J. Barlow
 1833 N. J. Richard
Massey
 1820 Un. Ebenezer
 1820 N. J. George W.
Masters
 1812 Un. Nicholas M., Mr.
 1816 Un. Josiah S.
Mastin
 1828 Un. Joseph G.
Mather
 1791 N. J. —Moses N., D. D.
 1826 Un. D. Lansing, Mr., M. D.
 1828 Ham. William L.
Matlack
 1823 Un. Robert K.
Matthews
 1754 N. J. David, Mr. at Col. 1758
 1790 N. J. William
 1803 Un. James M., Mr.,—D. D. at Yale,
 1823—Chancellor Univ. N. Y.
Maulsby
 1832 Un. William P.
Maurice
 1834 N. J. Charles F.
Maverick
 1762 Col. William B. N.
Maxwell
 1792 N. J. George C., Mr.
 1804 N. J. William, Mr.
 1805 Un. Ebenezer K.
 1807 Col. William H.
 1808 Col. Hugh, Mr., 1816
 1823 N. J. John P. B., Mr.
 1827 Col. William H., Mr.
Mayer
 1829 Rut. —Lewis, D. D., Prof. Theol. Sem.
 York, Pa.
Maynard
 1810 Un. John

1814 Un. Alphonso H.
 1825 Ham. Ulric
Mazyck
 1820 N. J. Alexander
McAllister
 1779 N. J. Matthew, Mr.
 1833 N. J. —Arthur, Mr.
McArthur
 1834 Un. Samuel
McAulay
 1811 N. J. John
 1812 Rut. Samuel
McCaden
 1753 N. J. Hugh, Mr.
McCaleb
 1818 N. J. Thomas S.
McCall
 1774 N. J. Thomas H., Mr.
 1802 N. J. Hext., Mr.
 1823 N. J. John G., Mr.
 1825 Un. Alexander
 1826 N. J. Peter, Mr.
McCalla
 1766 N. J. Daniel, Mr.—D. D. Univ. South
 Carolina
 1777 N. J. Thomas H.
McCarrel
 1833 Rut. —Joseph, D. D., Prof. Theol.
 A. R. C.
McCartee
 1808 Col. Robert, Mr.
 1831 Col. Robert, Mr., D. D.
McCausland
 1765 N. J. Alexander
McClaghry
 1828 Un. Thomas C.
McClaren
 1806 Un. Job
McClelland
 1809 Un. Alexander, Mr., D. D., and at
 N. J., 1818—Prof. Dick. and at
 Rut.
 1832 Un. John
McClintock
 1751 N. J. Samuel, Mr., and at Harv. Col.
 D. D. at Yale
McClure
 1792 N. J. —William, Mr.
McConaughy
 1832 Rut. R. F.
McConnell
 1815 N. J. Benjamin R., Mr.
McCord
 1825 N. J. Joseph, Mr.
McCormick
 1807 N. J. —Samuel, Mr.
 1820 N. J. Province
 1822 N. J. James
 1824 N. J. Cyrus, M. D., Univ. Pa.
McCoy
 1785 N. J. James
 1806 N. J. ||Robert
McCrackin
 1761 N. J. Thomas
McCrady
 1791 N. J. John
McCrea
 1824 Un. John B.

McCre
 1762 N. J. John, Mr.
McCree
 1775 N. J. James, Mr.
 1792 N. J. David, Mr.
McCrery
 1764 N. J. John
McCullen
 1806 Col. James
McCulloch
 1820 Un. — Thomas, D. D., Glasgow
McCullough
 1833 N. J. William
McCurdy
 1810 Un. John, Mr., at Yale, 1818
McDonald
 1785 N. J. — John, Mr.
 1810 Col. John
 1820 Un. Alexander
 1821 Col. — Daniel, D. D.
 1828 N. J. Samuel, Mr., Tutor
 1827 N. J. William K., Mr., Prof. Wash.
 Coll.
 1832 Un. James M.
McDougal
 1769 N. J. John Alexander
McDowell
 1801 N. J. John, Mr.—D. D. Univ. N. Car.
 1809 N. J. William A., Mr., Tut.—D. D.
 Frank. Coll.
 1816 N. J. James
 1818 Un. — John, D. D.
 1819 N. J. William L.
 1828 Un. John
McElroy
 1829 Rut. — Joseph, D. D.
McEowen
 1807 N. J. John
McFarlan
 1827 Col. Charles
McFarland
 1832 Un. A. Davis
McFarlane
 1818 Un. Alexander, Prof. Dick. Coll.
McGahagan
 1805 Col. Thomas
McGeoch
 1825 Un. James
 1826 Un. John
McGregor
 1764 N. J. — David, Mr.
 1810 Col. John
McIlhany
 1819 N. J. James, Mr.
McIlvaine
 1802 N. J. William, Mr.
 1812 N. J. Bowes R., Mr.
 1814 N. J. Bloomfield, Mr.
 1816 N. J. Charles P., Mr., Prof. in Mill.
 Acad., D. D.—Pres. Ken. Coll.
 1818 N. J. Joseph, Mr.
 1823 N. J. Henry, Mr.
McJimsey
 1819 Un. William
 1819 Un. John W.
McKay
 1766 N. J. — David
 1829 Ham. James, Mr.

McKean
 1762 Col. — Robert, Mr.
 1781 N. J. —†† Thomas, LL. D., Pres. Cong.,
 Gov. Pa.
 1814 N. J. — Joseph, LL. D., Prof. of Harv.—
 D. D. in Alleg. Coll.
McKeon
 1825 Col. John
McKesson
 1753 N. J. John, Mr.
McKinnon
 1800 Col. John, Mr.
McKinney
 1834 Rut. William A.
McKissack
 1802 N. J. William D.
McKnight
 1798 Col. Washington, Mr., 1804
 1808 Col. John
McKoon
 1832 Un. Merit G.
McLane
 1807 N. J. Allen, Mr., M. D.
McLaren
 1813 Un. Donald, Mr.
 1824 Un. Malcolm N., Mr.
 1825 Un. John F., Mr.
 1831 Un. William, Mr.
McLean
 1815 Un. John, Mr.
McLeod
 1798 Un. Alexander, Mr., and at N. J.,
 D. D. at Midd.
 1818 N. J. — Robert E. B., Mr.
 1818 Col. Alexander R.
 1826 Col. John N.
McMahon
 1817 N. J. John V.
McMaster
 1824 Ham. David
 1815 Un. — Gilbert, Mr., D. D.
 1827 Un. Algernon S., Mr.
 1827 Un. Erasmus D., Mr.
McMillan
 1772 N. J. John, Jeff. Coll., D. D.
 1788 N. J. Ephraim
 1809 Un. Robert, Mr.
McMurray
 1804 Un. William, Mr., D. D.
McNair
 1827 Ham. John
McNaughton
 1822 Un. Finlay W.
McNeven
 1806 Col. — William J., M. D.
 1831 Col. James
McNeil
 1824 N. J. Joseph S.
McPherrin
 1770 N. J. Thomas
McPherson
 1766 N. J. John, Mr.
 1826 Un. William
 1826 Ham. Donald
McVean
 1813 Un. James, Mr.

- McVicar**
1818 Un. *Peter*, Mr., Prof. in Hamp. Syd. Coll.
- McVickar**
1802 Col. Archibald
1802 Col. James
1804 Col. *John*, Mr., 1818, Prof. 1825, LL. D., Pres. Wash., Va.
1809 Col. Henry
1812 Col. Edward
- McWhorter**
1757 N. J. *Alexander*, Mr., and D. D., Yale, 1776
1784 N. J. Alexander C., Mr.
- Mead**
1794 Col. Henry, M. D.
1822 Col. Edward N., Mr., 1833
- Meade**
1787 N. J. David, Mr.
1808 N. J. William, Mr., D. D. elsewhere
1812 N. J. David
- Meads**
1826 Un. Orlando, Mr.
- Mearns**
1822 N. J. Hugh
- Meason**
1799 N. J. Isaac
- Meeker**
1815 Rut. —John, M. D.
1821 Col. Stephen, Mr.
- Meigs**
1818 N. J. —Charles D., Mr., and M. D. Univ. Pa.
- Meir**
1795 Col. *John H.*, Mr., 1804
- Melville**
1769 N. J. Thomas, Mr., and Harv. 1773
- Mercer**
1762 N. J. John D.
1797 N. J. Charles F., Mr., LL. D., 1826
1808 N. J. Archibald
- Merchant**
1779 N. J. George, Mr.
- Meriam**
1826 Un. Norman
- Merrell**
1823 Ham. William M., Mr.
- Merriam**
1805 Col. —Clement, Mr.
- Merry**
1826 Col. Thomas H.
- Merselis**
1834 Un. —Aaron A., Mr.
- Mershon**
1834 N. J. Richard B.
- Mesier**
1789 Col. Matthew
1789 Col. Peter
- Mesick**
1834 Rut. John F.
- Meserole**
1832 Rut. David M.
- Messier**
1832 Un. Henry
- Messler**
1821 Un. Abraham
- Metcalf**
1819 Un. Orlando, Mr.
- 1825 Un. —Silas, Mr.
1832 Col. James W.
- Meyers**
1799 Col. Philip
1806 Un. Matthew
- Michael**
1833 Rut. Daniel
- Middleton**
1768 Col. —Peter, M. D., St. Andrews, Prof.
1802 N. J. John
1819 N. J. John I., Mr.
- Mierckren**
1822 N. J. John S., Mr.
- Mikell**
1826 N. J. Isaac J.
- Milledoler**
1793 Col. Philip, Mr., 1797, and D. D. in 1837, Pres. Rut.
1820 Col. Philip E., M. D. at Rut. 1827
1829 Rut. —Benson, Mr.
- Miller**
1764 N. J. Alexander, Mr.
1792 N. J. —Samuel, Mr. and Phil. and Yale— D. D. Phil. and Un. 1804, and Univ. N. Car. and Prof. in Theo. Sem. Princeton
1795 Col. Sylvanus
1798 Un. Morris S.
1799 N. J. Thomas, Mr.
1806 Col. Cornelius
1812 Un. John E., Mr.
1814 N. J. William M., Mr.
1814 Un. Albert O.
1815 Ham. Alpha, Mr.
1817 Un. Charles
1818 Un. William, Mr.
1819 Un. Andrew
1821 Un. Rodney A.
1823 Ham. Lewis
1823 Un. Jonathan D.
1824 Un. Adam
1828 Un. Abraham, Mr., M. D.
1828 Un. —George B., Mr.
1829 N. J. Jonathan D., Mr., and Univ. Pa. M. D.
1830 Col. Benjamin F.
1831 N. J. Edward
1832 Col. Frederic W.
1833 N. J. Samuel, Mr., Tutor
1833 Un. William Y.
1833 Un. Alfred
- Milligan**
1807 N. J. Samuel
1834 N. J. —John J., Mr.
- Mills**
1766 N. J. William, Mr., and Yale, '71
1802 N. J. Henry, Mr., Tutor, and D. D. at Amherst, Prof. in Auburn Theo. Sem.
1802 Un. Joseph L., Mr.
1832 Rut. Abraham
1833 Un. John
- Millsbaugh**
1820 Un. Philip, Mr.
- Milner**
1758 N. J. John
- Milnor**
1792 N. J. Joseph K., Mr.
1826 Col. William H.
- Minard**
1825 Col. Isaac T.

Minturn
 1817 Col. William
 1826 Col. Thomas R.

Mitchell
 1750 N. J. Simeon
 1765 N. J. Alexander
 1788 Col. —||SAMUEL L., Mr., M. D. and LL. D. elsewhere, Prof. Med. Coll. N. York, Sen. in Cong.

1804 Col. John
 1813 Col. Thomas C., Mr.
 1814 N. J. —John, D. D., Scotland
 1820 Col. John
 1820 Col. William, Mr.
 1823 N. J. —John K., M. D., Phil., Mr.
 1825 Col. Edward E.
 1827 N. J. Jacob D., Mr.
 1830 N. J. —Thomas D., Mr.
 1830 Un. William M., Mr.
 1831 Un. William H.
 1833 Un. Chauncey L.

Moffat
 1749 N. J. John
 1823 Un. Hector
 1831 Un. Henry F.

Moir
 1828 Col. Austin L. S.

Molleson
 1824 N. J. George P., Mr.

Monell
 1833 Un. John J.
 1834 Un. Gilbert C.

Monk
 1806 N. J. Charles W.

Monroe
 1773 Col. Harvey, Mr.
 1822 N. J. —JAMES, LL. D., Sen. in Cong. Sec. State, Pres. U. S.

Monteath
 1788 N. J. —Walter, Mr.

Monteith
 1811 Un. —Walter, Mr.
 1830 Un. William T.

Moody
 1796 N. J. John
 1824 Un. Doroman A.

Moore
 1768 Col. Benjamin, Mr.
 1789 Col. Benjamin, D. D.
 1790 Col. —Thomas, Mr.
 1793 Rut. —William, M. D. and at Edin.
 1794 Col. —Richard C., Mr., D. D.
 1798 Col. Clement C., Mr., LL. D., 1829
 1798 Col. Samuel W.
 1802 Col. Nathaniel F., Mr., LL. D., '25, Prof.
 1806 Col. Samuel M., M. D., 1810
 1806 Col. David
 1810 Col. Benjamin
 1821 Un. John M.

More
 1830 Rut. Michael P.

Morehouse
 1812 Un. George Y., Mr.

Morford
 1797 N. J. Edmund, Mr.
 1812 N. J. Charles
 1818 N. J. Furman

Morgan
 1803 Un. Jonathan

1815 Un. Gilbert, Mr.
 1817 N. J. Nicholson R.
 1831 Col. James M.

Morley
 1834 Un. Charles

Morrell
 1804 Un. Abraham

Morrill
 1823 Col. John A.

Morris
 1768 Col. Gouverneur, Mr.
 1774 N. J. Lewis, Mr.
 1784 N. J. James, Mr.
 1791 Rut. —||Robert, LL. D.
 1805 N. J. John B.
 1805 N. J. William E.
 1813 Col. Nicholas, Mr.
 1823 Ham. Henry
 1818 Col. Gerard W.
 1822 Un. Robert K.
 1824 Un. William L.
 1826 Col. Richard L.
 1826 Col. Henry

Morrison
 1815 Un. John A.
 1819 Ham. Roderick N., Mr.
 1822 N. J. —Robert H., Mr., D. D.
 1825 N. J. John A.

Morse
 1787 N. J. —Jedidiah, Mr., at Yale,—D. D. Edin.
 1809 Un. James O.
 1821 Ham. Zenas, Mr.
 1828 Rut. —Benajah G., Mr.
 1833 Ham. Oliver A.

Morss
 1826 N. J. —James, D. D.—Harv., 1800

Morton
 1778 N. J. Jacob, Mr.
 1782 N. J. John, Mr.
 1792 N. J. George W., Mr.
 1795 N. J. George C., Mr.
 1810 Col. John
 1810 Col. George
 1815 Col. Francis
 1824 Col. Hamilton, Mr., M. D., 1834
 1827 Col. Henry I., Mr.
 1827 Rut. —Hamilton, M. D.
 1828 Rut. Lewis M.

Mosby
 1786 N. J. Richard, Mr.

Moseley
 1819 Ham. —William A., Mr., Yale
 1826 Un. Seth
 1826 Ham. Charles E.
 1832 Un. Daniel T.

Mosher
 1818 Ham. —Charles, Mr.

Mosier
 1814 Un. Charles R. K., Mr.

Moss
 1828 Un. Horatio O.

Mott
 1806 Col. —Valentine, M. D.

Moule
 1834 Rut. John

Mount
 1776 N. J. Richard, Mr.
 1834 Col. Richard E.

Mowatt
 1816 Col. John
Mower
 1828 Un. Samuel
Moyston
 1823 Un. William A.
Muhlenbergh
 1787 N. J. —Henry, D. D.
Muir
 1770 N. J. —George, D. D., and Mr., Edin.
Muirson
 1772 Col. James, M. B.
Mulenberg
 1834 Col. —William A., D. D.
Mullen
 1833 Un. Joseph
Muller
 1822 Col. Andrew H.
Mulligan
 1791 Col. John W.
 1794 Col. Gilbert
Mumford
 1810 N. J. John I., Mr.
 1821 Ham. Elisha H. S.
 1822 Un. Samuel J., Mr.
 1824 Un. George H.
Mundy
 1812 Rut. Edward
Munger
 1821 Ham. Manson
Munn
 1821 Col. William H., Mr.
Murdock
 1814 Un. Ellice, Mr., M. D. at Yale, '17
Murphy
 1823 Un. —James, Mr.
 1830 Col. Henry C.
 1834 Un. James K.
Murray
 1773 N. J. —Daniel, Harv., 1771, Mr.
 1788 N. J. John, Mr.
 1799 Col. Alexander
 1812 Col. John W. B., Mr.
 1813 Col. Thomas C., Mr., '18
 1815 N. J. James I.
Muzzy
 1808 Col. Frederic
Napton
 1826 N. J. William B., Mr.
Nash
 1799 N. J. Frederick, Mr.
 1826 Ham. John C.
Nathan
 1827 Col. Jonathan
Naudain
 1806 N. J. ARNOLD, Mr., M.D. Sen. in Cong.
Naylor
 1820 Un. William S.
Neal
 1810 Col. Ava, Mr.
Necker
 1790 N. J. —James, LL. D.
Neely
 1795 N. J. Reuben, Mr.
 1822 N. J. Jonathan

Neff
 1818 N. J. George W., Mr.
Neil
 1823 N. J. William, Mr.
Neill
 1767 Col. —Hugh, Mr.
 1803 N. J. William, Mr., Tutor—D. D., Un.
 1812, and Pres. of Dickinson
 1828 Col. George B.
Neilson
 1793 N. J. John, Mr., M. D., N. York.
 1794 N. J. James H.
 1811 Un. Charles
 1817 Col. John, Mr.
 1830 Rut. James R.
Nelson
 1804 Col. Joseph, Mr., 1808
 1825 N. J. —John, Mr.
 1825 Rut. —Joseph, LL. D.—Mr., Col.
Neville
 1809 N. J. John
Nevin
 1821 Un. John W., Prof. West. Theol.
 Sem., Pittsburgh
Nevins
 1759 N. J. Samuel, Mr.
 1816 N. J. James S., Mr.
Nevitt
 1832 N. J. George W.
Nevius
 1816 N. J. James S., Mr.
 1829 N. J. William J., Mr.
 1830 Rut. Elbert S., Mr.
 1834 N. J. Henry V. D.
 1834 N. J. —William, D. D.
Newbold
 1816 N. J. John S.
Newby
 1810 N. J. Nathan
Newcomb
 1828 Un. Zaccheus T., Mr.
Newell
 1810 Rut. Kearney, Mr.
Newland
 1814 Un. James
Newton
 1791 N. J. —John, D. D.
 1826 Un. Calrin, Mr.
 1833 Un. Erastus
Nichol
 1821 N. J. James
Nicholas
 1821 Un. Robert C., Mr.
Nicholl
 1793 Col. John, Mr., '97
 1831 Col. Gideon S.
Nicholls
 1825 N. J. Whitefield, Mr., M. D.
Nichols
 1823 Col. Samuel, Mr.
 1825 Col. Walter
Nicholson
 1792 Col. James
 1796 Col. Samuel
 1826 N. J. James M.
Nicklin
 1804 N. J. Philip H., Mr.

Nicoll

1766 Col. Edward, Mr.
 1774 Col. Henry
 1774 Col. Samuel, M. B.
 1776 Col. Matthias
 1786 N. J. Abimael Y., Mr.
 1812 N. J. John C.
 1829 N. J. Lewis F., Mr.
 1830 Col. Benjamin

Niel

1827 Rut. Alexander H., M. D.

Nightengale

1803 Un. Joseph C.

Niles

1766 N. J. ††Nathaniel, Mr., and Harv. '72,
 and at Dart., '91
 1769 N. J. Samuel

Nims

1820 Un. Theodore

Nisbet

1783 N. J. —Charles, D. D., Pres. Dick.

Nitchie

1801 Col. John
 1813 Rut. John, Mr.

Noble

1763 N. J. Obadiah, Mr., Dart.
 1791 N. J. John, Mr.
 1806 N. J. Patrick
 1828 Un. Charles E.

Noel

1777 N. J. John, Mr.

Norman

1825 Un. Edward

Norsworthy

1826 Col. John B.

North

1812 Un. William A. S., Mr.

Northrup

1834 Un. Henry H.

Northup

1816 Un. Carr

Norton

1792 Col. John L.
 1793 Col. Robert B.
 1815 Un. —Asahel S., D. D.
 1823 Ham. Herman
 1828 Un. Edward
 1828 Ham. Henry P.

Nott

1806 N. J. —Eliphalet, D. D., and LL. D.,
 Br., '28, Pres. Un.

1808 Un. Samuel, Mr.
 1817 Un. Joel B., Mr., Prof.
 1822 Un. Stephen T., Mr.
 1823 Un. Benjamin, Mr.
 1823 Un. John, Mr., Tutor

Noxon

1827 Ham. —B. Davis, Mr.

Noyes

1759 N. J. Ebenezer, Mr.
 1759 N. J. Joshua, Mr.
 1759 N. J. Nathaniel, Mr.
 1821 Un. James

Nugent

1801 N. J. —Nicholas, M. D., Edin.

Nuttman

1831 N. J. James G., Mr.

Oblenio

1789 Rut. Albert

O'Brien

1818 Col. John

Odell

1754 N. J. Jonathan, Mr.
 1809 Un. Azariah W.
 1811 Col. Jackson

O'Donnel

1823 Ham. —William, Mr.

Ogam

1827 Rut. —John D., M. D.

Ogden

1753 N. J. Lewis, Mr.
 1756 N. J. Josiah
 1758 Col. Isaac
 1758 Col. Josiah
 1765 N. J. Robert, Mr.
 1765 N. J. Jonathan, Mr.
 1770 N. J. John C., Mr., Yale, '82
 1772 Col. Nicholas
 1773 N. J. ††Aaron, Mr.—Gov. of N. Jersey,
 LL. D., '16

1776 Col. Peter
 1784 N. J. Isaac, Mr.
 1791 Col. Thomas L.
 1791 Col. Charles
 1793 Col. Abraham B.
 1793 N. J. Robert, Mr.
 1795 N. J. George, Mr.
 1796 N. J. Henry W.
 1796 Col. Gouverneur
 1798 Col. William
 1798 N. J. —Uzal, D. D.
 1801 Col. Lewis M.
 1802 Col. Isaac
 1810 N. J. Matthias, Mr.
 1812 N. J. Charles H., Mr.
 1817 N. J. Benjamin, Tutor, Mr.
 1817 Ham. Isaac E.
 1819 Ham. William
 1819 N. J. Elias B. D., Mr.
 1821 N. J. Thomas A., Mr.
 1821 Col. Samuel
 1823 Col. George B.
 1823 Col. John D.
 1823 N. J. Joseph M., Mr.
 1827 N. J. Augustus O. B., Mr.
 1828 Col. John M.
 1829 Col. Richard H.
 1829 Col. Samuel
 1829 Col. Thomas W.
 1830 Col. Charles H.
 1832 N. J. Ernst H., Mr.
 1833 Col. Gouverneur M.

Ogilby

1833 Rut. Frederick

Ogilvey

1793 Col. —William, D. D., Prof. in Aberd.

Ogilvie

1767 Col. —John—at Yale, 1748, and Mr.—
 D. D. and at Aberd.

1774 Col. George
 1802 Col. William

Oglevie

1788 N. J. —George, Mr.

O'Hara

1804 N. J. William C., Mr.
 1807 N. J. James

Oliphant

1809 Un. David, Mr.

Oliver
 1772 N. J. —Andrew, Mr., Harv., 1817
 1815 N. J. Charles
 Olmstead
 1814 N. J. Asa
 1819 Un. James M.
 1834 Un. Lemuel G.
 Onderdonk
 1771 Col. Benjamin, M. B.
 1805 Col. Henry U., Mr., M. D., 1816,
 D. D., '27
 1809 Col. Benjamin T., Mr., 1816, D. D.,
 1826
 1827 Col. Henry, Mr., '33
 Oothout
 1798 Un. Henry A., Mr.
 1805 Un. Abraham
 1829 Un. G. Lansing
 1830 Un. Samuel N.
 Orcutt
 1827 Rut. —Horatio W., M. D.
 Orderson
 1821 Un. —Thomas H., D. D.
 Orton
 1763 N. J. —Job, D. D.
 1822 Ham. Samuel G.
 Orvis
 1821 Ham. Charles, Mr.
 Osborn
 1754 N. J. Sylvanus, Mr., Yale, '57
 1801 N. J. —John C., Mr.
 1827 Col. Laughton
 1827 Rut. —Samuel, M. D.
 1834 Ham. Hezekiah W.
 Osborne
 1768 N. J. Adlai
 1816 Un. Thomas, Mr.
 Osgood
 1809 Col. Walter F., Mr.
 1827 N. J. —Samuel, D. D.
 O'Shannessey
 1820 Un. —Michael, Mr.
 Ostrander
 1804 Col. Ezekiel, M. D.
 Ostrom
 1821 Ham. —John H., Mr.
 O'Sullivan
 1831 Col. John L., Mr.
 Otey
 1833 Col. —James H., D. D.
 Otis
 1816 Un. Organ G.
 1834 Un. Theodore
 Otto
 1792 N. J. John C., Mr., and M. D., Phil.
 1797 N. J. Jacob S.
 Outwater
 1829 Un. Peter
 Owen
 1816 N. J. —John, D. D., and Mr.
 1833 N. J. Thomas
 1834 Un. Almond
 Packard
 1824 Un. Abel
 Paddock
 1827 Un. Jonathan R.

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 1819 Ham. Daniel D.
 1829 Un. Robert I.
 1829 Un. Samuel K.
 Paige
 1816 Un. —John K., Mr.
 1816 Un. —Alphonso C., Mr.
 1834 Un. James H.
 Paine
 1805 Un. Ephraim T.
 1810 Un. Abraham
 1811 Un. John, Mr.
 1827 Ham. Thomas E., Mr.
 Painter
 1822 Un. Joseph
 Palache
 1834 Col. Alexander
 Palmer
 1799 Un. Levi H.
 1800 N. J. Benjamin W., Mr., and D. D. in
 Univ. S. Carolina
 1803 Un. Thomas, Mr.
 Panton
 1774 Col. —George, Mr., Aberd.
 Pardee
 1825 Un. Isaac
 Paris
 1791 Col. Daniel
 1827 Un. Virgil D.
 Parish
 1829 Un. Stephen
 Park
 1824 Un. David N., Mr.
 1831 Un. Roswell
 Parker
 1784 N. J. —John, Mr.
 1793 Col. James
 1816 N. J. —David, Mr.
 1824 Ham. Joel
 1825 Un. Amasa, J., Mr.
 1830 Un. Joseph W.
 Parkhurst
 1757 N. J. Samuel, Mr.
 Parkinson
 1765 N. J. Henry
 Parmele
 1814 N. J. —James H., Mr., Yale, '08, Tutor
 1820 Ham. Abiel, Mr.
 Parmelee
 1762 Col. —Ebenezer, Mr.
 Parrot
 1795 N. J. Joseph
 Parsons
 1762 N. J. —Jonathan, Mr., and Yale
 1818 Un. Enoch T., and at Yale, '19
 1833 Ham. Lorenzo
 Paterson
 1758 N. J. James
 1763 N. J. *WILLIAM, LL. D., and Harv.,
 and Dart., '05—Gov. of N. J.—
 Judge of the Supreme Court of
 the U. S.
 1801 N. J. William B., Mr.
 1823 Ham. Sherman
 1834 Rut. Andrew B.
 Patrick
 1827 Un. Josiah

Patten

1819 Un. Moses
1820 N. J. Hugh

Patterson

1812 Col. Matthew C., Mr., 1819
1813 N. J. Nicolas, Mr.
1815 Un. Joseph
1821 N. J. Christopher S.
1830 Rut. William M.
1832 Rut. John S.
1832 Rut. Edward

Paul

1803 N. J. Congegys, Mr.

Paulding

1824 Col. —James K., Mr., Sec. Navy

Paulison

1794 N. J. Paul
1822 N. J. Christian Z.
1834 N. J. Richard R.

Payne

1832 Rut. James B.

Pearsee

1793 Col. Jonathan

Pearson

1782 N. J. Robert, Mr.
1802 N. J. —*Eliphalet*, Prof. at Harv.—LL. D.
at Yale, 1803—Prof. in Theol.
Sem. And.
1816 Ham. George A.
1824 N. J. John

Pease

1828 Ham. Lorenzo W., Mr.

Peck

1756 N. J. Joseph
1774 N. J. John, Mr.
1825 Ham. Darius
1832 Rut. —Edgar F., M. D.

Peckham

1827 Un. Rufus W.

Peebles

1820 Un. Hugh S.

Peek

1804 Un. Herman, Mr.

Peixotto

1816 Col. Daniel L. M., Mr., '23

Pell

1770 Col. Philip, Mr.
1806 Col. Ferris

Pells

1814 Un. John I.

Pelton

1818 Ham. Asahel

Pemberton

1765 N. J. Ebenezer, Mr., and Harv., '87,
and Yale and Dart., 82, Tutor
—LL. D. at Alleg.
1770 N. J. —*Ebenezer*, D. D.—Mr. at Harv.

Pendleton

1796 N. J. Philip C., Mr.
1805 Col. Edmund H.
1813 Col. Nathaniel G.
1814 Col. James, Mr., 1819
1833 N. J. Philip
1834 N. J. Edmund

Peneveyre

1825 Col. —*Henri L. P. F.*, D. D.

Penn

1784 N. J. James, Mr.

Pennington

1813 N. J. William, Mr.
1817 N. J. Aaron S.
1823 N. J. Jabez P., Mr.
1825 N. J. Samuel H., Mr., M. D.

Penny

1827 Col. Samuel
1831 Un. —*Joseph*, D. D.

Peppard

1762 N. J. Francis

Pepper

1827 N. J. George S.
1829 N. J. William, M. D., Univ. Pa.

Percey

1806 N. J. Thomas G.

Periam

1762 N. J. Joseph, Mr., Tutor

Perigo

1815 Un. Charles

Perkins

1770 N. J. Nathan, D. D., Mr., and Yale, '74
1823 N. J. —*Henry*, Mr.
1824 Col. Henry, Mr.
1826 Ham. J. Newton

Perlee

1806 Un. Edmund G.
1808 Un. Abraham

Perrine

1797 N. J. Matthew L. R., Mr., D. D., Alleg.
—Prof. in Aub. Theol. Sem.
1808 N. J. Humphrey M., Mr., Tutor
1833 N. J. —*Henry*, Mr., M. D.

Perry

1789 N. J. William
1804 Un. Gardner B., Mr.
1826 Un. James H., Mr.
1826 Un. Philo H.

Peshine

1825 Col. William

Peters

1761 Col. —*Samuel A.*—at Yale, '57, and Mr.
1793 Col. Valentine H.
1806 N. J. Thomas R., Mr.
1826 Col. Hewlett R.
1829 Un. Andrew

Pettibone

1814 Un. Milo D.

Peyton

1797 N. J. John H., Mr.
1803 N. J. John

Phelps

1824 Un. Eliakim, Mr.
1820 Un. Francis M. L.
1826 Un. William A., Mr.
1828 Un. Philo F.

Philip

1819 Col. John, D. D.
1820 N. J. —*John*, D. D.

Philips

1808 Col. John
1826 Col. —*William W.*, D. D.
1831 Un. Philetus

Philipse

1773 Col. Frederic
1773 Col. Nathaniel

Phillips

1774 N. J. John
1803 N. J. John, Mr., and M. D. Univ. Pa.

1808 N. J. Lewis W. R.
 1813 Un. William W., Mr., D. D.
 1825 Un. Alexander H.
 1831 N. J. Jonathan D., Mr.
 1831 N. J. — Thomas, D. D.

Philpot

1821 Un. John

Phoenix

1795 Col. Alexander
 1795 Col. Sydney
 1795 Col. Thomas

Phyfe

1825 Col. William

Pickands

1825 N. J. James D., Mr.

Pickering

1798 N. J. — TIMOTHY, Mr., and LL. D., and
 at Bro. '99, Harv. '63, Sen. in
 Cong., Sec. of State and War

Picket

1811 N. J. George
 1818 Un. Aaron

Pickett

1815 Rut. — Charles H., M. D.

Pickens

1790 N. J. Ezekiel, Mr.

Picton

1811 N. J. — Thomas, Mr.

Pierce

1759 N. J. Thomas, Mr.
 1808 N. J. William L., Mr.
 1817 N. J. John J., Mr.
 1822 N. J. James A.

Pierson

1776 N. J. Cyrus, Mr.
 1789 N. J. Isaac, Mr.
 1791 N. J. Ebenezer, Mr.
 1807 N. J. Charles, Mr.
 1816 N. J. Albert, Mr.
 1816 N. J. William, Mr., M. D.
 1823 N. J. George, Mr.
 1823 Un. Joseph
 1830 Un. George
 1831 N. J. Elihu

Pigeon

1775 N. J. John

Pinckney

1787 N. J. — CHARLES, LL. D., Gov. of S.
 Carolina, Sen. in Cong.

Pinder

1833 Col. — John H., D. D.

Pintard

1776 N. J. John, Mr., LL. D.
 1792 N. J. Lewis S., Mr.

Pitcairn

1797 N. J. — Joseph, Mr.

Pitcher

1827 Un. John H., Mr.

Pitt

1824 N. J. Jesse B., Mr.

Pitts

1829 Un. Samuel

Platt

1764 N. J. David
 1773 N. J. Richard
 1815 N. J. Isaac W.
 1815 Ham. Zephaniah, Mr.
 1817 Un. Adam W.

1823 Ham. Oliver

1824 N. J. — Jonas. LL. D.

1830 Un. Obadiah

1831 Un. John M.

Plotts

1830 N. J. John, Mr.

Plumer

1809 N. J. Jonathan

Pholman

1834 Rut. William J.

Poinsett

1825 Col. — Joel R., LL. D., Sec. of War

Pointell

1804 N. J. George, Mr.

Polhemus

1794 N. J. Henry, Mr.

1818 N. J. Henry D., Mr.

1831 Rut. Abraham, Mr.

Pollock

1786 N. J. Thomas, Mr.

1787 N. J. George, Mr.

1831 N. J. James, Mr.

Pomeroy

1758 N. J. Ralph, Mr., Dart.

Pond

1817 Ham. Charles B.

1821 Ham. — Julius, Mr.

Ponderson

1758 Col. — Cyrus, Mr.

Pool

1813 Rut. John A., Mr.

1813 Rut. Henry B., Mr.

Pope

1765 N. J. Edward

Porter

1812 N. J. Henry

1813 Un. James W.

1814 Un. John L. R.

1818 Un. Augustus S.

1820 Un. Albert H., Mr.

1824 Un. Samuel A.

1824 N. J. John C.

1826 Ham. Peter B.

1827 Un. George N. N.

1828 Un. William

1828 Un. Charles A., Mr.

1833 Ham. Robert L.

Porteus

1784 N. J. — William, D. D., Glasg.

Post

1792 Col. Jotham, Mr.

1793 Col. Jotham, M. D.

1808 Col. Edward

1810 Col. Waldron B.

1818 Col. George D.

1821 Col. Henry A. V.

1821 Col. Edwin

1822 Col. Alfred C.

1827 Col. Minturn

1828 Col. Joel B.

1831 Un. Albert L.

Potter

1753 N. J. Nathaniel, Mr., and Harv., '58

1818 Un. Alphonso, Mr., Rut., Prof., D. D.
 in Ken. Coll.

1826 Un. Horace, Prof. at Wash.

Potts

1804 N. J. Richard

1805 N. J. William

1805 N. J. —Richard, LL. D.

1806 N. J. Robert B.

1825 Un. George M.

Poulson

1830 Rut. —Christian J., Mr.

Powell

1828 Un. James A.

Power

1766 N. J. James, D. D.

Prall

1828 Rut. Horatio G., Mr.

Pratt

1813 Un. Silas, Mr.

1820 Un. B. Foster

1825 Un. Ethan

1826 Un. Hosea B.

1827 Rut. —Peter, M. D.

1831 Ham. Daniel D.

1833 Un. Daniel

Prendergast

1828 Ham. William

Prentice

1833 Col. —David, Mr.

Prescott

1816 N. J. —Samuel J., Mr., and Harv.

Pressly

1825 N. J. John B.

1827 Un. David A.

Preston

1830 Un. Stephen H., Mr.

Prevost

1818 N. J. James M.

1818 N. J. Samuel S., Mr.

Price

1799 Col. Stephen

1804 Col. William M.

1813 Un. Daniel C., Mr.

1814 N. J. Jonathan, Mr.

Priest

1802 Col. Henry

Prime

1751 N. J. Benjamin Y., Mr., and Yale, and
M. D.—Tutor

1804 N. J. Nathaniel S.

1832 Un. Edward D. G.

Proal

1822 Col. —Alexander P., Mr.

Proudfit

1790 Col. —James, Mr.

1792 Col. Alexander

1798 Un. —Alexander, Mr., D. D., and at
Mid. 1811, and at Wms., 1812

1811 Un. Andrew, M. D. at Univ. Pa.

1818 Un. John W.

1821 Un. John A., Mr., Tutor, Prof. in
Union

1824 Ham. —Robert, D. D., Prof. in Union

1824 Un. James O., Mr.

1826 Un. James, Mr.

1829 Un. Alexander, Mr.

1831 Un. David L., Mr.

1831 Un. Edward D.

Provoost

1758 Col. Samuel, Mr.

Provost

1833 N. J. John, Mr.

Pruyn

1833 Rut. Robert H.

Pryon

1820 Un. Richards

Pue

1822 N. J. Michael, M. D.

Punderson

1758 Col. —Ebenezer, Mr., and at Yale—at
Yale, '86

1824 Un. Ephraim

Punnett

1831 Col. John, Mr.

Purcell

1785 N. J. —Henry, D. D.

Purdie

1790 N. J. John

Purdon

1802 N. J. John, Mr.

Purdy

1805 Col. Abraham, Mr., 1810

1811 Col. George

Purroy

1831 Col. John B., Mr.

Purviance

1754 N. J. David

Putnam

1834 Un. William

Pyne

1823 Col. Smith, Mr., '27

Quackenboo

1800 Col. Nicholas J., Mr.

1802 Col. Nicholas I.

1803 Col. George

Quackenbush

1806 Col. David

1829 Un. Frederick W.

Quaw

1825 Un. James E., Mr.

Quick

1833 Rut. Peter J.

Quilhot

1830 Un. Joseph

Quin

1833 Col. James M., Mr., and M. D.

Quincy

1796 N. J.—Josiah, Mr., and at Yale—LL. D.
and Pres. Harv. Coll.

Radcliff

1783 N. J. Jacob, Mr.

1784 N. J. William, Mr.

1807 Un. William, Mr.

1811 Un. John C.

Rafferty

1824 Un. —William, D. D.

Raffles

1830 Un. —Thomas, D. D.

Ralph

1803 N. J. John, Mr.

Ralston

1804 N. J. William C., Mr.

1815 N. J. Ashbel G.

1822 N. J. Samuel H., Mr., M. D. Univ. Pa.

Ramsay

1754 N. J. William, Mr.

1765 N. J. David, Mr., and M. D., Yale, and
Phil.

1767 N. J. Nathaniel, Mr.

1776 N. J. James, Mr.

1783 N. J. —Ephraim, Mr., and Univ. Pa.
 1803 N. J. John, Mr.
 1812 N. J. David
 1814 N. J. James, Mr.
 1830 Un. A. Clark

Ramsey

1821 N. J. William

Randall

1828 Ham. Francis, Mr., Tutor
 1830 Un. Henry S.

Randolph

1802 N. J. Stille
 1807 N. J. William B., Mr.
 1813 N. J. William B., Mr.
 1829 Un. Algernon S.

Rannells

1821 N. J. John G.
 1821 N. J. Williams

Rapalje

1830 Rut. William E., Mr.
 1830 Rut. Stephen S., M. D.

Rapalye

1822 Un. William E.

Rapelje

1774 Col. John
 1791 Col. George

Rapelye

1811 Col. Charles

Rathbone

1800 Col. Thomas
 1815 Un. Hiram
 1821 Un. Edward B.
 1828 Rut. Samuel, Mr.

Rathbun

1832 Un. Henry
 1833 Un. Stephen G.

Rattoone

1787 N. J. Elijah D., Mr., M. D.
 1796 Col. William

Raven

1797 N. J. Lawrence L.

Ravenscroft

1823 Col. —John S., D. D.

Rawle

1827 N. J. —William, LL. D.

Rawson

1817 Ham. Pelatiah
 1826 Un. Edmund G., Mr., M. D.
 1827 Un. Ebenezer G.

Ray

1766 Col. John
 1773 Col. John, Mr.
 1808 N. J. James
 1813 Col. Robert, Mr., 1817
 1817 Col. Richard, Mr.

Raymond

1815 Un. Ebenezer
 1816 Col. Samuel G., Mr.
 1826 Un. Henry, Mr.
 1831 Un. Albert
 1832 Un. John H.

Read

1772 N. J. —Thomas, Mr., Phil., and D. D.
 1796
 1776 N. J. Archibald, Mr.
 1787 N. J. John, Mr.
 1796 N. J. Joseph, Mr.
 1798 N. J. George W., Mr.

1802 N. J. William, Mr., M. D., 1834

1806 N. J. George, Mr.
 1806 N. J. John H., Mr.
 1810 N. J. William T., Mr.
 1820 N. J. Henry M.
 1821 N. J. John D.
 1822 Col. —John, D. D.

Reade

1758 Col. Joseph

Reading

1829 N. J. James N., Mr.

Redfield

1816 Un. Sydney, Mr.
 1829 Un. Alexander H.
 1831 Col. Richard
 1833 Ham. Henry S.

Redman

1763 N. J. —John, Mr., M. D.

Reed

1748 N. J. Israel, Mr.
 1757 N. J. Joseph, Mr.
 1769 N. J. Jesse
 1792 N. J. Joseph, Mr.
 1797 N. J. Dionycius D.
 1805 Un. John, Mr., D. D. Columbia
 1826 Un. Thomas C., Mr., Tutor and Prof.
 1832 Col. Stephen, Mr.
 1832 Rut. Edward

Reese

1768 N. J. Thomas, D. D.
 1772 N. J. Oliver
 1794 N. J. Edwin, Mr.

Reeve

1754 N. J. James
 1763 N. J. ||† Tapping, Mr., Tutor, LL. D. and Harv. and Dart.

Reid

1775 N. J. James, Mr.
 1819 N. J. Philip, Mr.
 1824 Un. David
 1825 Un. William W., M. D.

Reiley

1833 Rut. William

Rembert

1820 Un. James
 1829 Un. William P.

Remsen

1775 Col. James
 1789 Col. John
 1795 Col. Robert
 1803 Col. William
 1807 Col. Simeon

Rennie

1820 Un. —John, Mr., Glas.

Renwick

1807 Col. James, Mr.
 1809 Col. Robert
 1829 Col. James, Mr. and LL. D.
 1833 Col. William R.

Reynolds

1759 N. J. Thomas
 1808 Un. Mark T., Mr.
 1832 Un. Orin

Rexford

1819 Ham. —Lyman S., Mr., Yale
 1830 Un. Benjamin

Rhea

1776 N. J. Aaron
 1780 N. J. John, Mr.

1791 N. J. Ebenezer
1809 N. J. Nicholas G. R., Mr.

Rhind

1827 Col. Charles

Rhindlander

1798 Col. William, Mr., 1804
1804 Col. Philip
1808 Col. William
1811 Col. John
1815 Col. Frederic
1834 Col. Philip

Rice

1761 N. J. David [Sem.
1819 N. J. —John H., D. D., Prof. Un. Theol.
1832 N. J. —Benjamin H., D. D.

Richards

1801 N. J. —James, Mr., and at Yale, and D. D.
Un. and Yale, Prof. Theol. Sem.
Auburn

1815 N. J. Benjamin W., Mr.
1823 N. J. Henry S., Mr.
1823 Un. Joseph W., Mr.
1824 N. J. William A.
1832 N. J. Thomas H.
1833 N. J. Samuel P.
1834 N. J. Elias J.

Richardson

1822 N. J. George R., Mr.
1825 Ham. Preston, Mr.
1834 Un. Henry

Richie

1827 Rut. John, D. D.

Richmond

1815 Rut. Frederick
1819 N. J. —Frederick, Mr., M. D. N. York
1822 N. J. George, Mr.
1832 Col. Thomas A., Mr.

Riddle

1779 N. J. James, Mr., Tutor
1783 N. J. Joseph, Mr.
1821 Un. John S.

Ridgley

1818 N. J. Edward D.

Ridgway

1826 N. J. John J., Mr.

Rieutord

1792 Rut. —John B., M. B.
1792 Rut. —Francis, M. B.

Riggin

1830 Rut. James F.

Riggs

1795 N. J. Elias, Mr., Tutor
1823 Un. Edward S.
1823 Ham. Thomas

Riker

1799 Col. Samuel
1826 Col. Daniel P.

Ringgold

1824 N. J. Richard W., Mr.

Ripley

1802 N. J. —Hezekiah, Yale '63—D. D.

Rittenhouse

1772 N. J. —David, Mr., LL. D. 1788

Ritter

1827 Rut. —Washington, M. D.

Ritzema

1758 Col. Rudolph

Roat

1793 N. J. William

Robbins

1816 Un. Samuel H.
1829 Rut. John V.

Robert

1762 Col. Daniel

Roberts

1829 N. J. Stokes L., Mr.

Robertson

1795 N. J. Isaac
1812 Col. Jacob
1813 Col. Alexander H., Mr.
1818 Col. Jacob A., Mr.
1823 Col. Andrew K.
1823 Col. Noel, Mr.
1824 Col. Alexander, Mr.
1825 Col. Anthony L.
1830 Un. Archibald
1831 Un. Samuel
1832 Rut. —Alexander, M. D.

Robinson

1773 Col. Beverley
1815 Un. George M.
1816 Ham. Edward, Mr., Tutor, D. D. Dart.
1821 Ham. Phineas, Mr.
1822 N. J. Manuel E., Mr., M. D. Univ. Pa.
1826 Col. Beverley
1832 Un. Hamilton W.
1834 Ham. Ebenezer W.

Robison

1790 N. J. —John, Prof. Edin., LL. D.
1805 Un. Benjamin
1830 Un. Humphrey

Rockwell

1829 Un. William S.

Rockwood

1833 Un. William E.

Rodgers

1760 N. J. —John, Mr., and Phil., and D. D.
Edin.
1775 N. J. John R. B., Mr. and M. D. Edin.,
and Prof. in N. Y.
1804 Un. Daniel
1811 N. J. John K., Mr., M. D. at N. Y.
1815 N. J. Ravaud K., Mr.
1825 N. J. Alexander R., Mr.

Rodney

1816 N. J. John, Mr.
1820 N. J. George B.

Roe

1756 N. J. Axel, Mr., D. D. Yale, 1806

Roebuck

1772 Col. Peter, Mr.

Rogers

1786 N. J. —William, Mr., and Bro. and Yale,
D. D. and Prof. Univ. Pa.
1799 N. J. James, Mr.
1803 Col. Henry F.
1804 Col. Samuel
1806 N. J. Molton C.
1807 Col. George P.
1812 Col. John S.
1817 Col. Edward N., Mr.
1817 Col. Samuel D.
1818 Un. Charles
1818 N. J. —Stephen M., Bro. 1818
1819 N. J. Henry W.
1819 Col. George J.
1820 Col. Archibald G.

1827 Col. Henry
1827 N. J. David J., Mr., M. D. Univ. Pa.
1827 Rut. David
1829 Un. Charles
1830 Rut. Edward T., Mr.

Roland

1830 Un. William B.

Romaine

1806 Col. Samuel B.

Romayne

1792 Rut. —Nicholas, M. D.

Romeyn

1765 N. J. Theodoric D., D. D. Rut., Prof.

1765 N. J. —Thomas, Mr.

1795 Col. John B.

1797 Un. —John B., Mr., D. D., and at N. J.

1811 Rut. —James V. C., Mr.

1811 Rut. —Jeremiah

1816 Col. James

1822 Un. Theodore F. H., Mr.

1831 Rut. —James, Mr., Col.

1833 Rut. —Theodore T., Mr.

Roof

1831 Un. Garrit L., Mr.

1832 Ham. Adam L.

Roorback

1806 Col. Frederic

Roosevelt

1780 N. J. James, Mr.

1791 N. J. James C., Mr.

1808 N. J. Isaac, M. D., New York

1815 Col. James I.

1819 Col. James H., Mr.

1826 Col. William H.

Root

1756 N. J. || Jesse, Mr., Yale '66, and LL. D.

1816 Ham. Ephriam

1823 Un. —|| Erastus, Mr.—at Dart. '93

1827 Un. Lewis C.

1833 Ham. Oren, Mr.

Roots

1754 N. J. Benaiah, Mr., Dart. '84

1801 N. J. Thomas R., Mr.

Rosbrough

1761 N. J. John

Rose

1816 N. J. William

1819 Un. John N.

1821 Un. Henry

1826 Ham. Charles A.

Roseboom

1818 Un. Henry M.

Rosekrantz

1791 Rut. Elijah, Mr.

1826 Un. Enoch H.

1830 Rut. —John, M. D.

Ross

1751 N. J. —Robert, Mr., and Yale '54

1771 N. J. Joseph

1792 N. J. William

1792 N. J. James C.

1795 Col. William

1795 Col. William M., M. D.

1804 Col. David, Mr.

1808 Col. Henry

1809 N. J. Clymer, Mr.

1815 N. J. George

1818 N. J. —James, Mr., and Prof. in Dick.

1819 N. J. James, Mr.

1820 N. J. Alison

1821 N. J. William S.

1825 N. J. Thomas

1825 N. J. William I., Mr.

Rounds

1829 Un. Nelson

Rouse

1818 Un. Peter P., Mr.

Rowan

1804 Un. Stephen N., Mr.—D. D. Col. '22

Rowe

1834 Ham. Elihu

Rowley

1823 Un. John, Mr.

1829 Un. Charles N.

1834 Un. Erastus

Roy

1818 N. J. William H.

Royce

1813 Un. Samuel, Mr.

Ruan

1790 N. J. John, Mr., M. D.

1792 N. J. James, Mr.

Rudd

1823 Ham. George R., Mr.

Rue

1776 N. J. Joseph, Mr.

Ruffin

1805 N. J. Thomas C.

Ruger

1816 Un. John

1824 Un. William

1830 Un. Thomas J., Mr.

Ruggles

1821 Un. Philo P.

1832 Col. Henry J.

Rumsey

1819 Col. James S.

Rundle

1823 Un. Henry A., Mr.

Rush

1760 N. J. Benjamin, Mr., and M. D., Edin.,
and Pa.—Prof. Univ. Pa., LL.D.
at Yale

1765 N. J. Jacob, Mr., LL. D. [Treas.

1797 N. J. Richard, Mr., LL. D., Sec'y of

1805 N. J. James, Mr., and M. D., Univ. Pa.

1829 N. J. Benjamin, Mr.

1831 N. J. James M., Mr.

Russ

1825 Un. John, Mr.

Russel

1770 N. J. Caleb

1792 N. J. Robert

1817 Un. Samuel S., Mr.

1823 Un. Rensselaer W.

1825 N. J. —Joshua T.

Russell

1780 N. J. Alexander, Mr.

1814 Col. Theophilus

1832 Un. Cornelius L.

Ruston

1762 N. J. John, M. D., Edin.

Rutgers

1766 Col. Henry

1819 N. J. Antonio

1827 Rut. —Anthony, Mr.

Rutherford

1810 N. J. John, Mr.

1829 Rut. John, Mr.
 1831 Rut. Walter, Mr.
 Rutherford
 1776 N. J. JOHN, Mr., Sen. in Cong.
 1806 N. J. Robert W.
 Ryan
 1831 Col. —James, Mr.
 Ryers
 1792 N. J. John P., Mr.
 Ryerson
 1809 N. J. Thomas C., Mr.
 1830 N. J. Martin J.
 1833 N. J. Martin
 Sackett
 1818 Col. Clarence
 1823 Col. Grenville
 Salmons
 1812 N. J. —Dirck, M. D., N. York; Mr.
 Salter
 1809 N. J. Thomas B., Mr.
 1832 Rut. Thomas G.
 Saltonstall
 1796 Col. Winthrop, M. D.
 1812 Un. Gurdon
 Sampson
 1819 Un. Ahimaaz B.
 Sanders
 1822 Un. John
 Sandford
 1824 Un. Lewis H., Mr.
 1831 Un. Lyman
 Sands
 1795 Col. Henry, Mr.
 1798 Col. Lewis
 1802 Un. John S.
 1815 Col. Robert C., Mr.
 1825 Col. Ferdinand
 1827 Col. Robert M.
 1827 Col. Edwin
 Sanford
 1820 Un. Joseph, Mr.
 1821 Un. Mitchell, Mr.
 1824 Un. Edward, Mr.
 1830 Un. Charles
 Sanger
 1818 Ham. Henry K.
 Saunders
 1814 N. J. Stephen, Mr., Tutor
 Savage
 1799 Un. John, LL. D., at Col., 1823
 1806 N. J. Benjamin
 1822 Un. John A., Mr.
 1831 Un. James
 1833 Un. Edward F.
 Sawyer
 1828 Ham. Leicester A., Mr.
 1832 Un. Sidney
 Saxton
 1825 Ham. Luther
 Sayers
 1792 N. J. John J., Mr.
 Sayre
 1757 N. J. Stephen, Mr., and Harv., '66
 1808 N. J. Evi A.
 1808 Col. Gilbert H.
 1824 Ham. William S.
 Sayres
 1774 Col. —Jacob, Mr.
 1814 Un. —Gilbert, Mr.

 Schaeffer
 1818 N. J. —Frederic C., Mr.
 1824 Un. Samuel
 Schell
 1830 Un. Augustus
 Schenck
 1767 N. J. William
 1771 Rut. Abraham
 1771 Rut. Henry
 1771 Rut. —John
 1801 Col. Henry
 1805 N. J. William C., Mr.
 1827 Rut. —Henry, M. D.
 1828 Rut. Garret C., Mr.
 1832 N. J. Elias S., Mr.
 Schermerhorn
 1793 Col. John S.
 1797 Un. Cornelius D.
 1806 Col. Cornelius
 1809 Un. John F., Mr.
 1810 Un. Abraham M., Mr.
 1824 Un. James M., Mr.
 1824 Col. Daniel C.
 1825 Col. John I.
 1827 Col. John
 1829 Col. Peter A.
 1833 Col. Bruce
 Schieffelin
 1801 Col. Henry H.
 1819 Col. Richard L., Mr.
 Schley
 1821 N. J. William, Mr.
 Schmucker
 1832 Rut. —Samuel S., D. D.
 Schoonmaker
 1799 Col. Jacob, Mr.
 1805 Un. Zachariah
 1829 Rut. Richard L., Mr.
 Schroeder
 1819 N. J. John F., Mr., and Yale, and D.D.
 at Wash., Ct.
 Schureman
 1801 N. J. —John, Mr., D. D., Col.
 1771 Rut. James
 1795 Rut. John, Mr., N. J., D. D., Col., '16
 Schuyler
 1765 Col. Arent
 1806 Col. Philip
 1816 Un. Cornelius
 1816 Un. Stephen
 1834 Un. Montgomery
 Scofield
 1803 Col. Samuel, M. D.
 1830 Un. Alanson
 1832 Un. Abishai
 Scoon
 1814 Un. Robert
 Scott
 1775 N. J. Archibald, Mr.
 1795 N. J. Joseph W., Mr.
 1796 N. J. —George, Mr., and Phil.
 1798 Col. —William M.
 1805 N. J. Gustavus H.
 1805 N. J. John M., Mr.
 1814 N. J. —Winfield, Mr.
 1816 N. J. Robert
 1820 Un. John
 1824 Ham. Samuel
 1825 Un. John

1826 Un. Charles
1828 Rut. Joseph G., Mr.
1831 Un. George G.
1834 N. J. Mather

Scovell

1811 Un. Harris

Scovil

1761 Col. —James,—at Yale, '57, and Mr.

Scram

1831 Un. William H., Mr.

Scribner

1833 Un. John M.

Scudder

1751 N. J. —Nathaniel, Mr.
1775 N. J. James A., Mr.
1778 N. J. Joseph, Mr.
1809 N. J. Philip J., Mr.
1811 N. J. John, Mr., and M. D., N. York
1821 N. J. William W.
1822 N. J. Joseph
1830 N. J. John B., Mr.
1831 N. J. Samuel E.
1833 N. J. John W.

Seabrook

1812 N. J. Benjamin W.
1823 N. J. Ephraim M.

Seabury

1761 Col. —Samuel—at Yale, '48, and Mr.—
D. D. at Oxford
1815 Un. Paridon G., Mr.
1823 Col. —Samuel, Mr.

Seaman

1774 Col. Benjamin
1795 Col. Benjamin
1802 Col. Billop
1804 Col. Robert
1805 Col. Edward
1827 Rut. —William, M. D.

Sergeant

1762 N. J. Jonathan D., Mr., and Phil.
1795 N. J. John, Mr., LL. D., Un., '22
1798 N. J. Henry, Mr.
1798 N. J. Thomas, Mr.
1804 N. J. Elihu S., Mr.

Searl

1830 Un. Gideon

Searle

1771 Col. John, Mr.
1821 N. J. Moses C., Mr.
1821 Un. Jeremiah, Mr.

Sears

1798 Un. Reuben
1818 Un. William S.
1820 Un. James C., Mr.
1826 Ham. Charles C.
1834 Un. Edmund H.

Sebring

1768 N. J. Michael, M. D., N. York

Sedgwick

1799 N. J. —THEODORE, LL. D., and Yale,
'65, and Harv. '10
1829 Col. Theodore
1831 Un. Philo C.
1834 Ham. Charles B.

Seely

1809 N. J. Charles
1828 Un. Amos W.

Seeney

1815 Col. Robert, Mr.

Selden

1815 Un. Dudley, Mr.

Semple

1776 N. J. Nathaniel W., Mr.

Seney

1828 Col. Robert, Mr.

Servoss

1812 Un. James

Sessions

1821 Ham. Horace
1826 Ham. —John, Mr., at Dart.

Seward

1820 Un. †William H., Gov. of N. York
1833 Ham. Thomas W.

Sexton

1818 Un. Noah E.

Seymour

1821 N. J. William
1824 Un. Ebenezer, Mr.
1826 Col. Daniel

Shafer

1800 N. J. Joseph L., Mr.

Shaler

1809 Un. Charles
1828 N. J. —William

Shannon

1776 N. J. Samuel

Sharp

1822 N. J. Thompson, M. D.

Shaw

1784 N. J. Leonard D., Mr.
1816 Un. Henry M.
1821 Un. —Joseph, LL. D.

Shea

1831 Col. —James, Mr.

Sheldon

1826 Ham. Alexander
1826 Ham. —Alexander, Mr., Yale
1827 Ham. Samuel W.

Shelton

1825 Col. —William, Mr.
1834 N. J. Frederick W.

Shepard

1833 Un. Edward

Shepherd

1806 N. J. Abraham
1824 Un. Henry
1824 Un. George

Sherburne

1759 N. J. Henry, Mr.

Sherer

1821 Ham. John
1824 Ham. William

Sherman

1753 N. J. Nathaniel, Mr.
1754 N. J. Josiah, Dart. and Yale, Mr.
1803 Col. Alpheus
1820 Un. Isaac

Sherrerd

1812 N. J. John M., Mr.

Sherwood

1755 N. J. —Samuel, Mr., Yale, '49, Tutor
1817 Un. Adiel, Mr.
1819 Ham. —John P., Mr., Wms., '07
1834 N. J. Jonathan H.
1834 Col. —William, Mr.

1758 N. J. Thomas, Mr.
 1760 N. J. Jonathan B., Mr.
 1760 N. J. —Robert, D. D.
 1762 N. J. —Hezekiah, Mr., and Yale and Bro,
 and D. D., Bro.
 1764 N. J. Joseph, Mr.
 1766 N. J. Samuel, Mr.
 1766 N. J. William, Mr.
 1768 N. J. Thomas, Mr.
 1769 N. J. Samuel S., Mr., and Harv., Tutor,
 Prof., D. D. Yale, and LL. D.
 at Harv., Pres.
 1770 N. J. Isaac, Mr., Dart. '85
 1770 N. J. John
 1770 N. J. George
 1773 N. J. William, Mr.
 1773 N. J. Belcher P.
 1773 N. J. John B., D. D. at Hamp. Sydney,
 and Pres. Un.
 1774 N. J. || William S., Mr.
 1780 Rut. || *Jeremiah, LL. D. Dart. 1804,
 and Harv. 1807, Gov. N. H.
 1781 N. J. Robert, Mr.
 1785 N. J. —Richard
 1796 N. J. Charles, Mr.
 1786 Col. Samuel, Mr.
 1787 N. J. Daniel, Mr.
 1787 N. J. John R.
 1788 N. J. Timothy T., Mr.
 1789 N. J. William S.
 1789 N. J. —John, Mr.
 1791 Rut. —Charles, M. D., Mr. N. J.
 1792 Rut. —Charles, M. B.
 1792 Col. Samuel
 1793 Col. Gilbert
 1793 Col. Thomas R.
 1795 N. J. Edward D., Mr., and M. D. Phil.
 1795 N. J. John W., Mr.
 1796 N. J. —William, LL. D.
 1797 N. J. —Samuel H., Mr., Phil.
 1797 Un. —Robert, Mr.
 1797 Un. —Samuel, Mr.
 1798 Un. John N.
 1798 Col. —Andrew, Mr.
 1798 N. J. Walter T.
 1800 N. J. Robert E., Mr.
 1801 N. J. John R. C.
 1804 Col. Thomas D.
 1804 N. J. Ephraim F. R., Mr., M. D. Univ.
 Pa.
 1805 Col. John
 1805 N. J. George A. Z.
 1805 N. J. Isaac A., Mr.
 1806 Col. John
 1807 N. J. Thomas L., Mr.
 1808 N. J. —John, Dick. Coll., Mr., Tutor
 1813 Col. Hugh, Mr.
 1814 Un. Bryant
 1815 Ham. —William M., Mr., Yale
 1815 Un. Archibald
 1815 N. J. Persifor F., Mr.
 1816 Col. John M., Mr.
 1816 Un. —Reuben, Mr.
 1818 N. J. George W., Mr.
 1818 Un. George W. L.
 1818 Ham. Gerrit, Mr.
 1819 Un. Waters, Mr.
 1819 N. J. James M., Yale, 1819
 1820 Un. Edward
 1821 Un. —Richard
 1821 N. J. George A.
 1822 N. J. Edward D., Mr.
 1822 Un. Carlos
 1822 N. J. William F.
 1822 Ham. Uriah P.
 1823 Col. Charles

1823 N. J. Augustine J.
 1823 N. J. Joseph W.
 1824 N. J. Levi B., Mr.
 1824 N. J. Israel T., Mr., M. D., Univ. Pa.
 1824 N. J. —Samuel S., Mr., Prof. in Mil.
 Acad. at West Point
 1824 Un. Sidney
 1825 Un. —Marcus, Mr., and at Mid.
 1825 Ham. Augustus W., Mr., Prof. in Wes.
 Univ.
 1825 Ham. Isaac
 1825 Col. John F.
 1825 Col. Wassel S.
 1825 N. J. John V., Mr., M. D., Univ. Pa.
 1826 Ham. Austin
 1828 Rut. Charles G., Mr.
 1829 Un. Vinal
 1829 N. J. Jonathan B. H.
 1829 N. J. Samuel S.
 1830 Un. I. Weightman
 1830 Ham. —David, D. D., Yale, 1795
 1832 Un. Jesse C.
 1832 Rut. G. Singleton
 1832 Un. Orsamus H., Mr.
 1833 N. J. Jotham, Mr.
 1834 N. J. George R.
 1834 Ham. John F.
 1834 Ham. —Erasmus D.
 1834 Un. Adam Y.
 1834 Un. Claiborne W.
 1834 Un. Isaac
 1834 Rut. Alexander H.
 Smock
 1833 Rut. Benjamin D.
 Smyth
 1831 N. J. George W., Mr.
 Smythe
 1833 Un. George B.
 Snodgrass
 1784 N. J. —John, D. D.
 1822 N. J. —William D., Mr., and D. D. Col.
 Snowden
 1776 N. J. Benjamin P.
 1783 N. J. Gilbert T., Mr., Tutor
 1786 N. J. Samuel F., Mr.
 1787 N. J. Nathaniel R., Mr.
 1789 N. J. Charles, Mr., Tutor
 1818 Ham. Ebenezer H., Mr.
 Souls
 1829 Un. William
 Southard
 1804 N. J. †SAMUEL L., Mr., LL. D., Univ.
 Pa.—Gov. of N. J., and Sec. of
 Navy, Sen. in Cong.
 1828 N. J. Daniel D., Mr.
 Southworth
 1831 Ham. Tertius D., Mr.
 Sowers
 1821 N. J. Alfred A., Mr., Tutor
 Spalding
 1824 Ham. George, Mr.
 Sparks
 1822 Un. —Edward, Mr., Prof. St. Johns'
 Coll.
 Spaulding
 1833 Un. Joshua B.
 Speece
 1820 N. J. —Conrad, D. D.
 Speer
 1827 N. J. James, Mr.
 1830 Rut. Henry V.

Spees
1833 Un. Shubael S.

Spencer
1759 N. J. Samuel, LL. D.
1784 N. J. John, Mr.
1784 N. J. —Samuel, LL. D.
1806 Un. ¶John C., Mr.
1813 Un. Ambrose
1813 Un. John B.
1819 Ham. Hamilton, Mr.
1822 Un. Ichabod S., Mr.
1823 Un. Lucian
1823 Col.—¶Ambrose, LL. D.
1827 Ham.—Joshua A., Mr.
1832 N. J. Samuel, Mr.
1833 Col. Robert
1834 Ham. J. Hamilton

Spier
1832 Un. Gilbert McM.

Spooner
1826 Un. Albert

Sprague
1828 Col. —William B., D. D.—Yale, '15

Spraker
1822 Un. David, Mr.

Sprigg
1806 N. J. †Samuel, Mr., Gov. Md.
1834 N. J. Osborn

Spring
1766 N. J. Alpheus, Mr., Dart., 1700
1771 N. J. Samuel, Mr., and Dart., '89, and
D. D. at Yale, and at Wms., '07
1819 Ham.—Gardiner, D. D., Yale, '05

Springer
1775 N. J. John, Mr., Tutor

Sproat
1780 N. J. James, D. D., and Phil.
1830 N. J. Harris L.
1833 N. J. Spencer S.
1833 N. J. William, M. D. Univ. Pa.

Sprott
1775 N. J. Thomas

Squire
1784 N. J. Zadock

Staats
1813 Un. John B.

Stagg
1771 Rut. John
1821 Col. Peter
1821 Col. Charles E.

Staley
1818 Col. William, Mr.

Stanford
1829 Un. —John, D. D.

Stanley
1803 N. J. Jacob G., Mr.
1805 N. J. Wright G., Mr.
1809 N. J. Thomas T.

Stansbury
1799 Col. Arthur
1825 Ham. George A.
1825 Ham. Samuel
1827 Ham. Robert M.
1830 Un. James M.

Stanton
1811 Un. Benjamin R., Mr.

Staples
1765 N. J. John
1793 N. J. John

Stark
1823 N. J. —James, D. D.

Starkweather
1820 Un. George A.

Staughton
1801 N. J. —William, D. D., Pres of Columb.
1821 N. J. James M., Mr., M. D., Univ. Pa.

Stearns
1821 Un. John

Stebbins
1820 Un. George
1822 Un. Cyrus M., Mr.

Steddiford
1786 Col. Peter, Mr.
1816 Rut. Peter

Steel
1824 Un. Joseph, Mr.

Steele
1793 N. J. James T., Mr.
1814 N. J. Robert, Mr.
1826 Un. —John B., Mr.
1830 Col. William

Steer
1816 Col. Samuel S.

Stelle
1766 N. J. Benjamin

Stephenson
1789 Rut. James

Sturnburgh
1828 Un. James

Stevens
1768 Col. John, Mr.
1774 Col. Edward
1803 Col. John
1805 N. J. —Samuel, Yale, 1805
1807 N. J. —Daniel, Jeff. Coll.
1808 Col. James
1810 Col. Francis
1810 Col. Richard
1822 Col. John L.
1827 Un. Ambrose

Stevenson
1765 N. J. Henry
1789 Rut. James
1811 Rut. James
1811 Col. John B., Mr. 1816
1815 Un. Matthew
1825 Un. James M., Mr.
1827 Rut. —William, M. D.
1833 Un. Paul E.
1834 Rut. —James, D. D.

Steward
1832 N. J. John, Mr.
1834 N. J. D. Jackson

Stewart
1770 N. J. Robert, Mr.
1786 N. J. Samuel R., Mr.
1793 N. J. Alexander, Mr.
1804 Col. Charles
1815 N. J. Charles S., Mr.
1819 Un. David
1820 N. J. —Charles, Mr.
1830 Un. Duncan L., Mr., Prof. Wash.
1831 Un. William P.
1833 Un. Daniel
1833 N. J. —George H., Mr.

Stickney
1834 Ham. Washington

Stiles
1784 N. J. —*Extra*, D. D., and Edin. and Dart.,
LL. D.—Pres. Yale

1833 Un. Orson

Stilwell
1832 Col. John E.

Stimpson
1834 Rut. Edward P.

St. John
1827 Rut. Eliphalet, M. D.
1828 Col. Samuel S., Mr., 1834

Stocker
1804 N. J. John C., Mr.

Stockholm
1807 Col. Theodoric B.

Stockton
1748 N. J. ||† RICHARD, Mr., Sen. in Cong.
1767 N. J. Samuel W., Mr.
1773 N. J. —Philip, Mr. [Rut.
1779 N. J. || Richard, Mr., LL. D. Union and
1780 N. J. Ebenezer, Mr.
1787 N. J. Lucius H., Mr.
1804 N. J. John C., Mr.
1810 N. J. Richard, Mr.
1816 Un. —Richard, LL. D.
1818 Ham. —Benjamin B., Mr., Mid.
1820 N. J. —Robert F., Mr.

Stoddard
1767 N. J. Josiah, Mr.

Stoddert
1810 N. J. John, Mr.

Stone
1788 N. J. ||* DAVID, Mr., Gov. of N. C., Sen.
in Congress
1791 N. J. Frederic
1823 Un. John S., D. D.
1823 Un. George D.
1826 Un. Daniel
1830 Col. —William M., D. D.

Stoops
1797 N. J. John, Mr.

Storrs
1833 Un. Henry L.

Story
1768 N. J. Isaac, Mr.

Stoughton
1810 Col. James, Mr.

Stout
1823 N. J. Henry, Mr.

Stoutenburgh
1771 Rut. Isaac

Stow
1823 Ham. Timothy, Mr.

Strain
1757 N. J. John, Mr.

Stratton
1755 N. J. Smith
1814 Rut. || Charles C.
1823 N. J. Benjamin H., Mr. — Univ. Pa.,
M. D.
1830 N. J. James, Mr.
1833 N. J. Daniel, Mr.
1833 N. J. Joseph B., Mr.

Strawbridge
1797 N. J. John, Mr.
1802 N. J. George, Mr.

Stringham
1793 Col. James, Mr., 1797
1794 Col. John

Strong
1801 N. J. —Nathan, D. D.—at Yale 1769,
Tutor
1804 N. J. —George W., Mr. 1806, and at
Yale 1803
1807 N. J. —Joseph, D. D.—at Yale 1784
1810 Col. Pascal N.
1812 Un. Jedidiah
1815 N. J. Stephen H.
1815 Ham. —Theodore, Mr., Tutor, Prof., and
also at Rut.—at Yale 1812
1816 Col. Thomas M., Mr., '20
1818 N. J. —Pascal N., Mr., and Col.
1819 Un. Schuyler
1820 Ham. —Salmon, Mr., Tutor Wms.
1821 Un. Henry K.
1825 Col. Oliver S.
1831 Un. Finley
1833 Un. Cyrus

Stroud
1817 N. J. George M., Mr.

Stryker
1793 Rut. Henry
1804 N. J. Daniel P.
1804 Col. —Peter, Mr.
1809 Col. James, Mr. 1813
1832 N. J. John, Mr.
1833 Rut. J. Polhemus

Stuart
1773 Col. John, Mr.
1808 Col. Edward
1814 N. J. Thomas M., Mr.
1819 N. J. John A.
1821 N. J. James H., Mr.
1823 Un. John D.

Studdiford
1807 N. J. James, Mr.
1817 N. J. —Peter O., Rut., Mr.

Stump
1830 Un. Samuel

Sturges
1816 Un. Isaac, M. B.
1823 Ham. Thaddeus B.
1825 Un. Daniel D.

Sturtevant
1830 Un. Ebenezer

Stuyvesant
1794 Col. Peter G.

Suckley
1819 Col. John L.
1820 Col. Ruisen

Sudler
1830 Un. —Thomas E., Mr.

Summerfield
1822 N. J. —John, Mr.

Sutherland
1824 Un. Josiah

Suydam
1820 N. J. Cornelius C.

Swan
1806 N. J. Robert, Mr.

Swartwout
1792 Rut. James
1812 Col. John

Swartz
1829 Rut. Benjamin

- Swayze
 1820 N. J. Edward H., Mr.
 1829 N. J. Sydney P.
 Sweeny
 1815 Rut. —Hugh, M. D.
 Sweeney
 1830 Rut. —James M., Mr.
 Sweetman
 1797 Un. Joseph
 Swift
 1832 Rut. Charles W.
 1833 Un. Henry M.
 Swits
 1817 Un. Abraham I.
 1830 Un. James J.
 Swords
 1829 Col. Charles R.
 1831 Col. —Thomas W.
 1834 Col. Robert S.
 Sylvester
 1786 Col. Francis, Mr.
 1827 Un. Peter H.
 Symitiere
 1781 N. J. —Peter E. D.
 Sythoff
 1812 N. J. Lambert J. M., Mr.
 Taber
 1834 Un. Peleg B.
 Talbot
 1798 N. J. Theodore F., Mr.
 1833 Un. Ward D.
 Talcott
 1832 Col. Frederic L.
 Taliaferro
 1811 N. J. William F., Mr.
 1828 N. J. Charles C.
 Tallmadge
 1815 Un. NATHANIEL P., Mr., Senator in Congress
 1816 Un. William
 1825 Un. George C., Mr.
 1833 Rut. William H.
 Talmage
 1813 N. J. Jehiel, Mr.
 1820 N. J. Samuel K., Mr., Tutor
 1826 N. J. James R.
 Talman
 1790 Rut. Jacob, Mr., 1794
 1811 Col. John, Mr., 1815
 1814 Col. George F.
 Tappan
 1785 N. J. John, Mr.
 1807 Col. Peter V. E. [York
 1825 Un. Henry P., Mr., Prof. at Univ. N.
 Tappen
 1820 Un. C. De Witt
 Tate
 1774 N. J. —Matthew, Mr., Phil.
 Tayloe
 1825 N. J. George P.
 Taylor
 1757 N. J. Samuel, Mr.
 1770 N. J. John
 1771 N. J. James
 1783 N. J. Edward
 1790 N. J. ||† JOHN, Gov. N. C., Sen. in Cong.
 1791 N. J. Jesse
 1792 Col. George
 1792 Col. William
 1793 Col. Willet, M. D.
 1793 N. J. Bennett, Mr.
 1795 N. J. || John
 1795 N. J. || Robert I.
 1796 Col. Charles
 1798 N. J. Thomas
 1800 Un. Augustus R., Mr., M. D.
 1803 Un. John
 1803 Un. || John W., Mr.
 1813 N. J. John A., Mr.
 1815 Un. Francis W.
 1817 Ham. Stephen W., Mr.
 1819 N. J. Benjamin C.
 1823 Un. —Nathaniel W., D. D.
 1824 N. J. John N., Mr.
 1826 N. J. James B.
 1825 Un. Oliver A., Mr.
 1827 Un. John
 1829 Rut. —Clarkson E., Mr.
 1829 Un. Francis I.
 1829 Rut. Augustus F., Mr., M. D.
 1829 Rut. Samuel S., Mr.
 1830 Un. John O.
 1832 Un. Ephraim
 1832 Un. John C.
 1832 N. J. Joseph M.
 1833 Un. John
 1834 N. J. John B.
 Telfair
 1803 N. J. Josiah, Mr.
 1805 N. J. || Thomas
 1807 N. J. Alexander
 Temple
 1795 Col. James B.
 1826 Un. —John T., Mr.
 Templeton
 1772 N. J. James, Mr.
 Tenbroeck
 1834 Col. Anthony
 Tenbrook
 1794 N. J. Abraham, Mr.
 Ten Eyck
 1792 N. J. Jacob, Mr.
 1795 N. J. Abraham
 1818 Un. James B.
 1820 Ham. Philip
 1831 Un. Antonio
 Tennent
 1758 N. J. John V. B., Mr., and M. D.
 1758 N. J. William, Mr., and Harv. '63
 1763 N. J. William M., Mr., D. D. Yale
 1793 N. J. Charles, Mr.
 1832 Rut. Henry
 Terhune
 1793 N. J. John
 1827 Rut. —Garrit, M. D.
 Tessier
 1831 Rut. —Xavier, M. D.
 Thane
 1748 N. J. Daniel, Mr.
 Thatcher
 1760 N. J. Josiah, Mr., Yale 1765
 Thayer
 1765 N. J. Alexander
 1769 N. J. Elihu, D. D. Dart.
 Thew
 1787 N. J. Daniel
 Thibou
 1828 Col. Lewis

Thomas

1800 Col. Charles F.
 1801 N. J. Edward C.
 1809 N. J. Charles, Mr.
 1809 N. J. James H.
 1820 N. J. Edward
 1830 Un. Ared
 1832 Col. Philip L.

Thompson

1754 N. J. William, Mr., Tutor
 1760 N. J. Amos, Mr.
 1786 N. J. James
 1788 N. J. SMITH, Mr., LL. D. at Yale,
 Judge of S. C. of U. S., and
 Sec. of the Navy

1793 Col. Thomas
 1794 Rut. John
 1801 N. J. Andrew, Mr., Tutor
 1803 N. J. David, Mr.
 1803 Col. Samuel
 1804 Col. John, Mr.
 1806 N. J. Israel P.
 1806 Un. William, Mr.
 1809 Un. Nathan
 1812 N. J. John
 1815 Un. Gilbert L.
 1816 Ham. Edward S.
 1818 Col. Andrew, D. D.
 1821 Col. Junius, Mr.
 1821 Un. John
 1822 Un. George
 1822 N. J. James W., Mr., M. D. Univ. Pa.
 1823 N. J. John A., Mr.
 1823 Un. Horace
 1825 N. J. David, Mr.
 1827 Un. John W.
 1827 Un. William
 1828 N. J. John O., Mr.
 1829 Un. Alexander
 1830 Un. M. Le Rue P.
 1831 Rut. Frederic B.
 1832 Un. James L.
 1832 Col. Jonathan, Mr., '36
 1833 Col. Abraham S., Mr.
 1833 Ham. Archibald P.
 1833 Ham. George W.
 1834 Rut. William J.
 1834 N. J. John S.

Thomson

1780 N. J. Charles, Mr., LL. D. '22
 1792 N. J. Jacob S.
 1797 N. J. Stephen, Mr.
 1807 N. J. William
 1816 N. J. Richard R.
 1824 N. J. Alexander H., Mr.
 1826 N. J. George H.
 1834 Un. James

Thorne

1811 Un. John V. E., Mr.
 1826 Un. J. Sullivan, Mr.
 1826 Un. William

Thorp

1816 Ham. Charles A.
 1831 Ham. Edward R., Mr.

Throop

1755 N. J. — William, Mr., Yale '43

Thummel

1831 Un. — Christian B., Mr.

Thurston

1751 N. J. — David

Tibbits

1817 Un. George M.
 1817 Un. Benjamin L. P.

Tichenor

1758 N. J. Joseph, Mr.
 1775 N. J. †* ISAAC, Mr., and Dart., LL. D.
 at Dart., Gov. Vt., Senator in
 Congress

Tiebout

1821 Col. John, Mr.

Tiffany

1817 Un. Frederic T., Mr.

Tilden

1795 N. J. William S., Mr.

Tileston

1822 Un. Wales

Tillary

1800 Col. Matthew
 1802 Col. James

Tillinghast

1806 Col. John
 1808 Un. Wilbur, Mr.

Tillman

1834 Un. Samuel D.

Tillotson

1805 Un. Robert R.

Tilton

1795 N. J. James, Mr.

Timothy

1813 N. J. Peter

Titus

1823 Col. James H., Mr.
 1826 Col. William H., Mr.
 1829 Un. George N.

Toby

1827 Un. William

Todd

1749 N. J. John, Mr.
 1803 N. J. — Nathaniel, Bro., Mr.
 1816 Un. Samuel
 1818 Un. John M.
 1821 Ham. William, Mr.
 1827 Ham. Isaac

Toland

1816 N. J. † George W., Mr.

Toll

1799 Un. John C.

Tomes

1831 Col. Francis

Tomlinson

1819 Un. Charles H.

Tompkins

1795 Col. †* DANIEL D., Vice-Pres. U. S.
 1821 Un. Joseph W.
 1827 Un. Minthorne, Mr.

Tooker

1826 Un. James C.

Toombs

1828 Un. Robert A.

Topping

1824 Un. Edward
 1830 N. J. Evert M., Tutor

Torbert

1819 Un. Horace G.

Torrey

1823 Ham. William

Totten

1830 Un. Silas, Mr., D. D., Prof. and Pres.
 Wash. Coll.

- Towne**
1823 Un. Abner
- Townley**
1823 N. J. —James, D. D.
1831 N. J. William, Mr.
- Townsend**
1755 N. J. Isaac
1759 Col. Epenetus, Mr.
1766 N. J. Micah, Mr.
1810 Col. Jacob
1812 Col. Peter W.
1817 Ham. Halsey
1818 Ham. —Machaias, Mr.
1819 N. J. John, Mr.
1820 Col. John R.
1827 Un. John F., M. D.
1830 Un. Ambrose
1831 Un. Isaiah
1832 Col. Frederick
1832 Col. Russel
- Tracy**
1770 N. J. Stephen, Mr., Dart. '92
1773 N. J. —Nathaniel, Mr., Harv. '69
1815 Ham. Samuel M.
1820 Un. William S.
1824 Un. Cornelius L.
1824 Un. William
- Traphagen**
1791 Rut. Henry, Mr.
1824 N. J. Cornelius V. V.
- Traquair**
1831 Un. Samuel H.
- Treadwell**
1758 Col. —Daniel, Mr., Prof.—at Harv. '54, and Mr.
1761 Col. —Augur—at Yale '60, and Mr.
1764 N. J. || Thomas, Mr.
1827 Rut. —Samuel, M. D.
- Treat**
1757 N. J. Joseph, Mr., Tutor
- Trezevant**
1775 N. J. John
- Trotter**
1810 Un. John
1833 Un. John H.
- Troup**
1766 Col. John, Mr.
1766 Col. John, Mr.
1774 Col. Robert
1797 N. J. || *GEORGE M., Mr., Gov. Ga., Sen. in Congress
1808 N. J. Robert R.
- Truair**
1820 Un. —Jeremiah, Mr.
- Truesdale**
1826 Un. Stephen W.
- Tryon**
1774 Col. —* William, LL. D., Gov. of N. Y.
- Tucker**
1769 Col. Robert, M. D. 1770
1813 Un. Rudolph
1814 Un. Mark, Mr., D. D. Wms.
1822 Un. Henry S. L.
1822 Col. Thomas I., Mr., 1826
1829 Col. Robert
1831 N. J. Charles
- Tulledge**
1830 Un. Henry
- Tunison**
1815 Rut. Garret G.
- Tupper**
1826 N. J. Murtyn, Mr.
- Turk**
1796 Col. William
- Turnbull**
1809 Col. William
- Turner**
1817 N. J. Thomas, Mr.
1820 Un. —Samuel H., D. D., Prof.
1821 Col. William, Mr.
1821 N. J. —William W.—at Yale 1819, and Mr. Yale
1830 Un. Joseph
1832 N. J. George W., Mr.
1833 N. J. Fielding L., Mr.
- Turtelott**
1827 Ham. Edward A. C.
- Tuthill**
1820 Un. Daniel H., Mr.
- Tuttle**
1764 N. J. James, Mr.
1822 Ham. —Samuel, Mr., Mid.
1827 N. J. Joseph N., Mr.
- Tyler**
1767 Col. —John, at Yale 1765, Mr., and at Yale
1817 Ham. Asher
1819 N. J. William B.
1829 Un. J. Wadsworth, Mr.
- Udall**
1772 Col. Richard, M. B.
- Ullman**
1828 Ham. John J.
- Underwood**
1830 Un. Almon
1832 Ham. John C., Mr.
- Upfold**
1814 Un. George, Mr., M. D. in Med. Coll. New York
1831 Col. —George, D. D.
- Upham**
1830 Un. D. Alphonso J.
- Upson**
1832 Un. Francis
- Usher**
1830 Un. I. Halling
- Upshur**
1802 N. J. Caleb, Mr.
- Ustick**
1794 Col. Thomas
- Utley**
1826 Un. Samuel
- Vail**
1834 Un. James W.
- Van Aiken**
1830 Rut. Enoch, Mr.
- Van Alstyne**
1809 Un. Nicholas
- Van Amringe**
1815 Col. Henry, Mr.
- Van Arsdale**
1819 N. J. Elias, Mr.
1826 N. J. Robert, Mr.
1828 Rut. Cornelius C., Mr.
- Van Arsdalen**
1783 Rut. —Simon, Mr.
1816 Rut. Ferdinand, Mr., 1820
1830 Rut. Jacob

Van Artsdale
 1791 N. J. Elias, Mr.
 Van Artsdalen
 1798 N. J. John
 Van Bergen
 1832 Rut. P. A.
 Van Beuren
 1802 Un. Peter, Mr.
 1829 Col. John
 Van Bibber
 1830 N. J. Thomas E., Mr.
 Van Bun Schooten
 Elias
 Van Buren
 1807 Col. Cornelius
 1818 Un. John
 1829 Rut. —* MARTIN, LL. D., Senator in
 Cong., Gov. of N. Y., Sec. of
 State of U. S., Vice Pres. and
 Pres. of the United States
 Van Buskirk
 1796 Col. Lawrence
 Vance
 1767 N. J. Hugh
 Van Cleve
 1786 N. J. John W., Mr., Tutor
 1797 N. J. John, Mr., M. D. in Med. Coll. N.
 York
 1826 N. J. Churchill H., Mr.
 1831 N. J. —Horatio P., Mr.
 Van Clief
 1828 Rut. —Cornelius, Mr.
 Van Cortlandt
 1758 Col. Philip, Mr.
 1807 Col. James
 Van Court
 1817 N. J. John H., Mr.
 1833 N. J. Alexander, Mr.
 Van Courtland
 1774 N. J. Nicholas
 1783 Rut. Pierre, Mr., 1789
 Van Den Bergh
 1814 Un. Henry
 Van Den Burgh
 1811 Un. Henry
 Van Deren
 1833 N. J. David, Mr.
 Van Der Heyden
 1800 Un. Richard
 1807 Un. Theodore, Mr.
 Van Derheyden
 1827 Un. James
 Van Der Lyn
 1802 Un. Henry
 Van Der Poel
 1824 Un. —Arentius, Mr.
 Van Der Veer
 1820 Un. Ferdinand
 Van Derveer
 1828 Rut. —Ferdinand, Mr.
 1830 Rut. James B., Mr.
 1831 Rut. M.
 1833 Rut. —John B., Mr.
 1834 Rut. William J.
 Vanderveer
 1811 N. J. Henry

1817 N. J. John
 1830 N. J. James S.
 Vandervoort
 1828 Col. John L.
 1830 N. J. —John, Mr.
 Van Deursen
 1794 Rut. Henry
 1809 Rut. William, Mr., M. D.
 1814 Rut. John S.
 Van Deveer
 1816 Col. Adrian, Mr.
 Van De Vort
 1818 Rut. John C.
 1820 Rut. Benjamin W.
 Vandewater
 1814 Col. Ferdinand
 Van Doren
 1793 N. J. Isaac, Mr.
 1795 N. J. Peter, Mr.
 1831 N. J. Lather H.
 Van Dyck
 1824 Un. Leonard B.
 1826 Un. Cornelius C.
 1828 Ham. Hamilton
 Van Dyke
 1788 N. J. || NICOLAS, Mr., Sen. in Cong.
 1792 Rut. —Henry, Mr.
 1799 N. J. John, Mr.
 1811 Rut. Jacob H.
 1812 N. J. Nicolas, Mr.
 1816 N. J. Kensey J., Mr.
 1830 Rut. Rush, Mr., M. D.
 Vandyke
 1806 N. J. John
 1807 N. J. Frederic A., Mr.
 Van Harligen
 1783 Rut. John, Mr. 1789
 1792 Rut. John
 1809 Rut. John, Mr.
 Van Hook
 1797 Col. Isaac
 Van Horne
 1787 Rut. Abraham, Mr. 1792
 1791 Col. Frederic, Mr. 1795
 1793 Col. Cornelius
 1802 Un. Abraham D.
 Van Ingen
 1820 Ham. Philip L.
 1826 Un. John
 1834 Un. T. R.
 Van Kleeck
 1812 Rut. —Lawrence, M. D.
 1828 Col. Robert B. Mr.
 Van Kleeck
 1822 Un. Richard D., Mr., and at Rut. '27
 Van Lear
 1807 N. J. Matthew S.
 1816 N. J. James
 1816 N. J. Matthew S.
 Van Liew
 1816 Rut. John
 1831 Rut. Frederick
 Van-Mater
 1798 N. J. Joseph H., Mr.
 1808 Col. Daniel
 Van Meter
 1821 N. J. —John

Van Ness
1789 Col. || John P.
1797 Col. William, Mr.

Van Nest
1792 Rut. Abraham

Van Orden
1813 Un. Samuel

Van Pelt
1799 Col. Peter, Mr. 1803
1834 Rut. —Peter T., D. D.

Van Rensselaer
1753 N. J. || Jeremiah
1808 N. J. Stephen
1810 Un. John P.
1812 Un. Sanders
1816 Un. William, Mr.
1816 Un. Richard, Mr.
1819 Un. Philip S., Mr.
1821 Un. Bernard S.
1821 Un. Cornelius G., Mr.

Van Reyepen
1826 Un. John

Van Riper
1827 N. J. Garabrant

Van Sanford
1827 Rut. —Staats, Mr.

Van Santvoord
1811 Un. Staats, Mr.

Van Schaack
1768 Col. Peter
1773 Col. Peter, Mr.
1787 Col. Henry C.
1814 Un. Peter, Mr.
1826 Col. Peter, Mr. and LL. D.

Van Schaick
1799 Un. Anthony, Mr.
1810 Un. John
1828 Rut. —John B., Mr.

Van Schoonhoven
1802 Un. James, Mr.
1829 Un. William H.

Van Soliger
1792 Rut. —Henry M., M. D.

Van Sleight
1796 Col. Adrian

Van Valkenburgh
1824 Un. Daniel
1833 Un. John

Van Vechten
1800 Un. Walter
1804 Un. Philip, Mr.
1804 Un. Teunis, Mr.
1806 Un. Teunis, Mr.
1808 Un. Samuel
1809 Un. James, Mr.
1813 Rut. —Abraham, LL. D., and at Ham.
'22

1813 Un. Herman
1816 Ham. Peter
1818 Un. Samuel
1820 Un. James T. B., Mr.
1822 Un. Dovius
1831 Un. Giles F.
1834 Rut. —Samuel, Mr.

Van Vracken
1786 N. J. —Nicolas
1806 Un. Simon
1807 Un. Nicolas, Mr.
1809 Un. —Henry, Mr.

1813 Un. —John, Mr.
1817 Un. William A.

Van Wagenen

1802 Col. Hubert
1821 Col. Gerard
1823 Un. John H., Mr.
1826 Col. Gerrit H.
1828 Col. William W., Mr. 1834

Van Wagoner
1829 Rut. —John H., Mr.

Van Wyck
1795 Col. Pierre C.
1807 Col. Philip G.

Van Zandt
1833 Un. Benjamin

Vardill
1766 Col. John, Mr.

Varick
1799 Col. Abraham
1799 Col. John V.
1807 Col. Theodore V. W.
1813 Col. John
1827 Rut. —Richard A., M. D.
1831 Un. Henry D.

Vedder
1799 Un. Herman
1833 Un. Alexander M.

Veeder
1808 Un. Matthew T. E., Mr.
1817 Un. Charles H.

Veghte
1809 Rut. Rynear, Mr.

Venable
1780 N. J. Samuel, Mr.
1780 N. J. || ABRAHAM, Mr., Sen. in Cong.
1782 N. J. Richard, Mr.
1783 N. J. Joseph, Mr.
1796 N. J. Nathaniel, Mr.
1819 N. J. Abraham W.

Verdier
1808 N. J. John M., Mr.

Vermeule
1812 Rut. C. C., D. D.
1814 Rut. Frederic

Vermilyea
1828 Un. —Thomas E., D. D., Mr.

Vermilye
1831 Col. Robert G., Mr. 1836

Vernon
1776 N. J. William
1806 N. J. Samuel

Verplanck
1758 Col. Samuel, Mr. 1763
1768 Col. Gulian
1788 Col. —|| Daniel C., Mr.
1791 Col. William B.
1801 Col. || Gulian C., Mr. '21, LL. D. 1835,
and at Geneva and Amherst
1819 Col. Samuel, Mr.
1821 Un. William W., Mr.
1832 Col. William S.

Verplank
1823 Un. James De L., Mr.
1825 Un. Philip A.
1831 Un. Isaac A.

Verren
1829 Col. —Antoine, Mr.

Vethake
 1808 Col. Henry
 1815 N. J. —Henry, Mr. and Col., Prof.—Prof. in Dick.—Pres. Wash., Va., Prof. Univ. Pa.

Vicars
 1777 N. J. Samuel

Viele
 1822 Un. Philip
 1825 Un. —John L., Mr.

Villetard
 1799 N. J. John W.

Vinal
 1814 Un. John P.

Vischer
 1811 Un. John

Voorhees
 1765 N. J. Stephen, Mr.
 1809 N. J. Abraham
 1814 N. J. John V. D., Mr.
 1825 Ham. James

Vosburgh
 1810 Un. James S.

Vredenburg
 1771 Rut. Isaac
 1794 Rut. John, Mr. N. J.
 1795 Rut. Peter
 1803 N. J. —John, Rut., Mr.
 1810 Rut. —John S., Mr.
 1819 Un. William F.
 1822 Un. John
 1828 Rut. Peter, Mr.

Vroom
 1808 Col. PETER D., Mr. 1812, Gov. of N. J.
 1827 Rut. —Peter D., M. D.
 1830 Rut. George A., Mr.

Wackerhagen
 1825 Un. —Augustus, D. D.

Waddell
 1821 Col. John H., Mr.

Waddington
 1830 Col. William D.

Wade
 1776 N. J. Nehemiah
 1827 Ham. —Jonathan, Mr.

Wadham
 1754 N. J. Noah, Mr. Yale

Wadsworth
 1825 N. J. Thomas M., Mr.

Wager
 1821 N. J. John W. S.
 1827 N. J. Gerard B.

Waggoner
 1816 Un. Peter I.

Wagstaff
 1822 Col. Alfred

Wainwright
 1823 Un. —Jonathan M., D. D.

Wait
 1759 N. J. Barnet

Wakely
 1825 Un. Lewis

Wakeman
 1809 Un. James

Waldburg
 1820 N. J. —George, Mr.

Waldo
 1817 Un. Charles
 1827 Un. William B.

Wales
 1784 N. J. —Samuel, D. D., and Yale—Prof. Yale
 1820 N. J. Henry

Walker
 1802 Col. Richard L., M. D.
 1806 N. J. JOHN W., Mr., Sen. in Cong.
 1814 N. J. Abraham
 1819 N. J. Andrew
 1819 Ham. —Elnathan, Mr. Bro.
 1820 N. J. William
 1824 Ham. Thomas R., Mr.
 1828 Un. Thacker V., Mr.
 1828 Un. David E.
 1833 Un. James
 1833 Un. William F.

Wall
 1771 Rut. John
 1823 N. J. —GARRET D., Mr., Sen. in Cong.

Wallace
 1770 N. J. Caleb
 1770 N. J. —Joshua A., Mr., and Phil.
 1786 N. J. William, Mr.
 1786 N. J. William
 1793 N. J. Joshua M.
 1794 N. J. John, Mr.
 1795 N. J. Matthew, Mr.
 1797 N. J. Gustavus B.
 1809 Un. Joseph
 1823 N. J. William C.
 1827 Col. Joseph C.
 1833 N. J. Edward, Mr., M. D. Univ. Pa.
 1833 N. J. Joshua M., Mr., M. D. Univ. Pa.
 1834 Un. —Robert H., Mr.

Walls
 1824 Un. John

Walsh
 1798 Col. James
 1801 Col. Samuel
 1822 N. J. William, Mr.
 1823 Col. —John, Mr.
 1828 Col. A. Robertson

Walter
 1799 Col. Arthur M., Mr.

Walters
 1804 Col. Daniel D., M. D.

Walton
 1823 Un. Edward H.
 1828 Rut. Cruger
 1828 Col. William, Mr. 1836

Wampler
 1830 Un. Gustavus E., Mr.

Ward
 1799 Un. Israel
 1800 Col. John
 1802 Un. Jonathan
 1803 Un. Solomon
 1803 N. J. Thomas
 1811 N. J. Isaac, Mr.
 1816 Rut. Samuel L., M. D.
 1819 N. J. Stephen D.
 1820 N. J. Benjamin E.
 1821 N. J. John W.
 1822 N. J. —William, D. D.
 1828 Un. Hiram
 1830 N. J. William
 1831 Col. Samuel, Mr. 1835
 1831 Un. Ferdinand D. W., Mr.

1832 Ham. Ebenezer
1833 N. J. Matthias

Warford

1774 N. J. John, Mr.
1800 Un. John
1803 Un. James
1804 Un. Samuel

Waring

1825 Un. Nathaniel F., Mr.
1833 Rut. Hart E.

Warn

1816 Un. Richard, Mr.

Warner

1795 Col. Effingham
1808 Un. Thomas, Mr., Tutor, Prof. in Mil.
Acad., West Point, N. J.
1809 Un. Henry W., Mr., Tutor
1813 Un. George W., Mr.
1819 Un. Nathan
1826 Un. Horace G., Mr.
1826 N. J. Augustus L., Mr., M. D. and Prof.
in Univ. Va.
1834 Un. Edward A.

Warren

1814 Un. William L. F.
1828 Un. Waters

Warriner

1826 Ham. Phaniel W.

Washington

1802 N. J. William
1803 N. J. BUSHROD, LL. D., Univ. Pa.,
Judge of the S. C. of U. S.
1822 N. J. William A., Mr.
1833 N. J. Lewis W.

Waterbury

1818 Un. Daniel, Mr.

Waterman

1828 Un. William D.

Watkins

1788 Col. —John W., Mr.
1792 N. J. William M.
1793 Rut. —Samuel, M. D.
1801 N. J. Henry E., Mr.
1814 N. J. John S.
1815 Col. James
1823 Un. John D.
1826 N. J. James H.
1833 Un. Charles R.

Watrous

1828 Un. John C.

Watson

1797 N. J. John, Mr., Pres. Jeff. Coll.
1798 N. J. Josiah
1804 N. J. —James T., Columbia
1822 Un. Malbone
1827 N. J. James C., Mr.

Watt

1763 N. J. James, Mr.

Watts

1760 Col. Robert, Mr.
1766 Col. John, Mr.
1796 Col. John
1801 N. J. Edward D., Mr.
1804 Col. John
1805 Col. Robert J.
1808 Col. John
1810 Col. Charles
1811 Col. George
1831 Col. Robert, Mr.

Waugh

1773 N. J. Samuel

Way

1831 Un. William V.

Wayland

1813 Un. Francis, Mr., D. D., Tut. and
Prof., Pres. in Bro., and D. D.
Harv.

1827 Un. John, Tutor in Brown, Prof. in
Hamp. Sidney

Wayne

1791 N. J. Stephen, Mr.
1808 N. J. JAMES M., Judge of S. C. of the
United States

Weakly

1821 N. J. Robert L.

Weatherbuy

1822 N. J. James

Weaver

1827 Ham. Alexander

Webb

1821 Un. Nathaniel

Webster

1795 N. J. —Noah, Mr., and Yale, and Dart.
—LL. D. Yale

1813 Un. Charles, Mr.

1815 Un. Ashbel S., Mr., M. D. at N. Y.

1818 N. J. —DANIEL, LL. D., and at Dart.
'23, at Harv. '24 — at Dart.
'01, and at Harv., Senator in
Congress

1821 Un. Alexander H., Tutor Frank., Ga.

1822 Un. Matthew H., Mr.

1824 N. J. —Horace, Mr., Prof. in Mil. Acad.,
N. Y.

1829 Un. Richard

Weed

1812 Un. Henry R.

1831 Un. Dan.

Weeks

1809 N. J. William R., Tutor., D. D. Wms.

1822 Col. Alfred A., Mr. 1826

Weems

1827 Rut. —Gregory, M. D.

Weibergs

1787 N. J. —Casper D., D. D.

Weidman

1825 Un. —Paul, Mr.

Weightman

1814 Un. Henry T.

Weir

1787 N. J. James

Weise

1828 Un. N. William

Weisel

1823 N. J. Daniel

Welch

1832 Un. Francis

1833 Un. —Bartholomew T., D. D.

Weller

1820 Un. Sydney, Mr.

Welles

1774 N. J. —Noah, D. D. Yale, Mr.

Welling

1828 N. J. Henry P., Mr., M. D. Univ. Pa.

Wells

1757 N. J. Henry, Mr.

1757 N. J. Abner
 1788 N. J. John, Mr., LL. D.
 1808 Un. Noah M., Tutor
 1814 N. J. John D., Mr.
 1819 Col. Thomas L.
 1820 Ham. Henry
 1824 Ham. Ashbel S., Mr.
 1827 Un. Richard
 1827 Rut. Ransford, Mr.
 1831 Rut. Albert
 1832 Un. Noah H.
 1834 N. J. Daniel

Wendover

1828 Un. Peter V. S.

Wentworth

1763 N. J.—*John, Mr., and Harv. 1755, LL.D.
 Oxf., and Aberd., and Dart.—
 Gov. of N. H.

West

1832 Un. Charles E.

Westbrook

1801 Un. Cornelius D., Mr., and D. D. at
 Rut.

Westerlo

1785 N. J. —Eilard, Mr.
 1795 Col. Rensselaer

Westervelt

1829 Rut. —John S., Mr., M. D.

Westfall

1823 Un. Benjamin B.
 1834 Rut. Simon V. E., Mr.

Wetmore

1795 Col. Timothy F., M. D.
 1798 Col. —Robert G., Mr.
 1817 Ham. Edmund A.
 1828 Un. William C.

Whaley

1787 N. J. Hercules

Wheaton

1822 Ham. Homer

Whedon

1828 Ham. Daniel D., Mr., Tutor, Prof. in
 Wes. Univ.

Wheelan

1821 Un. Joseph W., Mr.

Wheeler

1809 Un. John
 1812 Un. Philander
 1813 N. J. Stephen
 1819 Un. Charles
 1825 Un. Melancthon G.
 1825 Un. Egbert B., Mr.
 1828 Un. Nelson K., Mr.

Wheelock

1813 Un. —John, Mr.

Whelpley

1815 N. J. —Philip M., Mr.
 1834 N. J. Edward W.

Whetmore

1758 Col. Timothy

Whiley

1828 Col. Richard

Whipple

1816 Un. Phineas
 1830 Un. Squire

Whitaker

1752 N. J. —Nathaniel, Mr., D. D.

White

1762 N. J. Caleb
 1791 Col. Nathan, Mr. 1797
 1792 N. J. Alexander, Mr.
 1806 Un. Thomas, Mr.
 1809 Un. Delos, Mr., M. D., Prof. at N. Y.
 1821 Ham. —Fortunatus C., Mr.
 1822 Un. Albert S., Mr.
 1822 Un. Joseph, Mr.
 1822 Un. Samuel P.
 1823 Ham. Hugh, Mr.
 1823 Un. George
 1824 Un. Henry
 1831 Un. David
 1831 Un. Joseph B.
 1831 Un. James H., Mr.

Whitefield

1754 N. J. —George, Mr. Oxford

Whitehead

1816 N. J. Ira C., Mr.

Whitehouse

1821 Col. Henry J., Mr., D. D.

Whiteside

1812 Un. Neil R.

Whiting

1815 Un. Nathan N., Prof. in Georgetown
 College, D. C.
 1821 Un. Marshall, Mr.
 1821 Un. William B.
 1822 Un. John C.
 1824 Un. George B., Mr.
 1834 Ham. Joel

Whitlock

1816 Un. Thaddeus

Whitman

1825 Ham. Seth S., Prof. in Bap. Theol.
 Sem., Ham.

Whitmore

1818 Un. Zolva

Whitney

1810 Un. Andrew G., Mr.
 1828 Un. Elijah

Whitridge

1804 Un. William, M. D.
 1811 Un. Joshua B.
 1816 Un. John, Mr.

Whittingham

1827 Col. William R., Mr., D. D.

Whittlesy

1749 N. J. Eleazer

Whitwell

1758 N. J. William, Mr., and Harv.
 1774 N. J. Samuel, Mr.

Whyte

1822 Un. Archibald

Wickham

1812 N. J. William F.

Wicks

1831 Un. Stephen

Wiggins

1758 N. J. —John, Mr., and Yale '52
 1832 Un. Benjamin

Wikoff

1806 N. J. Nathaniel S., Mr.
 1812 N. J. Peter I.
 1813 N. J. Manuel G.
 1815 N. J. George
 1832 Un. Henry

Wilbur
 1813 N. J. *Bactus*, Mr.
Wilcocks
 1769 N. J. William, Mr.
Wiley
 1788 N. J. *David*, Mr.
 1809 N. J. John, Mr.
Wilkes
 1821 Col. George
 1822 Col. Hamilton
Wilkin
 1812 N. J. || Samuel J.
 1816 Un. *Henry S.*, Mr.
Wilkins
 1760 Col. *Isaac*, Mr.
 1785 N. J. James, Mr.
 1804 N. J. *Charles*, Mr.
 1811 Col. *Isaac*, Mr., D. D.
Wilkinson
 1804 N. J. Joseph B.,
Willard
 1811 Un. Edward C.
Willey
 1816 Ham. Ogden M.
Willet
 1776 Col. Marinus
 1819 Col. Marinus L.
 1822 Col. Edward M., Mr.
Williams
 1753 N. J. Elias, Mr.
 1758 N. J. Jesse
 1763 N. J. *Simon*, Mr.
 1765 N. J. *Simeon*, Mr., and Harv.
 1765 N. J. Samuel
 1770 N. J. Redford
 1789 Rut. Gershom
 1794 N. J. —*Stephen*, Mr., and Rut.
 1794 N. J. *Nathan*, D. D. Yale 1755
 1806 N. J. Edward I.
 1806 N. J. William E.
 1810 N. J. Edward I.
 1814 N. J. *Melancthon B.*
 1815 Ham. —*Nathan*, Mr.
 1816 N. J. John
 1818 Un. Elhanan
 1819 Un. Andrew
 1819 Un. Grosvenor E.
 1819 Ham. Thomas S., Mr.
 1821 Un. James C.
 1822 Col. Williams
 1826 N. J. William S.
 1827 Ham. Ferdinand
 1827 Ham. Henry C., Mr.
 1829 N. J. *Albert*, Mr.
 1830 Un. Ahiel
 1833 Col. *James A.*, Mr.
 1834 Ham. Andrew
Williamson
 1770 N. J. Mathias, Mr.
 1771 N. J. Jacob
 1794 N. J. James C., Mr.
 1794 N. J. William R.
 1807 Col. Charles A.
 1813 N. J. William, Mr.
 1818 N. J. *Abraham*
 1824 N. J. *Peter S.*, Mr.
 1825 Un. Henry
 1827 N. J. Benjamin, Mr.
Willing
 1792 N. J. George, Mr.
 1822 Un. Thomas M.

Willis
 1833 Un. George S.
Willmarth
 1825 Ham. *Isaac M.*
Wilson
 1764 N. J. Andrew, Mr.
 1770 N. J. James
 1771 N. J. —Samuel
 1773 N. J. *Lewis F.*, Tutor
 1776 N. J. James L.
 1778 N. J. *Peter*, Mr.
 1782 N. J. Samuel, Mr.
 1785 N. J. James, Mr., and Yale
 1788 N. J. Samuel
 1789 N. J. || Ephraim K., Mr.
 1798 Un. —*Peter*, LL. D., Prof. Col.
 1800 Col. George, Mr.
 1800 Col. Peter, Mr.
 1801 Un. Alexander
 1804 N. J. William, Mr.
 1807 N. J. Robert H., Mr.
 1811 Rut. Abraham D., M. D. Rut. 1821
 1817 Un. George
 1818 Col. Abraham
 1819 Un. Alvah
 1819 N. J. *Hugh*, Mr.
 1821 N. J. Henry P. C.
 1822 Col. Samuel F.
 1823 N. J. *Nicholas A.*, Mr.
 1824 N. J. James R., Mr.
 1824 Un. Russell
 1825 Col. Peter
 1825 Col. William
 1826 Col. Harris
 1827 Ham. James B.
 1828 N. J. Samuel B. O.
 1828 Un. William, Mr.
 1829 Un. James McL.
 1829 Un. John L.
 1830 N. J. *Hugh N.*, Mr., Tutor
 1834 Ham. Robert E.
Wilton
 1773 N. J. —*Samuel*, D. D.
Winbrick
 1801 N. J. Samuel, Mr.
Winchester
 1833 N. J. —*Samuel G.*, Mr.
Winchell
 1821 Un. —Abraham, Mr.
Winder
 1806 N. J. Rider H.
Windsor
 1834 Col. Lloyd
Wing
 1828 Ham. *Conway P.*
Winne
 1828 Un. Charles, Mr.
Winslow
 1761 Col. —*Edward*, Mr.
 1821 Un. Edward
Winston
 1825 Ham. *Dennis M.*
Winter
 1801 Col. Gabriel
 1808 N. J. —*Robert*, D. D.
 1827 Col. William
Winterton
 1772 Col. William
Winthrop
 1812 Col. Egerton L.
 1827 Col. Grenville T., Mr.

Wirt
1816 N. J. —William, LL. D., and at Bowd.
1821, and at Harv. '24, Attorney
Gen. United States

Wise
1809 N. J. George D.

Wisner
1799 N. J. Henry G., Mr.
1813 Un. Benjamin B., Mr., Tutor, D. D.
1820 Un. Henry A.
1821 Ham. —William, Mr.
1830 Un. William C.

Witherspoon
1770 N. J. James, Mr.
1773 N. J. John
1774 N. J. David, Mr.
1794 N. J. John K., Mr., M. D. Trans. Univ.
1815 N. J. —John, Mr., and Univ. N. C., D. D.
1836, and LL. D.
1825 N. J. Daniel M.
1828 Un. Thomas S.

Wolcott
1799 N. J. —*Oliver, LL. D., and Bro., Gov.
Ct.—Sec. Treas. of U. S.

Wood
1789 N. J. || Silas, Mr., Tutor
1808 N. J. George, Mr.
1809 N. J. John S.
1812 Un. Halsey
1816 Rut. —Isaac, M. D.
1822 Un. James, Mr.
1824 Un. Jeremiah
1824 Un. Bradford R., Mr.
1825 Un. Horace
1825 N. J. William N., Mr.
1827 Un. Park
1827 Rut. —Joseph M., M. D.

Woodbridge
1761 N. J. Jahleel
1830 Un. Sylvester
1832 Un. Jahleel

Woodhull
1764 N. J. William, Mr.
1766 N. J. John, Mr., D. D. Yale 1818
1787 N. J. —Nathan, Mr., and Yale
1790 N. J. George S., Mr.
1791 Col. Jesse
1803 N. J. —Selah S., Yale, Mr. 1806, and
Yale, D. D. Un.
1812 N. J. John T., Mr., and M. D. Univ. Pa.
1822 N. J. William H., Mr.
1823 N. J. —Gilbert S., Mr., M. D. N. Y.
1828 N. J. John N., Mr., M. D. Univ. Pa.
1828 N. J. Alfred A., Mr., M. D. Univ. Pa.
1831 N. J. John H., Mr.
1833 N. J. George S., Mr.
1833 N. J. William W., Mr.

Woodman
1766 N. J. Joseph, Mr. Dart. 1789

Woodruff
1753 N. J. Joseph, Mr.
1753 N. J. Benjamin, Mr.
1779 N. J. Aaron D., Mr.
1783 N. J. George, Mr.
1784 N. J. Abner, Mr.
1804 N. J. Elias D., Mr.
1806 N. J. Thomas L., Mr.
1810 Un. Hezekiah
1815 N. J. George H.
1819 Un. Philo D.
1819 Ham. Trueman H., Mr.
1824 N. J. Robert I., Mr.

1825 Ham. Lewis H.
1826 Un. Samuel M., Mr.
1826 Un. Thomas S.
1829 Un. Richard
1831 Ham. Jonathan A.
1833 Ham. George H.

Woods
1778 N. J. Matthew
1791 Col. James, Mr. 1804
1810 N. J. —Leonard, D. D., and Dart., Prof.
in Theol. Sem., Andover
1827 Col. Theodore A.
1827 Un. Leonard, Prof. Theo. Sem. Bangor
1833 Un. Daniel B.

Woodward
1793 Col. Elias B.
1819 Un. Alsop, Mr.
1821 N. J. Rufus, Mr. Yale 1816
1823 N. J. Charles, M. D. Univ. Pa.
1834 Un. John H.

Woodworth
1833 Un. William V. S.

Wooldridge
1829 Un. John W.

Woolsey
1787 N. J. Jeremiah, Mr.

Woolworth
1809 N. J. —Aaron, D. D.
1822 Ham. Samuel B., Mr.

Wooster
1771 N. J. —Thomas, Mr., and Yale '68

Wooton
1788 N. J. Turner
1811 N. J. Singleton

Worcester
1811 N. J. —Samuel, D. D. at Dart. 1796

Worden
1829 Un. Hicks
1829 Un. Warren T., Mr.

Works
1825 Ham. Ariel

Worth
1763 N. J. Joseph
1829 Col. Fanning S.

Worthington
1808 N. J. Nicholas W., Mr., M. D. Univ.
Pa.
1827 Ham. Albert

Wren
1783 N. J. —Thomas, D. D.

Wright
1752 N. J. John, Mr.
1795 N. J. Clayton
1799 Col. David
1817 N. J. Thomas
1818 N. J. Stephen L.
1820 Un. John C.
1830 Col. George W.
1832 Rut. J. B.

Wurts
1813 N. J. || John, Mr.

Wuter
1832 Rut. —Robert, D. D.

Wyatt
1809 Col. William E., Mr. 1816

Wyckoff
1792 N. J. Henry, Mr.
1793 Rut. John
1812 Rut. Isaac N., Mr. 1806

1816 Rut. Jacob	Yeomans
1828 Un. William H., Mr.	1824 Ham. Augustus G.
1828 Rut. Henry	Yost
1828 Rut. Isaac N.	1830 Un. George
1829 N. J. James	Youle
Wyeth	1793 Col. Joseph, M. D.
1817 N. J. John	1808 N. J. John
Wykoff	Young
1791 N. J. Peter, Mr.	1790 N. J. Thomas, Mr.
Wylie	1799 N. J. John
1825 Un. —Andrew, D. D., Pres. of Wash. Coll. in Penn., and Ind. Coll.	1812 Un. William W.
Wynans	1819 Un. Daniel, Mr.
1828 Un. —Henry, Mr.	1821 N. J. Elisha T., Mr.
Wynkoop	1821 Un. John
1807 Un. Peter	1823 Un. George H.
1819 Col. Richard, Mr.	1823 Un. —James, Mr.
1829 Un. Stephen R., Mr.	1826 Un. Charles C., Mr.
Yale	1826 Un. John H., Mr.
1812 Un. Calvin	1834 N. J. George D.
Yates	Youngs
1787 Col. John W. [1814, at Yale 1794	1815 N. J. Ezra
1798 Un. —Andrew, Mr. and Prof., D. D. Mid.	Youngblood
1802 Un. || John B., Mr.	1832 Rut. William
1816 Un. Giles F.	Younglove
1818 Un. Henry C.	1801 Un. John, Mr., D. D.
1819 Un. Edward, Mr.	Yvonnet
1820 Un. S. Metcalf	1819 Un. Francis V.
1821 Un. John A., Mr., Prof.	1821 Un. James L., Mr.
1822 Un. Andrew I., Mr.	Zabriskie
1824 N. J. Richard, Mr.	1797 Un. John L.
1825 Un. —John V. N., Mr.	1823 Un. John
1825 Un. Stephen, Mr.	1825 N. J. Abraham O., Mr.
1826 N. J. Charles	1828 Col. Martin R.
1827 N. J. William, Mr.	Zubly
1829 Un. Charles	1769 N. J. David, Mr.
1833 Un. James H.	1770 N. J. —John I., Mr. and D. D. 1774
Yeates	
1806 N. J. Donaldson	

The List of Graduates at the several colleges in the States of New York and New Jersey is completed in this number of the Register. We have endeavored to make it accurate; yet it is probable that some mistakes have been made, for the labor of preparing it is not only great but difficult, as the Triennial Catalogues, from which we have derived the most of our information, are sometimes very incorrect. For instance, Governor Smith of New Hampshire graduated at Rutgers College and received his diploma in 1780; but owing to the confused state of the college at that time, his name probably was not registered in the books of the institution as a graduate, for it has never been published in the Triennial Catalogue. Such is the fact, though it may seem strange that the name of so distinguished a man should be thus omitted. In one of the Triennials the name of an individual is mentioned two or three times as he may have received degrees; and it is difficult in some cases to ascertain whether it is the same person.

The following tabular view of graduates, similar to the one we published respecting the New England Colleges, is inserted as containing interesting information.

NUMBER OF GRADUATES AT THE COLLEGES NAMED IN THE PRECEDING LIST, EACH YEAR, SINCE THEIR ESTABLISHMENT.

Year.	New Jersey.	Columbia.	Rutgers.	Union.	Hamilton.	Total.	Year.	New Jersey.	Columbia.	Rutgers.	Union.	Hamilton.	Total.
1748	6					6	1793	21	27	6			54
1749	7					7	1794	27	15	5			47
1750	6					6	1795	33	26	2			61
1751	10					10	1796	21	15	0			36
1752	6					6	1797	31	9	0	3		43
1753	15					15	1798	14	18	0	6		38
1754	19					19	1799	17	18	0	14		49
1755	12					12	1800	10	16	0	8		34
1756	11					11	1801	18	15	0	7		40
1757	22					22	1802	25	20	0	8		53
1758	18	9				27	1803	21	17	0	17		55
1759	18	2				20	1804	39	30	0	15		84
1760	11	6				17	1805	42	20	0	13		75
1761	14	5				19	1806	54	20	0	14		88
1762	21	9				30	1807	35	22	0	11		68
1763	19	2				21	1808	39	21	0	18		78
1764	14	2				16	1809	44	26	5	29		104
1765	31	5				36	1810	26	29	3	27		85
1766	31	10				41	1811	24	24	4	28		80
1767	11	3				14	1812	38	23	6	29		96
1768	11	7				18	1813	33	18	4	46		101
1769	18	1				19	1814	30	11	9	40	2	92
1770	22	8				30	1815	40	19	5	39	6	109
1771	12	6				18	1816	34	17	5	50	17	123
1772	22	6				28	1817	21	18	1	43	14	97
1773	29	5				34	1818	43	18	2	52	10	125
1774	20	12				32	1819	33	19	0	56	13	121
1775	27	7				34	1820	43	13	1	65	14	136
1776	27	6	From			33	1821	40	30	0	66	18	154
1777	7	0	1771			7	1822	39	22	0	76	15	152
1778	5	0	to			5	1823	37	29	0	62	33	161
1779	6	0	1781			6	1824	47	23	0	69	18	157
1780	6	0				6	1825	39	21	0	62	23	145
1781	6	0	12			18	1826	29	24	0	70	28	151
1782	11	0	2			13	1827	28	34	5	68	23	158
1783	14	0	4			18	1828	25	29	21	69	17	161
1784	24	0	0			24	1829	26	19	17	82	1	145
1785	10	0	0			10	1830	20	20	26	94	1	161
1786	25	8	0			33	1831	33	25	18	76	8	160
1787	23	6	1			30	1832	22	28	24	70	11	155
1788	19	4	4			27	1833	43	24	21	68	20	176
1789	21	10	10			41	1834	37	25	20	63	26	171
1790	14	6	3			23							
1791	25	21	5			51	Total,	2,064	1,074	257	1,633	318	5,346
1792	37	11	6			54							

In the above Table those only who graduated at the institutions are reckoned.

In the seventh volume of this work, we published an Alphabetical List of the Graduates at all the Colleges in New England down to the year 1834. The following is a summary of the Graduates: The year in which the institutions were founded is placed over them.

1636	1700	1764	1769	1791	1793	1794	1800	1820	1821	1824	
Harvard.	Yale.	Brown.	Dartmouth.	Vermont.	Williams.	Bowdoin.	Middlebury.	Waterville.	Amherst.	Washington.	Total.
5,321	4,485	1,253	1,764	203	800	498	599	99	384	115	15,521

NOTICES OF NEW PUBLICATIONS.

1. *The Tusculan Questions of Marcus Tullius Cicero. Translated by George Alexander Otis, Esq., Member of the American Philosophical Society; Translator of Botta's History of the War of American Independence.* pp. 316. Boston: James B. Dow.

Mr. Otis is well known to many of our readers as the able and accomplished translator of the

great work of Charles Botta on the American Revolution—a work, which in several important respects, is the best which has appeared on that war. We rejoice, that Mr. Otis has presented in an English dress the Tusculan Questions of Cicero, which treat of great and noble subjects. Though we have not had opportunity to read but a few pages of the translation, and those

very cursorily, yet from the specimen we have seen, we are confident, that Mr. Otis has executed his undertaking (task it can hardly be called, since it is done *con amore*), in a spirited and accurate manner. We understand that John Quincy Adams, no inferior judge of such matters, has tendered his encouragement to the translator from the beginning, and that he expresses his full approbation of the mode in which the work is performed.

2. *A Sermon on the Utility of a Permanent Ministry.* By the Rev. David T. Kimball of Ipswich, Ms. pp. 24.

The text of this Sermon is 2 Kings iv. 13, "I dwell among my own people." The topic is very timely, and the considerations adduced by the preacher in favor of a permanent ministry are of great importance, and are handled judiciously. A permanent ministry promotes a strong attachment between a minister and his people; it enables him to adapt his instructions to the wants of his hearers; he can acquire and communicate more knowledge; the piety acquired under a permanent ministry is usually of a more deep and solid kind; a permanent ministry restrains an excessive love of novelty; gives firmness and stability to religious societies, etc.

3. *Sermon on the Two Hundredth Anniversary of the formation of the First Congregational Church in Dover, N. H., Nov. 29, 1838.* By David Root, Pastor. pp. 31.

A great variety of interesting facts are here embodied in relation to one of the oldest churches in the country. Some of the statements which Mr. Root brings forward are strikingly corroborative of the position in the discourse of Mr. Kimball just noticed. The average continuance of the fifteen ministers who have been settled over the church at Dover, has been but about ten years each.

4. *A Sermon delivered at Sheffield, Ms., Jan. 6, 1839, by Rev. James Bradford, on the completion of a Quarter of a Century from his settlement over the Congregational Church in that place.* pp. 47.

The church in Sheffield was organized Oct. 22, 1735. It has had but four pastors—Rev. Messrs. Jonathan Hubbard, John Keep, Ephraim Judson and James Bradford. The first was pastor twenty-nine years; the second twelve years; the third twenty-two years. Honorable to the church and the town and to the ministers is the fact that for more than one hundred years not one minister has been sent away from the people, or felt himself necessitated to leave them. Another equally interesting fact is that there has never been but one ecclesiastical society in the town, though for forty years, it has contained more than two thousand inhabitants, spread over a territory eight miles long and six broad. The Sermon is judiciously prepared, and will be read with much interest.

5. *Address delivered before the Alumni Association of the College of New Jersey, Sept. 26, 1838.* By James M'Dowell, Esq. of Rockbridge County, Va. pp. 51.

This Address is conceived in all the fervor of one nursed under a southern sky. It is a bold, heart-stirring appeal of a patriotic and noble-minded man. The main object is to enforce the importance of the continued union of the United States. It was delivered at the last commencement at Amherst College, and was received with great favor there, as well as at Princeton.

6. *The Annual Address to the Candidates for Degrees and Licenses, in the Medical Institution of Yale College, Feb. 26, 1839.* By Thomas Miner, M. D. pp. 20.

This Address is fraught with the most judicious advice, conceived in an affectionate spirit, and based on the most exalted Christian morality. Truly happy would it be for our country if all the members of the medical profession were guided by such principles as Dr. Miner here sets before them.

7. *An Address at the Annual Commencement of East Tennessee College, Sept. 12, 1838.* By Joseph Estabrook, M. A., President of the College. pp. 18.

Mr. Estabrook discourses on the general subject of the importance of collegiate education with much propriety and good sense.

8. *A Discourse delivered before the Connecticut Alpha of Phi Beta Kappa, Aug. 14, 1838.* By Heman Humphrey, D. D., President of Amherst College. pp. 23.

Dr. Humphrey describes some of the causes which are likely to prove detrimental to our colleges. These are an excessive spirit of competition among the different institutions; the poverty of a large and growing class of students; and a restless and meddling spirit of innovation. The remedies for these evils which are suggested are, first, the colleges must be better endowed; secondly, they ought to have a perfect understanding in respect to the terms of admission. These topics are discussed with Dr. Humphrey's usual discrimination and practical wisdom. The close of the Address rises into a high strain of eloquence.

9. *A Sermon delivered at the Ordination of Rev. Cyrus Hamlin as a Missionary to Constantinople, Oct. 3, 1838.* By Rev. J. Maltby of Bangor. pp. 40.

A valuable and striking comparison of primitive and modern piety.

We regret that we have not room to notice other interesting publications which we have received. We shall do it in the next number of the Register.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

JOHN PERHAM, Cong. ord. pastor, Industry and New Portland, Maine, Jan. 2, 1839.

ELEAZAR ROBBINS, Bap. inst. pastor, Waterborough, Me. Jan. 3.

NATHAN W. SHELDON, Cong. inst. pastor, Gray, Me. Jan. 23.

E. G. LEACH, Bap. ord. pastor, New Portland, Me. Feb. 27.

THOMAS MURRAY, Bap. ord. Evang. Hodgdon, Me. March.

STEPHEN ROGERS, Cong. inst. pastor, Bradford, New Hampshire, Dec. 20, 1838.

STEPHEN S. N. GREELEY, Cong. ord. pastor, Gilmanton, Iron Works, N. H. Jan. 31, 1839.

J. MILTON COBURN, Bap. ord. evang. Ellingham, N. H. Feb. 21.

ABNER B. WARNER, Cong. ord. pastor, Milford, N. H. Feb. 23.

VELONA R. HOTCHKISS, Bap. ord. pastor, Poultney, Vermont, Dec. 29, 1838.

CHARLES FARRAR, Bap. ord. pastor, Felchville, Vt. Jan. 29, 1839.

THOMAS GORDON, Cong. ord. pastor, Barnard, Vt. Jan. 30.

JAMES JOHNS N, Cong. inst. pastor, Irasburg, Vt. Feb. 13.

AMBLER EDSON, Bap. ord. pastor, Plymouth, Vt. Feb. 21.

DENNIS POWERS, Cong. ord. pastor, Randolph, East, Massachusetts, Dec. 5, 1838.

SAMUEL H. PECKHAM, Cong. inst. pastor, Royalton, (South,) Ms. Dec. 13.

A. AUGUSTUS WOOD, Cong. ord. pastor, West Springfield, Ma. Dec. 19.
 HENRY JACKSON, Bap. inst. pastor, New Bedford, Ma. Jan. 1, 1839.
 GEORGE COOKE, Cong. ord. pastor, Amherst, (North,) Ma. Jan. 16.
 DANIEL DANA TAPPAN, Cong. inst. pastor, Marshfield, (North,) Ma. Jan. 23.
 TERTIUS D. SOUTHWORTH, Cong. inst. pastor, Franklin, Ma. Jan. 23.
 JAMES A. HAZEN, Cong. ord. pastor, Wilbraham, (South,) Ma. Jan. 30.
 J. G. WARREN, Bap. inst. pastor, Cabotville (Springfield) Ma. Feb. 7.
 THATCHER THAYER, Cong. ord. pastor, Dennis, (South,) Ma. Feb. 13.
 A. D. JONES, Unit. inst. pastor, Brighton, Ma. Feb. 13.
 THOMAS R. LAMBERT, Epia. ord. priest, Boston, Me. Feb. 13.
 EDMUND H. SEARS, Unit. ord. pastor, Wayland, Ma. Feb. 20.
 CHARLES VAN LOON, Bap. ord. pastor, Westfield, Ma. Feb. 27.

WILLIS LORD, Cong. inst. pastor, Providence, Rhode Island, Dec. 27, 1838.
 TIMOTHY O. TAYLOR, Cong. ord. pastor, Slatersville, R. I. Jan. 23, 1839.
 JOHN DOWLING, Bap. inst. pastor, Providence, R. I. Feb. 14.
 FRANCIS VINTON, Epia. ord. priest, Providence, R. I. March 8.

HERMAN S. HAVENS, Bap. ord. pastor, Saybrook, Connecticut, Oct. 31, 1838.
 ANSEL NASH, Cong. inst. pastor, Vernon, Ct. Jan. 31, 1839.
 DAVID AVERY, Bap. ord. pastor, Bloomfield, Ct. Feb. 6.
 JOHN H. HUNTER, Cong. inst. pastor, Fairfield, East, Ct. Feb. 27.
 AMOS G. BEMAN, Cong. ord. evang. New Haven, Ct. March 8.

CORNELIUS W. GILLAM, Pres. ord. pastor, Franklinville, New York, Feb. 1839.
 ALONZO WADHAMS, Bap. ord. Pastor, Covert, New York, Nov. 21, 1839.
 THOMAS JAMES, Pres. inst. pastor, Sauquoit, Union Village, N. Y. Dec. 5.
 WILLIAM H. DELANO, Bap. ord. pastor, Ira, N. Y. Dec. 6.
 ROSWELL C. PALMER, Bap. ord. pastor, Hermitage Village, N. Y. Dec. 12.
 JOHN H. ROSCO, Bap. ord. pastor, Batavia, N. Y. Dec. 19.
 HENRY W. BELLOW, Unit. ord. pastor, New York, N. Y. Jan. 3, 1839.
 SAMUEL HARLOW, Ref. Dutch inst. pastor, Shoken, N. Y. Jan. 15.
 JOHN MATTOCKS, JR. Cong. ord. pastor, Keesville, N. Y. Jan. 16.
 ALONZO WELTON, Cong. inst. pastor, Hamilton, N. Y. Jan. 23.
 JOSEPH R. PAGE, Cong. inst. pastor, Plymouth, N. Y. Feb. 6.
 A. C. BARRELL, Bap. ord. pastor, Leon, N. Y. Feb. 7.
 ROSWELL PETTIBONE, Pres. inst. pastor, Canton, N. Y. Feb. 13.
 THOMAS WICKES, Pres. ord. evang. Salem, N. Y. Feb. 19.
 DANIEL STEWART, Pres. inst. pastor, Amsterdam, N. Y. Feb. 20.
 ISAAC BUTTERFIELD, Bap. ord. pastor, Cicero, N. Y. Feb.
 GEORGE N. ROE, Bap. ord. pastor, Hopewell, N. Y. Feb.

CHARLES S. SCHENCK, Pres. inst. pastor, Hackensack, New Jersey, Dec. 1838.

J. B. McCREARY, Pres. ord. pastor, Great Bend, Pennsylvania, Nov. 17, 1838.
 ABRAHAM WADE, JR. Bap. ord. evang. Concord, Pa. Jan. 23, 1839.
 HENRY F. M. WHITESIDES, Epia. ord. priest, Philadelphia, Pa. Feb. 3.
 EDWARD WAYLEN, Epia. ord. priest, Philadelphia, Pa. Feb. 3.
 NICHOLAS HOPPIN, Epia. ord. priest, Philadelphia, Pa. Feb. 3.
 EDWIN WILSON WILTBANK, Epia. ord. priest, Philadelphia, Feb. 3.
 GEORGE W. NATT, Epia. ord. priest, Philadelphia, Pa. Feb. 3.

SAMUEL C. KERR, Epia. ord. priest, Prince George, Maryland, Feb. 19, 1839.

MARSHALL W. LELAND, Bap. ord. pastor, Washington, District of Columbia, Feb. 3, 1839.

PUTNAM OWENS, Bap. ord. pastor, Smithfield, Virginia, Nov. 19, 1838.
 T. D. HEINDON, Bap. ord. evang. Salem, Va. Dec. 24.
 CHARLES S. ADAMS, Bap. ord. evang. Salem, Va. Dec. 24.
 WILLIAM A. C. DIX, Bap. ord. pastor, Northampton Co. Va. Feb. 12, 1839.
 UPTON BEALL, Epia. ord. priest, Winchester, Va. Feb. 17.

WILLIAM BROOKS, Bap. ord. pastor, Mineral Church, Chatham Co. North Carolina, Dec. 16, 1838.

JOSEPH BROWN, Pres. inst. pastor, Marion District, South Carolina, Nov. 18, 1838.
 DONALD J. AULD, Pres. ord. evang. Charleston, S. C. Jan. 6, 1839.
 DANIEL D. BRUNSON, Bap. ord. evang. Edgefield, S. C. Jan. 20.

AUGUSTUS O. BACON, Bap. ord. pastor, Walthourville, Georgia, Jan. 12, 1839.

L. A. WILLIS, Epia. ord. priest, Lexington, Kentucky, Jan. 30, 1839.

JESSE H. SMITH, Bap. ord. pastor, Bath, Ohio, Oct. 10, 1838.

HENRY MOORE, Pres. ord. evang. Greene, O. Nov. 10.
 DANIEL B. MILLER, Pres. ord. evang. Greene, O. Nov. 10.
 MILES DOOLITTLE, Pres. ord. evang. Greene, O. Nov. 10.
 NORMAN BADGER, Epia. ord. priest, Troy, O. Dec. 2.
 NATHAN S. BENHAM, Pres. ord. missionary, Hudson, O. Dec. 25.

WINTHROP CONVERSE, Bap. ord. pastor, Mansfield, O. Dec. 27.

JESSE MILLER, Bap. ord. pastor, Laubery, Indiana, Feb. 1, 1839.

ABIJAH BLANCHARD, Pres. inst. pastor, Melancthon, Michigan, Feb. 20, 1839.

E. B. EMERSON, Pres. inst. pastor, Brownstown, Mich. Feb. 20.

Whole number in the above list, 85.

SUMMARY.

		STATES.	
Ordinations.....	61	Maine.....	5
Installations.....	24	New Hampshire.....	4
Total.....	85	Vermont.....	5
		Massachusetts.....	14
		Rhode Island.....	4
		Connecticut.....	5
		New York.....	17
		New Jersey.....	1
		Pennsylvania.....	7
		Maryland.....	1
Pastors.....	61	Dist. Columbia.....	1
Evangelists.....	12	Virginia.....	5
Priests.....	11	North Carolina.....	1
Missionary.....	1	South Carolina.....	3
Total.....	85	Georgia.....	1
		Kentucky.....	1
		Ohio.....	7
		Indiana.....	1
		Michigan.....	2
		Total.....	85

DENOMINATIONS.

		DATES.	
Congregational.....	23	1838. October.....	2
Presbyterian.....	15	November.....	7
Episcopalian.....	11	December.....	17
Baptist.....	32	1839. January.....	23
Unitarian.....	3	February.....	24
Dutch Ref.....	1	March.....	3
Total.....	85	Total.....	85

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

PEREZ CHAPIN, Cong. Freeport, Maine, Jan. 27, 1839.

JAMES CONVERSE, at. 67, Cong. Weatherfield, Vermont, Jan. 14, 1839.

WRIGHT HAZEN, at. 38, Meth. Greenwich, Massachusetts, Nov. 12, 1838.

LEVI WALKER, at. 28, Bap. Griswold, Connecticut, Feb. 2, 1839.

WILBUR FISK, D. D. at. 46, Meth. Middletown, Ct. Feb. 22.

WILLIAM PATTEN, D. D. at. 76, Cong. Hartford, Ct. March 9.

JOHN DOWE, *et.* 72, Meth. Belville, New York, Nov. 6, 1838.
ROSS CLARK, *et.* 29, Meth. Ledyard, N. Y. Nov. 20.
FREDERICK W. BURGESS, *et.* 37, Cong. Albany, N. Y. Dec. 23.
SAMUEL MERWIN, *et.* 61, Meth. Rhinebeck, N. Y. Jan. 1839.
ALEXANDER H. CROSBY, *et.* 32, Epla. Yonkers, N. Y. Jan. 4.
JAMES MOORE, *et.* 54, Free Will Bap. Darien Centre, N. Y. Jan. 24.
LUTHER CRAWFORD, *et.* 32, Bap. Brooklyn, N. Y. Feb.
JOHN CLARK, *et.* 71, Pres. New York, N. Y. March 22.

PETER SIMONSON, *et.* 33, Bap. Greenwich, New Jersey, Jan. 9, 1839.
HENRY SMALLEY, *et.* 74, Bap. Cohoes, N. J. Feb. 11.

SAMUEL HUGGENS, Bap. Philadelphia, Pennsylvania, Nov. 12, 1838.
THOMAS DICKINSON BAIRD, *et.* 66, Pres. Pittsburgh, Pa. Jan. 7, 1839.

A. K. RUSSELL, *et.* 59, Pres. Newark, Delaware, Feb. 6, 1839.

ROBERT C. JONES, *et.* 29, Meth. Virginia Conference, Virginia, Aug. 2, 1838.
THOMAS WASHINGTON, *et.* 64, Bap. Westmoreland Co. Va. Dec. 19.
JOSEPH COFER, *et.* 64, Bap. Isle of Wight Co. Va. Jan. 4, 1839.
SAMUEL HOUSTON, *et.* 81, Pres. Rockbridge, Va. Jan. 20.

J. A. McNEILL, Pres. Wilmington, North Carolina, Oct. 1838.

AUSTIN GORE, Meth. Alabama, July 25, 1838.

B. W. FRAZIER, Pres. New Orleans, Louisiana, Dec. 9, 1838.

THOMAS H. NELSON, *et.* 63, Pres. Knoxville, Tennessee, Feb. 25, 1839.

FRANCIS A. DIGHTON, *et.* 26, Meth. Barnesville, Ohio, Dec. 26, 1838.
CHARLES A. DAVIS, *et.* 23, Meth. Farmington, O. Jan. 7, 1839.

WILLIAM SPENCER, *et.* 70, Bap. Jacksonville, Illinois, Sept. 14, 1838.
DANIEL FRAILEY, *et.* 53, Meth. Pekin, Ill. Sept. 19.
SAMUEL HOWARD, Meth. Ill. Sept. 27.
SPENCER W. HUNTER, *et.* 37, Meth. Ill. Oct. 18.

HIRAM GEARING, Meth. Arkansas, Sept. 16, 1838.

—— MITCHELL, Am. Missionary, Cong. Singapore, Oct. 3, 1838.

Whole number in the above list, 35.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	6	Maine.....	1
30 40.....	5	Vermont.....	1
40 50.....	1	Massachusetts.....	1
50 60.....	3	Connecticut.....	3
60 70.....	7	New York.....	8
70 80.....	4	New Jersey.....	2
80 90.....	1	Pennsylvania.....	2
Not specified.....	8	Delaware.....	1
		Virginia.....	4
Total.....	35	North Carolina.....	1
Sum of all the ages specified.....	1,370	Alabama.....	1
Average age.....	50 3-4	Louisiana.....	1
		Tennessee.....	1
		Ohio.....	2
		Illinois.....	4
		Arkansas.....	1
		Not specified.....	1
		Total.....	35
DENOMINATIONS.		DATES.	
Congregational.....	5	1838. July.....	1
Presbyterian.....	7	August.....	1
Episcopalian.....	1	September.....	4
Baptist.....	8	October.....	3
Methodist.....	13	November.....	4
Free Will Baptist.....	1	December.....	4
Total.....	35	1839. January.....	10
		February.....	6
		March.....	2
		Total.....	35

GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1, 1839.

Ordinations.....	189	Rhode Island.....	9
Installations.....	101	Connecticut.....	22
Institution.....	1	New York.....	56
Total.....	291	New Jersey.....	6
		Pennsylvania.....	26
		Delaware.....	3
		Maryland.....	3
		Dist. Columbia.....	6
		Virginia.....	9
		North Carolina.....	3
		South Carolina.....	6
		Georgia.....	1
		Tennessee.....	1
		Kentucky.....	3
		Ohio.....	13
		Michigan.....	4
		Indiana.....	3
		Illinois.....	1
		Total.....	291

OFFICES.

Pastors.....	243
Evangelists.....	33
Rector.....	1
Priests.....	37
Missionaries.....	7
Total.....	291

DENOMINATIONS.

Congregational.....	103
Presbyterian.....	55
Episcopalian.....	39
Baptist.....	71
Methodist.....	1
Dutch Reformed.....	6
Lutheran.....	2
German Reformed.....	3
Free Will Baptist.....	1
Unitarian.....	11
Total.....	291

STATES.

Maine.....	22
New Hampshire.....	13
Vermont.....	18
Massachusetts.....	63
Total.....	291

DATES.

1838. February.....	1
April.....	13
May.....	22
June.....	24
July.....	13
August.....	9
September.....	37
October.....	38
November.....	31
December.....	23
1839. January.....	22
February.....	24
March.....	3
Total.....	291

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1839.

AGES.		STATES.	
From 20 to 30.....	8	New York.....	17
30 40.....	15	New Jersey.....	4
40 50.....	12	Pennsylvania.....	7
50 60.....	6	Delaware.....	1
60 70.....	14	Maryland.....	2
70 80.....	12	Dist. of Columbia.....	1
80 90.....	4	Virginia.....	6
90 100.....	1	North Carolina.....	2
Not specified.....	23	Georgia.....	2
Total.....	94	Alabama.....	2
Sum of all the ages specified.....	3338	Louisiana.....	1
Average age.....	53 1-3	Arkansas Territory.....	1
		Tennessee.....	2
		Kentucky.....	1
		Ohio.....	6
		Michigan.....	1
		Illinois.....	5
		Missouri.....	1
		Not specified.....	2
		Total.....	94

DENOMINATIONS.

Congregational.....	24
Presbyterian.....	19
Episcopalian.....	5
Baptist.....	20
Methodist.....	13
Dutch Reformed.....	1
German Lutheran.....	1
Trinitarian.....	1
Free Will Baptist.....	1
Unitarian.....	1
Not specified.....	3
Total.....	94

STATES.

Maine.....	3
New Hampshire.....	1
Vermont.....	2
Massachusetts.....	11
Rhode Island.....	2
Connecticut.....	11
Total.....	24

DATES.

1837. December.....	1
1838. January.....	1
March.....	6
April.....	5
May.....	3
June.....	3
July.....	3
August.....	7
September.....	13
October.....	14
November.....	11
December.....	4
1839. January.....	10
February.....	6
March.....	2
Total.....	94

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1839.

WHAT IS THE MOST APPROPRIATE AGE FOR ENTERING ON THE ACTIVE DUTIES OF THE SACRED OFFICE?

To the Rev. Dr. Cogswell, Secretary of the American Education Society:

MY DEAR BROTHER,—In compliance with your desire, I have undertaken to express my thoughts in relation to this subject. To my own mind the question stated above appears to be one of serious importance; certainly it is one of much practical interest to some of the youthful portion of our religious community.

The laws of our Commonwealth, and of all civilized countries, have fixed a time when the rising generation are to be considered as full-grown, or mature; and when that period arrives, they are thenceforth entitled to all the rights and immunities of those who are free from restraints, excepting such as the laws of the land impose upon all the members of the community. In other words, they are no longer under the control of parents and guardians, but entitled to act for themselves, agreeably to their own choice and inclination. Among us, the period in question is fixed at the age of *twenty-one*. There is some difference, however, in respect to the legal period of maturity in different countries; but this is of little importance in regard to the matter now under consideration.

The fact that *mature* age commences, in the view of our laws, at the age of twenty-one, shows, of course, a general persuasion in our community, that youth commonly become qualified at that period for the active duties of life, and fitted also to regulate them according to their own discretion. There must be some good ground for such a persuasion, in the view of experience; else the law in relation to this subject would long since have been changed, by parents anxious for their children and deeply interested in their welfare. My own persuasion, at least, is, that the law in question is founded upon just views of this subject, and needs no change.

But the determination of the question: At what age shall youth be considered as sufficiently mature to assume the rank and rights of *citizens*? will by no means settle the question: At what age can they most appropriately, or to the best advantage, enter upon the active duties of the sacred ministry? Men can be more easily qualified for the ordinary business of life, for agriculture, manufacturing, or commerce, than for the ministry. This is truly a *great*, as well as a good work; and well may every one that undertakes it say: "Who is sufficient for these things?"

To me it appears, that the first inquiry which a serious mind would be naturally disposed to make, is, *Whether the Scriptures have any where made a decision in relation to the question before us?* To this subject, therefore, I will first direct my attention.

Under the Jewish dispensation, particular as the laws of Moses are in respect to most of civil or religious arrangements, I find nothing decisive with regard to the matter before us. No time is fixed by the Jewish law, when a child is to be free from all control of the parent. It would rather seem to be the fact, that so long as the Hebrew parent lived, he was considered as retaining his parental authority.

In regard to matters of a strictly religious nature, moreover, we cannot easily draw a parallel between the ancient and the new dispensation. There was no order of men, whose appropriate and exclusive business was *teaching*, set apart by the laws of Moses. The Levites, who were the *sacred* tribe, instead of being mixed among the people every where, were directed to dwell in separate cities and villages, and to enjoy their own appropriate inheritance. Those who were selected as priests, from among the descendants of Aaron, and whose duty it was to superintend the services of the temple, were not specially enjoined to become *teachers* of the people, except as questions of religious rites and ceremonies, or of religious dues, were concerned. The reading of the law, in the temple, is indeed enjoined; and the wants of the Jewish nation finally introduced *scribes*, whose business it was to copy and explain the law; but there was nothing among the Jews until after the Babylonish captivity, that resembled the regular *pastoral* office of the Christian dispensation. *Prophets* were indeed preachers of righteousness; but their office was occasional, and always extraordinary.

In confirmation of these views, it needs only to be stated, that we have no notice of *synagogues*, (corresponding to our churches, or places of public worship,) until after the Babylonish exile. In our Saviour's time, synagogues were common; and that the reading of the Scriptures in them, accompanied by addresses to the assembly convened, was customary, is plain from the account of what passed in the synagogue at Nazareth, Luke iv. 16, seq., as well as from what James says, Acts xv. 21.

We cannot make out, therefore, any specific comparison between the Jewish and Christian priesthood; so different were the respective duties of each. Something, however, of importance may still be learned, from adverting to the Levitical ordinances, in respect to the time, when they who served the tabernacle should enter upon the active duties of that office.

In Numb. iv. 3, 23, 30, 35, 39, 43, 47, it is declared, that such as performed various duties in transporting from place to place the tabernacle and its appurtenances, should be thirty years of age; and also that this duty should not be exacted of them beyond the age of fifty. But as Moses did not expect that the Hebrews would always be wandering from place to place, it would seem, that when the duty of *bearers* should cease, other duties necessary in order to continue services of a religious nature, must be performed under appropriate regulations, which must also be prescribed. To duties of this latter kind I think we are to understand the Jewish lawgiver as adverting, when he ordains (Numb. viii. 24), that Levites of the age of twenty-five should enter upon service. Considered in this light, there is no contradiction between the two passages to which I have now adverted. It is obvious, that as the tabernacle and all its appurtenances were to be borne on the shoulders of men, while the Hebrews were marching through the deserts of Arabia, so the most firm and robust period of life would be required for such a service; while those who were to do services in or about the tabernacle, that pertained only to religious rites, might commence their duties at the earlier period of twenty-five years of age.

All that at present interests us in regard to this matter, is, to know at what period the great Jewish legislator considered men as attaining to full maturity. In the ordinances already noted, we may gather something to satisfy us in respect to this question. But, so far as I know, there is nothing in the Scriptures which regulates definitely the period in which the priests who performed sacrificial and other services within the temple, should enter on the duties of their office.

Let us come down, then, to the period in which our Saviour lived. At what age did he enter on the duties of his ministry?

Luke has given us satisfactory information in respect to this question. In chap. iv. 23. he says, that Jesus, at the time of his baptism, (and therefore of his entering on the duties of his ministry,) "began to be about *thirty* years of age." John the Baptist, who was but six months older, and had already been, for a short period, performing his duties as a forerunner of the Messiah, must of course have entered on the duties of his office, when of nearly the same age.

The question has often presented itself to my mind, when reflecting upon

the facts thus recorded by Luke, how or why the Saviour could or did put off the commencement of his ministry to so late a period of his life. There was a world to be redeemed by his ministry and his death; and every hour that these were delayed, saw thousands sent to the bar of God, without the light of salvation, and destitute of the hopes which the gospel inspires. Every year witnessed the death of more than twenty-five millions, on whom the light of truth had never dawned. How could a heart filled with such benevolence as he cherished,—a love which brought him down from the abodes of glory, and induced him to lay aside (as it were) the splendors of divine majesty, that he might take on him our nature, and suffer and die for our redemption—how could he, after he had “become flesh and dwelt amongst us,” thus protract the period when he should complete his great and glorious work, and spend so much of his time in a limited family circle, and in domestic employments at Nazareth? As often as I ask this question, so often am I constrained to wonder at the eagerness and impetuosity of some young men, in respect to the active duties of the ministry, and to inquire, whether they have a greater work to perform than the Saviour had; or whether they feel their official duties to be more urgent than he felt his to be. Is the world now in a perishing state? Truly it is; at least by far the greater portion of it is perishing. But was it not still more so then, when all the light that existed, was concentrated on one little spot, less in dimension than the State in which we live? There is no avoiding the conclusion, then, to which we come by pursuing this train of thought. Either the Saviour must have been wanting in benevolence, or he must have judged that a great work is best undertaken, and may be best performed, at a period of life when all the faculties are in a good degree mature. I can see no reason that should hurry young men at the present day precipitately into the ministry, which, if it be truly valid, would not have urged itself on the Saviour’s mind, with ten thousand times as much force as it can be urged on theirs.

I would that this view of the subject might be more deeply impressed on the minds of many of our religious young men, than it appears hitherto to have been. I can scarcely persuade myself that it would not serve greatly to moderate the precipitancy which now and then marks the course of some, and sends them into the sacred office, to engage in its difficult, its high and holy duties, before they have attained a maturity either of body or of mind, but more especially before they possess a maturity of intellectual power and acquisition.

I may add, moreover, that in regard to the Saviour, we cannot properly suppose that there was not a sufficient *mental* preparation for his work, long before he entered upon it. As *man*, we know that his knowledge was gradually acquired, in a manner not unlike our own. The Evangelist testifies, that the child “*Jesus increased in wisdom, and in stature, and in favor with God and man.*” But this increase was, beyond all doubt, extraordinary and rapid. At the age of *twelve* we find him in the temple, in the midst of the learned doctors of the law, “both hearing them and asking them questions.” We have the testimony of the Evangelist, also, that “all who then heard him, were astonished at his understanding and his answers.” Long before he was thirty years of age, therefore, he was prepared, no doubt, so far as the acquisition of knowledge was concerned, for the great work which he had undertaken. Why then did he not sooner begin that work? It is not easy to give any other answer, than that he paid such deference to the common feelings of men in regard to *propriety*, as concerned with this matter, that he would not incur the reproach of having entered on a business so difficult, and of such high importance, before his powers both bodily and mental were fully matured.

Can it then be an object of commendable ambition at the present time, to rush into the work of the ministry before such a maturity is or can be attained? Shall our beloved youth seek for a glory which the Saviour did not think it proper to desire? Shall they rush upon the duties of an office, which he thought fit to defer until his full maturity, although the redemption of a world was suspended during the interim? These are serious questions indeed, and they ought to be seriously examined and well weighed.

That I am correct in these suggestions respecting the delay of our Saviour to entering on the active duties of his ministry, seems to me the more pro-

bable, because of the well known fact, that the Jews fixed upon thirty years as being the usual period of maturity. One circumstance, of a peculiar nature, seems plainly to indicate that such was the case. Origen, who flourished during the first half of the third century, tells us in the preface to his Commentary on the Canticles, that this book was not permitted to be read among the Hebrews, until they attained to the age of thirty years. The reason was, that youthful passions and the want of mature judgment might easily misconstrue and pervert it; as indeed they have often done among us. Jerome, the learned translator of the Hebrew Scriptures, who flourished in the latter part of the same century, repeats the same account, in his preface to the book of Ezekiel. It is well known, also, that the modern Rabbins have enforced the same prescription.

With facts like these before us, we may the more confidently believe, that a regard to public feeling among the Jews in respect to the age of maturity, induced the Saviour to put off his great work, for a season, on which work he might have entered at an earlier period.

Why then should our young men think their time lost, when they defer entering upon the active duties of the ministry for a while, in order that they may become more fully prepared? Certainly their preparation, be it the best which they can possibly make, can never be compared with his. Their time, then, which is spent in completing it as far as possible, is never ill-spent. They have the best of all examples before them, for entering upon their work in a *state of full maturity, and with great deliberation.*

I will only add here, that considerations of this nature are all strengthened by the well known fact, that in the East, where the Saviour was born and lived, mature age in a physical respect is attained from two to three years sooner than in our own country.

There are other considerations, connected with scriptural precept, which deserve our particular notice. The apostle, in describing the qualifications which a bishop or pastor ought to possess, says, among other things, that "he must not be a νεόφυτος, i. e. *a novice.*" This may mean, that he should not be a *recent convert*; and so it has been more usually explained. But the reason which the apostle connects with this precept, shows that something more than this is meant: *Not a novice, lest, being puffed up, he fall into the condemnation of the devil.* Now the mere fact that one has been recently converted, does not seem to be adequate to explain the danger which Paul here says must be guarded against. But if one is a novice in preparation for the ministry, and rushes into it before he is duly prepared, confiding in his own attainments, and looking down, it may be, with a degree of scorn or of pity on those whom he thinks to be making slower progress, he is the man, who is most likely to be *τυφωθεῖς, puffed up or inflated*, and in this way to fall into that condemnation which pride and vanity never fail to bring on those who cherish these passions. A young man with slender attainments, but gifted with an easy flow of speech and popular address, who is elated with the praise bestowed by the multitude on these showy qualifications, can scarcely escape the temptation which is laid for him, while in these circumstances, by the great adversary of all good. If a young preacher is much praised and admired at the outset of his course, it is indeed one of the most trying and dangerous of temptations which can befall him. Above all is this the case, when his knowledge respecting his work is so small, that he is no proper judge whether the praise he receives is well or ill bestowed. If such a state of things does not bring on ruin to his usefulness in its train, it will be only because divine mercy interposes in a special manner, and saves him from it.

It was against such danger, as it seems to me, the apostle warned those who were desiring to take the pastoral office. *Not a novice*; no, neither a novice in age, nor in religious experience, nor in acquirements. To be a novice in either, exposes any one, to say the least, to great danger; which should, if possible, be prudently avoided.

I have done with mere scriptural facts and precepts in relation to this subject; and now will turn my attention, for a few moments, to considerations which result from them, from experience, and from the general nature of the case before us.

I shall doubtless be asked, Whether the age of thirty years ought to be fixed upon in all cases, for commencing the active duties of the ministry? To this I would promptly answer in the negative. The Scriptures have given no direct precept in relation to this subject; and therefore we are not bound to exactly such a period. But the reason and nature of the case, to which the holy Saviour seems to have paid so much regard, make it obligatory on us not to rush precipitately on this great work. Novices in age, or experience, or knowledge, should keep back, and wait with patience for the requisite qualifications. There is no precept, and no example in all the Bible, which encourages them to hurry to the commencement of active duties in the ministry. While on the one hand, a *novice* is forbidden to enter upon this work; on the other, those whose duty it is to introduce men into the sacred office, are required to "lay hands *suddenly* on no man." 1 Tim. v. 22. Can it once be imagined, that the apostle who gave these precepts, did not look with as much compassion on a world perishing in iniquity, as the Christian churches of the present day entertain? Did he not as well know the ardor of the pious youthful mind to enter upon the great and good work of the ministry—a work which he commends any one for desiring? 1 Tim. iii. 1. Surely he did; nay, I may go much farther. No man, since his time, has understood the extent, the difficulties, and the importance of this work so well as he. To his opinion, therefore, it is becoming in us to pay the highest deference.

Without saying, then, that no man ought to enter on the work of the ministry until he is thirty years of age, I would simply say, that he ought not to enter upon it until he has attained a good degree of maturity of body, mind, and preparation. The work is too high and holy to be well performed by a novice.

If the question be still urged, whether I would fix upon any *definite* year as the standard in respect to limitation; my answer is, that I would not fix on any as an invariable standard. Could I be assured respecting any young man, that he would obtain a liberal education by the time he is twenty-one, twenty-two, or twenty-three years of age, I would say, as a general rule respecting this subject, that the age of twenty-five for entrance on the duties of the sacred office, might be the proper time, in case he had become a Christian before he was twenty years of age. At the age of twenty-five, Moses permitted the Levites to perform the duties which bore an immediate relation to the rites of the sanctuary. My opinion, however, is not grounded on this circumstance; but I would have great regard to the fact, that he deemed this age to be in a good degree mature, and that we have reason also in many, or perhaps in most cases, to view it in the same light.

Even here, however, circumstances may alter cases. A young man, who from childhood has been imbued with knowledge and trained in the sciences, has attained of course, at the age of twenty-five, if he has been even moderately industrious, to a good degree of *intellectual* preparation for the work of the ministry, provided that he has superadded to his literary attainments a theological education. Such a youth, if he became a Christian at an early period, might be justly regarded as no longer a *novice*, at the age of twenty-five. I could not hesitate to commend an entrance upon his work at that period, after such a preparation. There are cases, moreover, of unusual precocity of talent and of judgment, where, with good reason, a young man might still earlier enter upon the duties of the ministry. Very different are the circumstances of young men, also, in respect to the attainment of experience in matters of religion. Some individuals are so situated, that in quite early life they have engaged in many, or even in most of the active duties of a pastor. They are not novices, therefore, in this respect. So soon, then, as their other qualifications will permit, they may be introduced to the sacred office.

Others again have been in a condition which admitted of little experience in the active duties of religious teachers; or perhaps their youth and diffidence occasioned them to shrink from entering on the performance of such duties. Here then there is a defect in their preparation. They have not yet passed their *novitiate*. Let them patiently wait, therefore, until they acquire some experience, and receive some discipline in this important matter.

In a word, the nature of the case as now before us shows, that no one definite

year, after the period of twenty-one, can be always and invariably fixed upon, as the most appropriate period for a young man to enter upon the sacred office. The general answer is as before stated: "Not a *novice*, in age, experience, or information."

If our youth could be satisfied, that when they enter the ministry at the age of thirty, they cannot consider themselves as belated, or like to "those who are born out of due time," it would be a matter of no small importance. Gladly would I cheer the desponding minds of many excellent young men, who entertain the fear that they shall be considered as it were almost in the light of intruders, in case they should come into the ministry after they are thirty years of age. Is it not enough to point to Him whose ministry redeemed a world, and say: "Now Jesus himself began to be about thirty years of age," when he was baptized by John, and entered upon his public office?

Farther than this I can go, with full conviction that the way is plain before me. If a young man can enter the ministry by the time that he is even thirty-five years of age, there is nothing discouraging in his case. He has then before him the prospect of twenty-five or thirty, perhaps thirty-five or even forty years of maturity and usefulness. He may indeed die within a short period; and so may the young man who enters upon the ministry by the time that he is twenty-one years of age. Nay, the latter is more likely, in the natural course of things, to come to an early grave. His undertaking is too weighty for his period of life; and often do young men of this class sink beneath their burden. Now if we consider, that from seventeen to twenty years is the average period of ministerial life and usefulness, why should he who enters upon the ministry even at the age of thirty-five, be disheartened, and think that there is little or no prospect of his usefulness? He ought not to think so.

Beyond this period, I should not deem it best for men in general to enter upon the work of the ministry. If they do, they are in great danger of being *laymen* all their lives. Habits formed before the age of thirty-five, are not easily broken up; and certain it is, that a man who is not in a condition to attain in all respects proper *clerical* habits and manners, must have before him but a moderate prospect of usefulness. Yet even here I would not make the rule like the laws of the Medes and Persians. Cases now and then occur, where a man's previous education and habits of life have been such, that he can enter upon the duties of the ministry at forty, or even a later period, with the hope of doing much good. I could easily point to examples which would illustrate and enforce this position; but I deem it unnecessary.

Briefly to sum up what has been said in respect to definite periods of life, when one may enter upon the active duties of the ministry, I would say: *From twenty-five to thirty is the GOLDEN AGE; from thirty to thirty-five the SILVER ONE.* Beyond this, or short of this, is usually too late or too early. But this last position is not designed to be absolute and universal. There may be special cases, where an exemption from it may not only be just, but highly expedient.

Shall I be told, that I claim more maturity for the work of the ministry than is claimed by the civil law for the duties and responsibilities of a citizen? I concede that I do. But at the same time I must be allowed to repeat what I have in substance already suggested; which is, that the work of the ministry requires more maturity and more preparation, than the duties of a citizen. This simple consideration is sufficient to justify all which I have said in relation to this subject.

One consideration more should be suggested, in order to explain the somewhat indefinite manner in which I have marked out the period proper for entering on the work of the ministry. Nothing can be plainer or more certain, than the difference which exists as to the earlier or later development of talents in young men; the diversity of their opportunities for early education; for experience in religious matters; for acquaintance with men and things; and, in a word, for all that training which would fit them for pastoral duties and usefulness. When such is plainly and undeniably the fact, how can a definite *day*, or even *year*, be fixed on, as the only appropriate time for entrance on the ministry? We must, therefore, consider what has been already stated, in relation to this subject, as well grounded in experience and in the nature of the case.

If the remarks already made are just, it would seem to follow, that haste or precipitancy in entering on the active duties of the ministry, is unbecoming and improper ; yea, more than this, for it is highly perilous to the reputation and usefulness of the ministry. I do not pretend that the proposition is so broad, that it may prefer a proper claim to be considered in the light of a *universal* one, to which no exceptions can be allowed. There have been, and are, cases in which men have been converted at somewhat of an advanced period of life, and have speedily entered on the duties of the ministry, and done much good. In all such cases, however, there is something extraordinary, either of preparation in the way of scientific attainments, or of manner, or of piety, or of benevolent and ardent temperament ; or, perhaps, of all these combined. Cases like these no more furnish a general rule of prudence and propriety, than the case of Paul furnishes a general rule respecting the regeneration and conversion of sinners. God can operate always as he did in the case of Paul, i. e. he has the natural power to do so ; but this is not the order which he has established for the dispensations of his grace. He could call men into the ministry at the age of seventy, eighty, or even ninety, and more ; but he does not do this, nor does he intend usually to do it. There is a natural unfitness in such a case, be the religious attainments whatever they may. The most severe and laborious of all engagements into which men can enter, are not destined for those who begin to be incapacitated in the course of nature, for ordinary civil and social duties. We do not expect, therefore, that men will *become* pastors at an advanced period of life. Enough if they can continue to be so at that period, by the aid of all their previous experience and training.

In the kingdom of *grace*, there is no small resemblance, with regard to economy, to the kingdom of nature. God works by *appropriate* means. The fact that few in later life are converted and become true members of the spiritual church, is conceded as well known to all who are conversant with religious matters of a practical nature. But why is this so ? The soul of an aged man is as precious in itself as the soul of a youth ; yet God most usually selects the youth, and passes by the aged. Has he not, then, some important end in view, when he does so ? Undoubtedly he has ; and this is, that those who are early introduced into the school of Christ, become more expert disciples, make higher attainments, and become more extensively useful, and for a longer period, than if they are brought in near the close of a long life. The Saviour intends that the disciples shall be employed in his service ; he usually calls them, therefore, at a period when they may become most *efficient* in that service.

Why should we overlook these obvious facts, from which important deductions may be drawn ? We ought not to overlook them, nor even to forget them. In their light we may see, that youth is the proper period of preparation for the ministry ; while maturity is the proper period for the performance of its active duties.

I have said that it is *perilous* to the reputation and usefulness of the ministry, when young men rush into it with precipitation and without due preparation. I have seen the experiment often enough to be satisfied that this is true. I have never known a young man do so, who has not afterward, if he possessed good sense and piety, been brought to sore repentance for his rashness. In a little time, all his stock of knowledge is exhausted. He has neither leisure nor inclination to acquire more. Not leisure ; because his active duties are so numerous as to leave him very little time for study : not inclination ; for he has not gone far enough in the field of theological study, to acquire a taste for investigating it, and pushing on vigorously in his efforts to traverse it. What is the consequence ? Every man of sense may easily answer this question. The consequence is, that when he has made one revolution round his small orbit, he begins another in the same track. When he has gone twice round, and commences a third, his people, already uneasy and apprehensive of no additional instruction, begin to manifest their uneasiness, and utter their complaints. This is followed speedily by mutual alienation of affection and of confidence ; and this of course ends in a separation of the parties. The pastor then goes to another church, to begin the same rounds, and to end them with

the same catastrophe. By the time he has gone through some half a dozen of these, all the churches become suspicious of him, and he is left, in his advancing age, without a home, and without a flock to feed; and if he is not a Christian of more than ordinary humility and benevolence, he will become invidious toward all successful ministers, and in the end a kind of universal hater of men.

Such is the usual course and doom of rashness and precipitancy in entering on the active duties of the ministry. The exceptions to this, (and such there are,) are not numerous enough to be brought into the account, when we are canvassing the question, what the *general rule* should be.

The station which I have occupied for the last twenty-nine years of my life, has given me opportunity for somewhat extensive observation of facts, which have a bearing on the subject now before us. The more I have seen, the more confirmed have I been in the sentiments that I have just expressed.

Often, much too often, have young men that have joined the Seminary here, become impatient under the protracted period of three years, which our laws demand for completing their preparation. Many have been the expedients which have been hit upon by some in order to evade the force of our laws, which absolutely demand a *completion* of such a course, either here or at some other theological seminary. I might mention some cases of breaking away, that are of a nature adapted to give pain to an honest mind, and seemingly irreconcilable with downright honesty and truth. And why such hazardous attempts as these? Merely because of impatience at delay. Nothing would answer any purpose, but to be actually preaching. 'There,' say they, 'is a perishing world—there the outstretched hands of the churches imploring aid—there the missions languishing for want of men; and they feel a burning and even an unquenchable zeal to be warning sinners and comforting Christians. If God designs them for usefulness—about which they have no misgivings—then he will qualify them, even as he did Paul; and to be taught by his Spirit, is better than to drink in at the fountains of science which are merely human.' Thus they have persuaded themselves, that they merely obeyed the call of God in breaking away from a protracted course of preparation; nay, that the young men who patiently submit to this course, and even desire still another year for preparation, must be wanting in benevolence and efficiency.

Our Seminary is never free from some such young men as I have now described. But while these, in their own behalf, put to the score of their benevolence and piety a great portion of their urgent zeal to break away from a due preparatory course of study, my observation leads me to conclude, that in most cases there is quite as much vanity and self-esteem, as there is benevolence, in their forward spirit; and that if they knew themselves better, and the greatness of their undertaking in a more adequate manner, they would sit down with great quiet and diligence to a *full* preparation.

I have my doubts, however, whether minds of such an order can be tamed by any thing but experiment. This I well know, that the collected wisdom and energy of all the faculty of this Seminary, has not been able, in many cases, to alter the determination of some young men. Their feeling seemed to be, that the salvation of the world was suspended on their immediate and undelayed efforts in the ministry. God called them; and they must hearken to his counsel rather than to that of men.

Even down to this very hour, there is a portion of our community, yes, even of our ministers, who look with decided disapprobation on so much time spent in preparation for the ministry. Why should it be strange then, that some of the young men, who are to engage in this work, and have ardent feelings and limited views, should sympathize with them?

There is nothing *strange* in it; and yet there is something in it which calls forth my most sincere regret. We have seen such young men issue prematurely from this Seminary, and go through the round of experience which I have already mentioned. But never in a single case have we seen one, who had good sense and piety, although he had formerly acted under erroneous impressions, who did not in the sequel most sincerely deplore the false steps he had made, and express an ardent wish that he might live his life over again, with the experience which he had already acquired, and be able to make more

thorough and effectual preparation for the ministry. Indeed, it is rare to meet with a student of this Seminary, that has taken a full course of study, who does not, after four or five years' experience in the ministry, wish that it were in his power to come back and protract the period of his preparation. Good sense and experience necessarily engender such desires as these.

Most sincerely do I wish that these views, which have been forced upon me by long and repeated experience, might be seriously weighed by all young men in a state of preparation for the ministry. They would help to render them very patient under the protracted period of their preparation; above all, when that preparation might be completed by the age of thirty, or even of thirty-five.

It must not be supposed, however, after all which I have said, that the Faculty of this Seminary take the position, that *all* who go into the ministry must go through a regular course of study in a theological seminary, or even in a college. We never have once thought of maintaining such a position. In the primitive age of Christianity, there were different orders of men in the ministry, who were diversely qualified. There were apostles, prophets, evangelists, teachers, preachers, and even others still. So it may and should be now. I do not mean, that all these orders, with the same names and offices should exist; for some of these were *extraordinary*, and therefore temporary. What I mean is, that men of different degrees of acquisition, and different kinds of talent, may be admitted to the ministry, with profit to the church. Some begin preparation for this work so late in life, that they ought not to go through a nine or ten years' course of preparatory study. They may be very useful, by their sound sense and solid piety, in a humbler grade of action. It is not the less honorable in the sight of God. But let none of those who have talents and opportunity to cultivate them, neglect to do so. **KNOWLEDGE IS POWER.** It is so in the church, as well as out of it. Else why did the Saviour choose a man that had been brought up at the feet of Gamaliel, to convert the Gentile world, and not select one of the *twelve*, not even the disciple who leaned on his bosom? *Men cannot teach what they do not know*; and men cannot bring out of their treasures things new and old, who have laid up neither. Such is the short and simple account of this whole matter.

Nor can it be said, with justice, that the primitive age of Christianity employed teachers who were introduced into their office with but little delay. How long were the apostles under the teaching of Jesus himself? What does Paul mean, when he says that a teacher must be *διδασκτικός*, i. e. *fitted to teach*? And what, when he says that he must *not* be *νεόφυτος*, i. e. *an unexperienced man*? Besides; even if it could be shown, that men in the primitive age came speedily into the teacher's office, it would do nothing toward establishing views opposite to those which I have inculcated. The Spirit then bestowed extraordinary and miraculous gifts; we do not expect them now, and have no right to act on the presumption that they will be bestowed. Knowledge is then an aid which must be sought, in order to qualify men for the great business of teaching.

I have only to add, that I do most sincerely entreat every young man, who looks forward to the sacred office, to consider well this subject, and not to act with hurry and precipitation in respect to it. I would hope, moreover, that what I have said will encourage many excellent young men, somewhat advanced in the period of their youth, not to forego the work of the ministry, because they must come into it somewhat late. Should the views I have now suggested be subservient to either of the purposes just named, I shall not have undertaken in vain to make this brief communication. Yours truly,

M. STUART.

Theol. Seminary, Andover, April 4th, 1839.

AMERICAN EDUCATION SOCIETY, AND ENGLISH EDUCATIONAL INSTITUTIONS.

[From the English Correspondent of the New York Evangelist.]

THERE is no institution in your country that excites greater interest among Christians in this land, than the one above named, when its magnitude and its objects are brought before them. They are surprised at two things: first, at the immense number of its beneficiaries; and, secondly, at the liberality of its constitution—the former being more than double the number than can be found in all our theological institutions, belonging to evangelical denominations, which have specifically in view the education of a rising ministry; the latter being so different from what exists in our institutions. Each denomination has its own seats of learning, and its separate circle of supporters, who patronize (speaking generally) their own sect. I am, of course, not including the students in our English and Scotch universities, who are preparing, as for a *mere profession*, for the state churches. The question has been again and again asked, “Why is there no similar institution in Britain with your Education Society? Do we not need as many ministers as you do? and are not the wants of the world so great, as to call for multiplied efforts? I greatly fear that we are not prepared for such a magnificent and useful society. Allow me to state a few reasons, which will, perhaps, lessen the surprise of some of your readers, who are disposed to reproach us for the absence of such an institution. There has been, till very lately, a mighty obstacle thrown in the way of a liberal education among Dissenters: the universities of England were closed against them, unless they were prepared to compromise their principles, and be guilty of perjury. If a few entered at Cambridge, to study general literature, and proceeded to A. B., they were not called on to degrade themselves; but, as it regarded students of theology, it was out of the question to attempt such an entrance. This, however, I do not regret; except as discovering an exclusive and bigoted spirit. Dissenters would not have been so useful nor so spiritual, had these young men been exposed to the corrupting influences of these national seats of learning. What they might have gained in Greek and mathematics, (for in these branches *only* do they stand for honors,) they would have lost in personal piety, in purity of motive, and in humility of heart. They would, in fact, have been unfitted, by the associations formed in those demoralizing and aristocratic schools, for the humble, yet efficient theological seminaries

which belong to us, as Congregationalists. The exclusive system referred to, confined our means of literary and classical improvement to our grammar schools—to private or public proprietary schools—to the Scotch colleges, and to our theological seminaries. This rendered it necessary, in the last named institutions, to occupy more time in classical and philosophical studies, than would have been required had the young men been previously trained in a literary institution; for I suppose a larger proportion of our educated ministry have given up secular employments for spiritual labors, than with you: so that, though they had had a good education when boys, it became necessary to go over again the higher branches of classical learning, which they had pursued at school in early life, when they entered on theological pursuits. The funds which were provided for the institutions with which these pious youth became connected, were in general sufficient to support or aid all that the buildings could accommodate. If appeals were made to the public for pecuniary assistance by any of them, it was to their own friends, or to the ministers who had been educated at them. This is one reason why no general or national society has been formed for the education of ministers. We had no colleges to which young men could be sent; and as institutions already existed, and had been in existence for many years, supporters had predilections for certain places of learning, and were not disposed to do any thing that might lessen the efficiency of their favored schools. They could not see that they might greatly promote the interests of such institutions, by sending beneficiaries to them, and paying for them. They seem to have clung to the idea, that a national society would interfere with the individual interests of their own alma mater. There is, perhaps, another reason, that has kept from the Christians of this country the necessity of doing more for educating the ministry. It is this: that few of our theological institutions have their full compliment of numbers. There are ten such seminaries, belonging to the Congregational denomination, in this country; and I believe that I am correct when I say, that they could receive one-fourth more in addition to the number they now have. This is known; and it has an injurious effect on Christians in general, in lessening their exertions in a cause of such vast importance to future generations. I have little doubt, if a much greater number of can-

didates came forward, desiring the work of the ministry, so as to fill our existing institutions, that Christians would be roused to exertion, and be more likely to aid a society like yours. I admit most fully, that this is not a favorable view to give of the state of our churches. From them, the young men must come; and if even existing seminaries, which have not been able hitherto to supply ordinary demands, are not filled, how are the present extraordinary demands of the world to be met? At present, we find it very difficult to get suitable men to fill our vacant churches. There is a deficiency to a great extent; and how this can be supplied, unless increased exertions are made, I cannot tell. It is true, there is a class of ministers without churches, who seem to hang as a dead weight on the community. They never should have been in the ministry at all; but, having entered it, they cannot, or will not, turn their hands or energies to any thing else. Such men live amongst us, and seem to give strangers the idea, that we have too many ministers. It is not so, however: we need a large supply of well-educated, strong-minded, devoted men. We have difficulties to contend with, that you know nothing of in your country. A dominant *national* church closes many doors that would be open to Christian enterprise, did it not exist. We need men who have vigor—moral power, to break open those closed doors. We need pioneers. We are

using means to get them, and hope some will be procured. The last difficulty I would name, as preventing a national education society, is the jealousy of the sects now existing. The Episcopalians are out of the question. The Wesleyan Methodists have only very recently admitted the *necessity* of an educated ministry. The other sections of Methodism care nothing about it. I am sorry to say, that the most ignorant men, as to general knowledge, are encouraged to occupy the pulpit. They do not desire education. The denominations that are left are the Baptist and Congregationalist. The former have theological institutions of their own; and you know, as well as I do, that a spirit of liberality is not *spreading* among them. The Congregationalists, of course, cannot be expected to sustain a NATIONAL society, when they would have *all* to pay, and very little of the benefit in return, either for themselves or the common cause of Christian liberality. As far as I know their opinions, they are, and ever have been, the determined friends of an educated ministry. This was shown in former generations, when there was opposition and persecution on this very account.

Thus, amidst the influence of a state church, of sectional prejudices, and of isolated effort, we can at present form no great, widely spreading educational institution, having in view the increase of ministers of Jesus Christ.

TEACHERS SEMINARY, ANDOVER, MASS.

THE Trustees of Phillips Academy, some years since, projected the plan of a Seminary as a branch of the Academy under their charge, the object of which was to afford the means of a thorough scientific and practical education, preparatory to the profession of teaching, and to the various departments of business. The Seminary was opened in September, 1830.

The repeated calls from the South and West and from the public generally, for well educated teachers, have induced the Trustees from time to time to make large appropriations for increasing the advantages, and, at the same time, diminishing the expenses of the students in the Seminary. They have erected a commodious and substantial stone building sufficient to accommodate two hundred students. The basement story embraces a chemical laboratory furnished with apparatus for an extensive series of illustrations. In the second story is a large and convenient room, which is used as a chapel for morning and evening devotions, and for all the general and public

exercises of the Institution. In the third story are three lecture rooms, a library, and a room for philosophical apparatus. This apparatus is sufficient for illustrating most of the important principles in mechanics, hydrostatics, pneumatics, electricity, magnetism, galvanism, optics, and astronomy. The institution is also provided with an extensive cabinet of minerals, and numerous specimens and drawings for illustrations in the science of geology, together with a complete field set for practical surveying and civil engineering, the cost of all which, including the chemical and philosophical apparatus above mentioned, has been about two thousand and two hundred dollars. There is also a library, containing eight hundred and fifty volumes, which is open to all the members of the Institution.

Connected with the Institution is a convenient boarding-house, and a farm under good cultivation, affording to such as may desire it, an opportunity for manual labor, either as a means of preserving health, and defraying, in part, the expenses of board, or,

in connection with an experimental and practical study of the science of agriculture. To this important but neglected part of education, special attention will be given, accompanied with a course of lectures by one of the officers of the Institution.

All who board at the boarding-house are provided with neat and convenient rooms, duly furnished for study and lodgings. For the use of rooms and furniture, each occupant is charged one dollar a term. The lighter and more perishable articles, such as sheets, pillow cases, towels, &c. the students provide for themselves, either by bringing them from home, or by purchasing of the Institution with the privilege of returning them again at a fair valuation. To provide these rooms, six three story buildings are erected near the boarding-house, affording apartments sufficient for the accommodation of from seventy to one hundred students.

The entire value of the establishment, including the several buildings and farm, is not less than *thirty thousand dollars*.

The students are divided into three classes, styled Junior, Middle, and Senior. The course of study occupies three years, and is designed to be substantially the same as that of a collegiate education, with the exception of the ancient languages. Those who wish to pursue any particular branches of study are permitted to attend any of the recitations in the regular classes for which they may be qualified. To such as wish to pursue a more extended course of study, opportunity is also afforded.

The following scheme gives a general view of the studies pursued in each term. Candidates for admission must pass a satisfactory examination in reading, writing, arithmetic, grammar, and geography.

JUNIOR CLASS.

Fall Term.—Preparatory studies reviewed, Algebra, Rhetoric, Watts on the Mind.

Winter Term.—To such as may be qualified, opportunity is afforded to engage in the business of teaching; and such studies are pursued as may be best adapted to the attainments and circumstances of the students.

Spring Term.—Geometry, Trigonometry, Book-keeping by Double Entry, Political Class Book, Evidences of Christianity.

MIDDLE CLASS.

Fall Term.—Smellie's Philosophy of Natural History, Paley's Natural Theology, Mensuration, Surveying, Civil Engineering.

Winter Term.—As above.

Spring Term.—Olmsted's Natural Philosophy, Chemistry, Botany.

SENIOR CLASS.

Fall Term.—Mineralogy.—Geology.—Logic.—Intellectual Philosophy.

Winter Term.—As above.

Spring Term.—Astronomy.—Moral Philosophy.—Political Economy.

Courses of lectures, experimental and theoretical, are given on chemistry, mineralogy, geology, natural philosophy and astronomy.—Weekly exercises in composition, declamation, and the general principles of elocution, are continued through the whole course; and particular instructions are given in elocution, both in private exercises and public lectures, by an experienced instructor, employed for the purpose. During the fall term, familiar lectures are given to those who are preparing for the important art of teaching. Instructions are also given in sacred music.

The object of this system of instruction is not to hurry the student through a superficial course of study, but to begin a *thorough* course, and to carry it as far as circumstances will allow. While therefore it is adapted to furnish suitable qualifications to those who propose to become *occasional*, or *permanent* and PROFESSIONAL TEACHERS, it is equally suited to the wants of all those young men, who, without entering upon either of the learned professions, would qualify themselves for honorable and useful employment in any department of business, whether as intelligent merchants, mechanics, seamen, or agriculturists.

This Institution has already sufficiently illustrated its practical utility and high importance. More than *one thousand students* have enjoyed, to a greater or less extent, its privileges. These students have come from more than twenty different States and provinces, and have returned to enter into every department of business above mentioned. From fifty to one hundred students from this Seminary have, in a single winter, been employed as teachers of district schools. Many have become *permanent instructors*, and are now receiving a liberal compensation, and exerting an extensive influence in almost every State in the Union.

Connected with the Institution is a preparatory department, occupying a separate building, and taught by a separate and permanent teacher,—under the general supervision of the principal. In this department, lads from eight to sixteen are thoroughly taught the elementary branches of an English education, preparatory to their admission to the higher department. It also answers the important purpose of a MODEL SCHOOL for the practical illustration of the art of teaching to those who are preparing for this employment.

The price of board in families is from two to three dollars per week. In the boarding establishment, it is usually from \$1.00 to \$1.25, and will not under any circumstances exceed one dollar and fifty cents per week.

Tuition is paid *in advance*, at the rate of fifty cents per week, and no allowance is

made for occasional absence, or for leaving before the close of the term.

The anniversary is on the Tuesday preceding the first Wednesday in July. There are three vacations annually;—the first, of four weeks from the anniversary; the second, of two weeks from the Wednesday of the week preceding the annual Thanksgiving in Massachusetts; the third, two weeks from the second Wednesday in March.

The instructors are:—

Rev. LYMAN COLEMAN, M. A. Principal, and Teacher of Mental and Moral Philosophy.

ALONZO GRAY, M. A. Teacher of Chemistry and Natural History.

T. D. P. STONE, M. A. Teacher of Elocution.

MYRON N. MORRIS, B. A. Teacher of Mathematics, Natural Philosophy, and Scientific and Practical Agriculture.

MR. WILLIAM H. WELLS, Teacher in the Preparatory Department.

MR. G. F. B. LEIGHTON, Teacher of Sacred Music.

NORFOLK AUXILIARY.

EXTRACTS from the sermon delivered before the Auxiliary Education Society of Norfolk county, Ms., at their Annual Meeting in June, 1838, by the Rev. Lyman Matthews of Braintree. The sermon is based upon Prov. xxv. 28. *He that hath no rule over his own spirit, is like a city that is broken down, and without walls.* The subject discussed is *The importance of self-control.*

In the close of the discourse, Mr. Matthews has the following important and appropriate remarks.

The complete mastery of himself is a matter of the first importance to a minister of the gospel. "He that hath no rule over his own spirit, is like a city that is broken down, and without walls." If this is true of men in secular employments, it is emphatically true of the Christian minister. Without the government of himself, he can neither be happy, nor successful in his work.

The minister often has occasion for the exercise of uncompromising self-control in the choice of his field of labor. There is sometimes a degree of self-denial requisite in assuming the station of a minister in an obscure parish, which the public servant in any other calling is never required to exercise—self-denial, to which even the minister, in more conspicuous stations, is a stranger. The pastor whose field of labor is such that his movements are all seen, receives due credit for every well-directed effort, whether it produces immediate results or not. Even the missionary in pagan lands, is aware that the churches which sustain him require a faithful report of his

doings; and that thus the Christian community will be informed of the amount of his labors, of the skill and energy with which he acts, and of the obstacles with which he has to contend: of course, he is cheered with the fond expectation, that though he may seem to spend his strength for nought, he at least enjoys the sympathy of that community. Not so always with the minister of an obscure parish. He may perhaps have scarcely fewer obstacles to surmount; his labors may be scarcely less self-denying, than those of the missionary to the heathen. But he is in a Christian land; and though in common with the missionary he is cheered and sustained by the consciousness of enjoying divine approbation, yet he has not the consolation derived from the assurance that he enjoys the sympathies of the Christian community. How should he have those sympathies? His circumstances are not known; the obstacles he encounters are unobserved; his trials are unsuspected; and though his labors are abundant, and may, in fact, produce great good direct and indirect, yet unless it please God by his instrumentality to produce some unexpected and remarkable results, it may happen, it *has* happened, that pursuing the noiseless tenor of his way, he is accounted if not an unfaithful, at least an inefficient laborer in the vineyard. In assuming such a station, I repeat it, there is opportunity for the exercise of self-control in its most uncompromising form.

The minister has ample occasion also for the exercise of this virtue in cultivating his chosen field. Aside from the temptations to remissness which arise from native indolence, or from spiritual apathy, the temptations are manifold from other sources. He needs to suppress all irritability, that he may affectionately reprove the obstinate. He needs to suppress impatience, that he may perseveringly teach the ignorant or the indifferent. He needs to exercise meekness, that he may instruct those that oppose themselves. In a word, he needs to be able to lead self captive at his will, most successfully to prosecute the cultivation of his spiritual field.

Self-control is indispensable to a minister in the management of his *pecuniary* concerns. "Riches," says lord Bacon, "are the baggage of virtue; they cannot be spared, nor left behind, but they retard the march." Now if this is true only of riches in the common acceptation of the term, then it is true that the virtue of most ministers is in little danger of being retarded by this sort of baggage. But if it is true, as it doubtless is, restricting the meaning of riches to mere competency of this world's possessions, then the virtue of many ministers is in danger. The minister ought to be able so to manage his pecuniary affairs, that his attention to them shall consume the least possible amount of time. Especially

he ought to have such command of his desires, that so long as he receives what with prudence would be a competency, he shall not be involved in embarrassment, and fear to meet a creditor in every man he approaches. It is utterly impossible that a minister should have that delicate sense of honor in reference to meeting his contracts, which is an ornament to any character, and yet be a happy man, while he is so much the slave of curiosity, or appetite, or fancy, as to be continually contracting debts which he has no means of discharging. Who will undertake to estimate the influence which an improvident minister may exert, in training his people to carelessness in the management of pecuniary affairs? Who will undertake to estimate the sin which that people may commit in imitation of his example? Said the late President Porter, himself an eminent example of self-control—"I consider the payment of debts little or great, more scrupulously to demand my attention than if I were a secular man.—To the minister of the gospel I would say, be at all times and on all occasions, a man of integrity. Beware that you do not feel exempted by your office or employment from obligations which bind all Christians and all men, to probity and punctuality in the fulfilment of *pecuniary* engagements."

Self-government is all important to the *intellectual* improvement of the minister. On one hand science beckons him from his appropriate studies, on the other literature; here society, there secular business; here pastoral duties, there the calls of philanthropy. Amid a thousand avocations, how can he pursue professional study unless he can control himself?

Self-government is no less important in the discipline of his *heart*. No man grows in grace any faster than he learns to govern himself; for growth in grace is the subjugation of self. Though the minister's situation may be thought favorable, and though in some respects it undoubtedly is favorable to this advancement, it is also true that in his spiritual warfare he must meet and overcome obstacles which never obstruct the path of others, and which render the cultivation of his spiritual character a work of peculiar arduousness.

To the want of self-control may be traced those cases of gross moral obliquity in the sacred profession, which have inflicted deep wounds on religion, and brought lasting reproach on the ministry. To the same source may be traced the indiscretions, and the numerous minor delinquencies in speech and action, which affect the character of certain ministers, as dead flies the ointment of the apothecary, and which result in inefficiency, if not in permanent injury to immortal souls.

We have reason for devout gratitude, my brethren, that the American Education Society, the promotion of whose cause has

called us together to-day, has adopted an elevated standard of ministerial character; and that in its efforts to increase the number of ministers, it does not wish to bring one man into the sacred office, who, in addition to piety and respectable intellectual endowments, shall not have learned the science of self-government. We have reason for gratitude that its mode of receiving beneficiaries; its scrupulous attention to their habits of expenditure; the amount and conditions of its appropriations; and its system of paternal and Christian supervision, all contemplate the formation of a character, in which the resolute subjection of self, under all circumstances, to the dictates of an enlightened conscience, shall be the presiding qualification.

Brethren, we are not at liberty to doubt that this is the cause of God. He has already owned it; has sustained it against prejudice, and in the midst of pecuniary embarrassment, and crowned it with his blessing. Under these circumstances, we can have no misgivings as to the course we should pursue. Our duty is plain. We are to press forward in the cause. We are to support it by our own contributions. We are to recommend it to the fellowship and patronage of the churches. We are to encourage the sons of indigence, on whom God has bestowed the requisite natural and spiritual endowments, to consecrate themselves to his service in the ministry; and to seek the aid of this Society in their course of preparatory study. We are to bespeak the prayers of God's people on their behalf, that they may be brought into the field thoroughly furnished, and endued above all, with a double portion of that spirit, in the exercise of which they shall not count their own lives dear unto themselves, so that they may finish their course with joy, and the ministry which they shall receive of the Lord Jesus, to testify the gospel of the grace of God.

REVIVALS IN COLLEGES.

HEATH, March 12, 1839.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—The last Thursday of February was observed by the church in this place, as a day of prayer for colleges. A public meeting was held at 11 o'clock A. M. The following is sent you as the substance of some remarks on the occasion. After adverting to the wants of our own country, the present destitution of the preached gospel, and the great and unsupplied increase of the newly settled parts; to the wants of pagan and anti-christian lands; and to the fact that colleges generally speaking, must furnish the supply of educated and competent ministers, some remarks were made concerning the colleges of New England.

1. Their present condition.

There are now in New England, twelve colleges and universities in operation. The number of students in these institutions has been rapidly increasing within the last few years, much more rapidly than the population in the States where they are located. At the commencement of the present century, there were in New England only five colleges in operation, and the average annual number of graduates, 150. During the first ten years, from 1800 to 1810, it was 200—from 1810 to 1820 it was 240—from 1820 to 1830 it was 300—from 1830 to 1836 it was 325—in 1837 there were 400—in 1838 there were 416, and the Senior classes promise, for 1839, at least 500. In these twelve colleges there are at this time 2,092 students, 516 Seniors, 481 Juniors, 540 Sophomores, and 555 Freshmen. In eleven of these colleges (Waterville College, Me. not having been particularly heard from) there are 2,019 students; of which, 291 belong to New York, 176 to States south and west of New York, 82 to foreign states and countries, and the rest, 1,520, to New England; viz. to Connecticut 271, to Rhode Island 56, to Massachusetts 582, to Vermont 220, to New Hampshire 252, and to Maine 139.

It is thought and frequently said by some individuals that there are *too many* young men getting a college education. But let us look a moment at that point. How many ought to seek a liberal education? What proportion of the people? Probably, none would think the proportion, of one student to one thousand inhabitants, would be too large. Now in Maine there is one student to about 2,500 people; and in the other five New England States, one student to about 1,200 people: And no State has so many students in college as one to 1,000 people. New Hampshire, which has the greatest proportion, has one to 1,068, and Connecticut has one to 1,098. There is, then, no danger of having too many students in college. Nor is there any danger of having too many educated men in the community.

It becomes now an interesting question, What is the state of religion and the number of pious students in these colleges? While some have but few, others have a large majority of pious students. It is thought that about half of them all, are professors of religion. But since 1831 there have been but few extensive and thorough revivals in these colleges. The great amount of religious influence now in these institutions is owing in part to persevering exertions to induce the young men, converted in Sabbath schools and churches, to acquire education and devote their talents to the public service of the Lord.

2. Revivals in colleges, with their effect on the supply of ministers. It is now sixteen years since a day was publicly observed as a day of fasting and prayer for

literary institutions. Their influence is so great in the formation of individual and public character, that such a day is not deemed to be inappropriately set apart by the whole church: and the blessing of God has seemed to rest on the colleges for this observance.

Revivals have become more frequent.

To show the truth of this remark we need but refer to the history of revivals in the colleges. The concert of prayer for these institutions was devised and established, not in a cold or dead state of feeling, but as a way of giving utterance to those feelings of agonizing interest which pervaded many hearts. The work had already begun, and there had been recent and extensive revivals in several colleges. For the twenty years preceding, there had been in Yale College one revival in four years; from that time to 1831, there was a revival almost every year: there were seven revivals in nine successive years previous to 1832. And similar remarks might be made of some other colleges. With this increase of revivals, the proportionate number of *ministers* has become greater. In Dartmouth College the proportion of ministers has increased very much.

	Grad.	Min.	Prop.
From 1800 to 1810,	333	64	1-5
1810 to 1820,	331	103	1-3
1820 to 1830,	337	113	1-3

This increase of the proportion of ministers from less than one-fifth to more than one-third of the graduates, is matter of thanksgiving to God. In Williams College the proportion of ministers is still greater; and many other colleges exhibit similar facts. To show that *revivals in colleges* produce this increase of ministers there are some facts deserving notice. There were revivals in Dartmouth College in the years 1815; 1821, and 1826, of deep interest, and of extensive and abiding effect. Immediately after these revivals it is noticeable that the number of ministers among the graduates is greater than at other times. After this first revival there was a class of thirty-nine, of whom nineteen are ministers; another class of twenty-seven, with fifteen ministers. After this second revival, a class of forty-four had twenty-two ministers, and after the last revival in a class of thirty-six, fifteen are ministers, and another of forty-one, twenty are ministers. Thus, after a revival one-half became ministers, while at other times only one-fourth or one-fifth. Other colleges show similar, and perhaps more striking facts in reference to the effect of revivals in colleges as to the supply of ministers. Let every one look at these facts and then say, is not a revival in college a desirable event, and exceedingly interesting to the church? And what Christian, in the light of such facts, can cease to pray for the institutions of learning in our land? Truly yours,

CALVIN BUTLER.

DIRECTIONS FOR A SON GOING
TO THE COLLEDGE.

MY SON;

I. The first thing to be urged and charg'd upon you is, *That* you chuse and fix the Chief End of your life in The service of the glorious God; *that* you live under the continual influence of these thoughts; *May the glorious God be gratified in beholding the acknowledgments w^{ch} by a patient continuance in well doing I am to render and procure unto Him*: that, in order to this, you immediately and effectually seek a reconciliation to God, by pleading the Sacrifice and Righteousness of your Saviour, for your justification before Him: and make your daily flights thereto, that being justified by faith you may have peace with God.

II. Be sure that you maintain the *Religion of the Closet*, and every day retire for *secret prayer*, and therein pour out your heart unto the Lord.

III. Let not a day pass you ordinarily without *Reading* a portion of the *Holy Scriptures*; and this not carelessly but attentively, and in the *porismatic* way, that is to say, *Fetch lessons* and then *wishes* out of every verse before you. I should be glad if you would raise *Questions* upon y^e passages of the Bible, and seek *Answers* to them.

IV. My Dear Child, look on *Idleness* as no better than *wickedness*. Begin betimes to set a value upon *Time*, and [be] very lothe to throw it away on impertinencies. You have but a *little time* to live; but by the truest wisdom you may live much in a *little Time*. Every night think, *How have I spent my time to-day?* And be grieved, if you can't say, you have got or done some *good* in the day.

V. Be exact and faithful in your daily recitations to your Tutor. But be also well advised what Books you shall peruse, to fill the chambers of your soul with all precious and pleasant riches. Therewithal have your *Blank Books*, wherein you shall for the most part every day enter something worthy to be preserved and remembered of what you have met withall. In these *Quotidiana* will anon be hived a marvellous collection of such things as will be of perpetual use to you in all your performances.

VI. When the *Lord's day* arrives be sure to keep it holy to the Lord. Use to *write* after the preacher; but after every sermon think, *What special Request am I now to address to the glorious God?* And make it. Nor let the *Lord's day evening* pass you ordinarily without some serious thoughts on that question, *Am I doing what I should if I now lay a dying wish to have done?* What books of piety I would recommend to you I would have you from time to time enquire of me. Perhaps the *church history* of your own cuntry, espe-

cially the *lives* of the excellent psons in it, may deserve a particular perusal with you.

VII. My son, let that word for ever make an awful impression upon you, *He that walketh with the wise shall be wise, but a companion of fools shall be destroyed*. Shun the company of all prophane and vicious persons, as you would the pestilence. As much as you can, enjoy the company of such as may be your superiors. Betimes impose it as a law upon yourself, that whatever *company* you come into you shall speak something that shall be profitable, if it be decent for you to speak at all, before you leave it. And if you can find a companion with whom your conversation shall be still managed in the *Latin tongue*, this will be a great advantage to you.

I judge these few and short hints to be sufficient for y^r present conduct. These few and short hints well pursued will sufficiently answer and secure the intention of the Education wth w^{ch} you are now preparing to do good in the world.

Such a *wise son* will make a *glad father*. May he be rendered such a one by the blessing of the glorious God upon him.

Dated, 1719.

To Rev. Dr. Cogswell.

MY DEAR SIR,—I enclose you an antiquarian gem, which I think you will be gratified in transferring to the Register. It has never before appeared in public, and is calculated to exhibit the conscientiousness of a Christian father.

From the original, at present in my possession, and which was presented me, nearly five-and-twenty years ago, by the daughter of the last Dr. Mather, it appears, that these 'Directions' were designed for him. The title and corrections are in the handwriting of Dr. Cotton Mather; but the rest is transcribed by his son, Samuel. He graduated at Harvard College in 1723, and the date therefore agrees with the proposed design of the paper.

Very respectfully, yours,

WILLIAM JENKS.

1 Crescent Place, Jan. 23, 1839.

REMARKS OF DR. BEECHER,

On the Gospel Ministry, as Heaven's instrumentality for the renovation of the world, at the Anniversary of the American Education Society, in New York, May, 1838.

It is sometimes pleasant to take a retrospective view of the mediatorial government of God, and see how he has adapted the means of mercy to the ends to be accomplished. About two-thirds of the period of the existence of this revolted empire, the cause of God was placed on the defensive. The power that broke loose was so incorrigible, that it could not be subdued but by the exertion of God's omnipotence; and

that not being the mode which he had chosen, he found it necessary to entrench his cause on the defensive.

In the first place, look at the patriarchal system. The patriarch parent and king was required to see that the rising race was well instructed; but as to extending the influence of religion beyond his own family, nothing was required of him; and the whole world was filled with violence. Then the wisdom of God tried another method—that of committing his cause to a nation who held possession of their territory by miracle, upon the tenor of maintaining the pure worship of God. This state of things continued till the coming of the Messiah; and then a new dispensation was set up, in which the walls were thrown down, and the whole power is made aggressive. And, to carry out this, an order of men has been instituted, to go forth, with the shield of faith, and preach the gospel to every creature. The results have answered the design of the plan. And, before we conclude this anniversary, it may not be improper to look at this instrumentality, as it is associated with the conversion of the world. Look at the fact, that God has hung his cause on the arm of an evangelical ministry, and by this, in its connections, he will carry his cause onward till the whole world is converted.

1. *This is Heaven's instrumentality.* This is manifest from the fact that, from the time of Christ, it is only by this instrumentality that any aggressive movement has been made upon the kingdom of darkness. Science, of itself, and the nations of the earth, have done nothing but to give their power to the beast.

In the lapse of 1800 years, what portion of the world has been rescued, when the clouds have not been driven away by the instrumentality of the gospel ministry? The whole world lay in wickedness, when Christ came; and every where still, it lies in wickedness, where the ministry has not been. There has been no permanent worship of God which has not been sustained by the preaching of the gospel. Without preaching, the Sabbath is a holiday. It is now the *primum mobile* of God's moral government in the earth. By it the intellect is cultivated, the conscience formed, and the government of God and the retributions of eternity are brought to bear upon the soul. Let preaching be withdrawn, and instruction ceases, and twilight and midnight follow the last ray of evangelical light.

It is perfectly obvious, that no system ever was or will be found, except the evangelical gospel ministry, for the religious education of the world. False religions live only in darkness. Such a thing as the religious education of the world, never entered into any system of error; nor will it ever be effected, except as it is intrusted

to the gospel ministry. If religion could be taught as other sciences are, it would be too expensive a mode for the salvation of the world. See the wisdom of God—by the instrumentality of one individual—his public labor one day in seven, and his pastoral labor through the week—a population of one thousand souls is thoroughly instructed and imbued with religious knowledge. And, what can be done with one thousand, may be done with another and another. The simple principle that one shall give himself to the instruction of one thousand minds, will, like the rain from heaven, cover the earth with verdure.

Without the ministry, there never will be any such thing as the reconciliation of the world to God. I do not say that no individuals are ever converted without hearing a sermon, or talking with a minister. But they have lived in the atmosphere of light communicated through the medium of the ministry. I would not say that God cannot convert the heathen without the gospel; but it is not the plan of God, and we have no evidence that he does it. This is God's plan: he has put this treasure into earthen vessels, and abides by his purposes.

2. *The necessity of an increased number of ministers.* There are predictions in the Bible, in which God has limited his purposes to save the world by the foolishness of preaching, and in limited time. It is time to begin to see the budding of spring. The signs of the times are sufficient, with the predictions of the Bible, to evince this. We remember the time when there was no Education Society; and the best material has been secured to the church by the instrumentality of the Education Society, by going down and taking by the hand from that class who before entertained no hope of an education. When we look at this, we understand that God has but just begun this work. The laborers are yet few. Yet the signs of the times indicate that God is preparing speedily to subject the world to himself. You will observe that all the forms of opposition to the gospel, at this period, the powers that hinder the gospel, are all past manhood—they have all brought forth debility of intellect and debasement of mind, that show they are passing away. And those governments that support the power of the beast, God in his providence is sending earthquakes among them. We feel the earth quaking by the commotion of anti-christian governments. If the trumpet of the archangel were to sound, we should not be called by a voice more significant.

This necessity is indicated by the condition of our own country and the world. With respect to our own country, the population is but a small portion organized for the support of the ministry; and for those organized, we cannot find a full supply. Another portion are the feeble churches, which will soon be able to go alone. But

where are the ministers to supply them? Then there is a large portion rolling into the new territories that would be glad to have ministers, if ministers could go and place themselves amid the tide. But there are none to send. Besides this, there is a large mass of population wandering without a shepherd; and there are all the organizations formed to keep out the gospel. All these are to be taken, overcome by the power of light, the influence of Heaven. But where is the army? They are yet to be nurtured. God is coming—making ready—but where are the preachers? Are we to stop just at this time? Are we to stop this work, just because we cannot find money to carry it on, when God is converting our young men by hundreds?

The world itself is in a condition already changed. Idolatry is past the season of vigorous manhood. The gospel encountered the strongest opposition when it first broke out. The Roman empire—the iron empire—was then in its vigor; but now it is not so. The world is open; and though a malignant influence is still abroad, it is without character. It does not secure the confidence of the public. Never was there a time when there was more disposition to receive well educated and pious ministers. If there were now an addition of ten thousand, they could all be settled. It is so all over the world. But how shall the supply be obtained? From Heaven. Man cannot make a minister. The education of the head will not do it. Every minister must be taught of God. There must be prayer.

Pious parents are called upon, with an earnestness never equalled, to educate their sons with reference to the ministry. Do you think God will not take them? Was there ever such encouragement to consecrate them to this work? O, let parents that have property, and can educate their sons, not wait till they are converted, but give them up, as Hannah did Samuel, to the Lord.

Pious young men, blessed with property,—are they not called upon to consecrate themselves to this work? What claim is there like this? What business like this? What does the world require like this? Let them think of it. Young men of the city of New York! I speak to you in the name of God, and Christ, and a lost world! What are you doing to pay the mighty debt you owe to Him who died for you? Going to heaven? Do you intend to go alone, in your own little narrow way? Behold the harvest! Go into the vineyard and reap.

The required aid, also, must be given to this Society. We must go by the word of God and duty. There is too much to do, to go by feeling. My brethren, it is God's last work—his great work—and he calls all his people to rally; and it is one of the most blessed parts of it in which we are now called upon to engage. These means, at-

tended by prayer, will succeed. They have succeeded—they do succeed. What do the revivals of this year proclaim? "Lo this is our God!" Obey then the demands of his word, and the signs of his providence, and go into this work.

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*Anniversaries of Societies connected with
the American Education Society.*

WESTERN RESERVE EDUCATION
SOCIETY.

THE Ninth Anniversary of this Society was held at Milan, Sept. 1838. The following is an extract from the Report:—

The Most High has instituted the ministry of reconciliation, and laid upon it the injunction to preach the gospel to every creature: showing that his main reliance for the accomplishment of his purposes, is *on the gospel in the hands of a living, well qualified, holy ministry; on a preached gospel by such a ministry.* It needed not a distinct and peculiar order of men to diffuse the religion of Christ by means of *social intercourse and prayer*; it needed not such an order of men to carry *religious conversation* into the various circles of society,—to bear its warnings and admonitions to the ear of affection, and its rebukes to the conscience of the unthinking and the scoffer, in the forms of *private remonstrances* and ordinary social exhortation;—it needed not such an order of men to *talk religion*; to perform the duties of *religious visiting*. These things can be done by the friends of Christ in all the varied walks of life. But, to *preach the GOSPEL OF THE SON OF GOD*—to *TEACH* and *ENFORCE* the great system of truth which the infinite God has devised and revealed for the salvation of men, with the utmost power, and skill, and fitness to produce this grand result on the largest practicable scale, such an order of men *was* needed: and for this purpose was instituted. The rearing of this ministry is entrusted to the church. Covenant promises encircle the families of the faithful. There the Spirit is to descend and sanctify parental instruction and influence. These are to be nursed, and reared, and covenanted—the Peters, and Johns, and Pauls, and Timothys, that are to proclaim God's everlasting truth with "the power of the Holy Ghost sent down from heaven," and multiply converts, and augment the "sacramental host of God's elect," and lead them on to the spiritual conquest of the world.

Falling in with this obvious economy of God, in securing great results through the medium of associated effort, where isolated, individual action would be utterly inefficient, and looking up to him for his sustaining influence, the Education Society has been striving to furnish the church and the

world with the holy and thoroughly trained ministry, so imperiously demanded to carry into actual and vigorous operation, the scheme of benevolence which the Most High has thus held up to the vision of his people, and shown himself ready to succeed.

Number aided.—Six have been employed in theological, thirty-six in collegiate, and thirty-one in the preparatory, departments of study; and these have been connected with six different institutions of learning—making the number aided, seventy-three.

New applications.—Eleven have been added to the list of beneficiaries during the year.

Dismissions.—One has been honorably dismissed, and two have departed to eternity. One suddenly, and affording no opportunity of judging of the state of his mind in the struggles of the last hour; the other, approaching the dark valley, with lingering step, yet open vision, met the summons triumphantly. Employing his last moments in the expression of his confidence in the Redeemer, he had begun to repeat the beautiful hymn of Toplady, and breathed out—

“Rock of ages! cleft for me,
Let me——”

when with a gasp, he left his unfinished song on earth to complete it in glory. Both have descended to the grave, leaving behind them cheering evidence that they have gone to be forever with the Lord.

The report closes with a cogent appeal to the churches on behalf of the cause.

The officers of the Society are Rev. George E. Pierce, D. D., President; Rev. William Potter, Secretary; and Anson A. Brewster, Esq. Treasurer.

WASHINGTON COUNTY EDUCATION SOCIETY, VT.

At the late Annual Meeting, the following officers were chosen. Hon. Jeduthan Loomis, President; Gen. E. P. Walton, and Hon. Jason Carpenter, Vice Presidents; F. F. Merrill, Esq., Secretary, and Dea. C. W. Storrs, Treasurer.

The Secretary in a letter writes that the Treasurer's Report acknowledged the receipt of only \$194. This decrease in the receipts compared with those of the former year, was undoubtedly the consequence of our not having the benefit of the labors of an Agent; nor can we reasonably expect any increase this year without such labors. January and February are the months designated for taking collections in aid of the Education Society for the county.

FRANKLIN COUNTY AUXILIARY.

EXTRACTS of the Report of the Directors of the Franklin County Auxiliary Education Society, presented at Colerain, Oct. 10, 1838.

It is a fact worthy of consideration, that the increase of funds last year was found chiefly in those places where the agent of the Parent Society had labored during some part of the year. From one society which had never, as is known, paid any thing into our treasury, we received \$11 90—another as reported the year previous, paid \$7, that year \$39 36—another nothing, that year \$60. From other societies there was a similar increase. Why should we not expect such results from such causes? Good men need to see their duty before they are prepared to do it. An agent who devotes his whole time to one cause, is more familiarly acquainted with its merits than others. This is his business. He will therefore be able to spread out these merits before the community in a more clear and convincing manner than others. It is to be expected that good men will give more liberally as they see the claims of any institution demanding increasing liberality. The employment of agents to move forward the wheels of our benevolent enterprises, is only adopting a principle in these enterprises which has been well understood and successfully applied by our master artists—the principle of division of labor. Is it not questionable whether it is economy to throw on those whose hands are already full, the additional labor of enlightening community respecting the great benevolent operations of the day—operations whose designs embrace literally the whole world?

Be this as it may, it is certain that if a competent number of ministers cannot be raised up, all our other benevolent enterprises must droop or die. It is God's appointment “by the foolishness of preaching to save them that believe.” It is in vain to attempt to carry out the other plans without the living ministry—without men trained for their work by the teaching of the Holy Spirit and the cultivation of the mind by human science. Where shall they be found? Those able to educate themselves or their sons, do not furnish the supply. The sons of poverty must be taken by the church and sent out well instructed and thoroughly furnished, or our glory will be departed.

Let us then feel that if we withhold ministers, we say to the missionary societies, Stop your operations, and let the destitute and the heathen perish—we say to the tract and Bible and Sabbath school societies, Throw away half your efforts. And are we prepared to do this? Can we meet such results when we stand before Him who “though he was rich, for our sakes

became poor, that we through his poverty might be rich," and has said, "Go ye into all the world and preach the gospel to every creature?" Let us open our hearts and pray that God, by his grace, will prepare our young men to desire the work of the ministry, and then open our hands to furnish them with the needful education for their work.

On motion of Rev. Mr. Bullard of Boston, accompanied with pertinent remarks, this report was accepted.

The following officers were chosen for the year ensuing.

Hon. Sylvester Maxwell, <i>President,</i>	} <i>Directors.</i>
Mr. Joseph Avery, <i>Vice President,</i>	
Rev. B. F. Clarke, <i>Secretary,</i>	
Mr. Sylvester Maxwell, Jr., <i>Treas.</i>	
Col. Ansel Phelps, <i>Auditor,</i>	
Rev. Moses Miller, <i>"</i>	
Rev. M. G. Wheeler, <i>"</i>	

HAMPSHIRE COUNTY EDUCATION SOCIETY.

THIS Society held its Annual Meeting at Northampton, Oct. 18, 1838, at which a Report was read, and addresses delivered.

The officers of the Society for the year ensuing, are Thomas Napier, Esq., President; Hon. Lewis Strong, Treasurer, and Rev. William Bement, Secretary.

We regret that we have not room for notices of other Anniversaries of Societies. They will be given in the next number.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held April 10, 1839. The usual appropriations to beneficiaries were voted, and ordered to be paid on the 20th day of May.

At this meeting, the Rev. Samuel H. Riddel, who had been for two years Secretary of the Connecticut Branch, and General Agent for Connecticut and Rhode Island, having been appointed editor of a religious newspaper published in Hartford, and being induced by various motives to accept the appointment, tendered the resignation of his agency for the American Education Society. The resignation was accepted by the Directors, though with great reluctance on their part, as Mr.

Riddel was to have been transferred to a General Agency of the Society in Massachusetts, where the field of his usefulness would have been greatly enlarged, and he might have been extensively serviceable to the Society. It is expected, that the Rev. Joseph Emerson, who has been for two or three years past an Agent of the Society, will spend the ensuing season in visiting the churches in Connecticut.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Since my last report, my labors have been confined to York county, Maine, and Rockingham and Strafford counties, N. H. It has been with pleasure that I have witnessed the attachment to the Education Society in the places I have visited. This Society is generally acknowledged to be engaged in an enterprise great and highly important. Those who take a deep interest in the prosperity of our country, generally regard this Society as exerting a direct and powerful influence to disarm those enemies that may threaten to disturb and ruin our peace and prosperity; and to sustain, purify and enlarge our free institutions. Those also who love the prosperity of Zion, generally regard this Society as a powerful instrument in the hand of God to destroy the dominion of sin, and to extend the kingdom of Christ to every part of this revolted province of Jehovah's empire. I would not be understood to say that there is felt all that interest in the prosperity of this Society that its importance demands. If there were, it never would be permitted to languish. Its efficiency in no respect would become paralyzed. We should stand by it as we stand by the procurers of our freedom and the defenders of our faith.

Some of the churches I recently visited, are now refreshed by the special presence of God's grace and spirit. Others not long ago returned from their captivity, leaning on the arm of their Beloved; and are now sitting under the shadow of the Almighty, singing the song of Moses, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation: my Father's God, and I will exalt him." These churches without an exception manifested a good degree of interest in the education cause. A distinguished divine remarked on a certain occasion, that every man born anew in Christ Jesus, is converted a friend to the missionary cause, the education cause, and the other benevolent enterprises of the day. This is nothing more than what we do and ought to expect: and we are happy to

know that this assertion is so generally and fully verified. Can we expect any thing else than that they will take a deep interest in the prosperity of the benevolent societies of the day? I recently visited a place highly blessed with the renewing and sanctifying influences of God's Spirit. The interest there manifested in the education cause fully illustrated the importance of revivals of religion to sustain the benevolent enterprises of the day. It is when we imitate the example of our Saviour that we become "holy, harmless, undefiled and separate from sinners." It is then that we regard the world as the Lord's and the fullness thereof.

It has been highly gratifying to me to learn that so many of the youth of our country are interested in the education cause, and especially those who have tasted and seen that the Lord is good and gracious. It seems to be peculiarly proper and desirable that the youth should be interested in this Society. It is young men who are aided by it. Must this class of young men leave friends and home; and endure hardness as good soldiers of Jesus Christ, wherever in God's providence they shall be called to labor, while others are under no obligations to help bear even their incidental expenses? Where can we find this unequal distribution of labor and self-denial under the government of a holy and righteous God? Where has our Saviour said that it belongs to a part only of his disciples to preach the gospel to every creature, and to bring the world into willing subjection to his reign? No where. We, one and all, are under obligations to bear a part in this great and glorious work. To see the youth acknowledge this demand of Heaven upon them, must be very gratifying to every benevolent heart; and well pleasing in the sight of God. In a place that I visited, after addressing the people in behalf of the education cause, I made calls upon families as circumstances would permit, to advance the object of my visit. As I was passing the road a young man left the field and came to me and put a liberal donation into my hand. His example not to me only appeared commendable, but to the deacon who kindly went in company, to introduce me to the families of that people. He remarked, That young man promises to be useful. Wherever he goes his influence will be in favor of truth and righteousness. Although he is a stranger in the place, yet what I have now seen of him is sufficient to satisfy me that he would be a useful teacher in our Sabbath school, and I intend to improve the first opportunity to introduce him as such into our school. This benevolent act was sufficient to secure for this young man the favorable regards of all the good who might become acquainted with it. But the effect was still more happy upon the young man. I would that all

young men were disposed to engage with interest and delight in the cause of benevolence; not only that they may be a blessing to others, but that they may know by happy experience the luxury of doing good.

I became acquainted not long since with a church and society that annually paid on an average, about thirty dollars to a family, to sustain the preached gospel among themselves. They also gave something annually to forward the benevolent enterprises of the day. There is not a man connected with them who can be spoken of with propriety as being wealthy. Not one of them probably is worth more than four thousand dollars, and most of them less than two thousand. If this church and society are able annually to raise on an average more than thirty dollars to a family for religious purposes, how much can be done for the cause of benevolence by large and rich churches having ample funds to sustain religious institutions among themselves? Can they not contribute more than they do for benevolent purposes? If they should raise as much according to their ability for religious purposes as the small church and society referred to, instead of hundreds of dollars, they would give thousands annually to our benevolent societies. The waste places in our own country would be built up, and the nations living "in the region and shadow of death" would soon with ten thousand voices exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Moultonborough, N. H., Jan. 22, 1839.

REVIVAL IN AMHERST COLLEGE.

Extract of a letter from the presiding member of the beneficiaries at Amherst College.

AMHERST, April 15, 1839.

DEAR SIR,—I suppose you may have expected a word from me before; but I felt as though I could not write until God should grant us the special presence of his Spirit, which, I trust, we now enjoy. I cannot indeed say that it has come like a rushing mighty wind and filled the whole place where we are assembled; but it has come rather like the still small voice, and whispered in the ear of the conscience of many a careless and hardened sinner, "Flee from the wrath to come." Four seniors, one junior, two sophomores, and ten freshmen have, as we humbly hope, taken heed to that warning, and fled for refuge to the hope set before them in the gospel. Others are still under the strivings of the Spirit. But while we

rejoice and bless God for what he has done, we would mourn and weep in bitterness of soul over the more than fifty who are yet without Christ, living as if there was no God, no judgment to come, no long eternity to be realized. And since the residue of the Spirit is with God, we feel determined that we will not let them go on unwarned and unprayed for, if peradventure God will hear us, and grant us a greater blessing. It is a solemn time with us now. Every moment seems big with the concerns of eternity; for every moment is sealing the destiny of immortal souls. And if ever we needed the prayers of God's people, we need them now.

When the above communication was made, the revival was in progress. There have been this season, revivals in other colleges, but to what extent we have not been able to ascertain.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-third Annual Meeting of the American Education Society, will be held in the city of Boston on Monday, the 27th day of May, 1839. The members of the Society are notified to meet for business in Room No. 2 Marlboro' Chapel, at 4 o'clock, P. M., of that day. A public meeting will be held in the Chapel at 7½ o'clock in the evening, at which extracts from the Annual Report will be read, and addresses delivered.

WILLIAM COGSWELL,

Secretary Am. Ed. Society.

Education Rooms, Boston, May 2, 1839.

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1839.

Framingham, Ma., Bequest of Miss Hetty Rice, by Mr. Moses Edgell, Executor	43 36
Sag Harbor, L. I., N. Y., Soc. of Rev. J. A. Copp, a coll.	20 00
From a friend, by a Lady	1 00
INCOME FROM FUNDS	64 36
LOANS REFUNDED	646 00
Bequest of the late Rev. Jona. L. Pomeroy, by D. S. Whitney, Esq. Executor	1,500 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Repes, Esq. Boston, Tr.]

Boston, Old South Society	341 35
Park Street do.	481 30

Boston, Essex Street Society	125 00
Pine Street do.	155 33
Salem Street do.	125 00
Green Street do.	25 00
Bowdoin Street do.	405 32
Franklin Street do.	151 50
South Boston do.	30 25—1,975 11

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Soc. of Rev. Henry B. Hooker	44 30
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ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Salem, Sab. School in Rev. Mr. Worcester's Soc.	11 25
Rev. Dr. Emerson's Soc.	77 10—88 35

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Church and Soc. of the Theol. Sem., by Samuel Farrar, Esq.	53 00
Topsfield, bal. of coll. in Soc. of Rev. Mr. McEwen	6 50—61 50

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

East Hampton, Ed. Soc., of wh. \$20 is to const. Mr. Isaac Clapp a L. M. of the Co. Soc.	51 23
Southampton, Ladies' Ed. Soc., of wh. \$15, in part to const. Mr. Gaius Searl a L. M. of Co. Soc.	110 28
From the disposable fund of the Soc.	100 00—261 43

Note.—The name of the donor of \$100, in East Hampton, inserted in the Feb. Journal, should have been Samuel Williston, Esq.

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Tolland, by Rev. Dr. Hawes, Hartford, Ct.	12 00
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MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc., by Miss Sarah Worcester, Tr.	23 75
Stonham, Ladies' Ed. Soc., by Miss Sophia C. Stevens, Tr.	24 50
Wilmington, Mrs. Elbridge Carter	1 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Turnersend, Trustees under the will of the late Mr. Samuel Stone	300 00—349 25
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NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Weymouth, (N. P.) additional coll., by Mr. Benj. Humphrey, Tr. Benev. Soc.	6 63
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OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Thunton, Ladies' Ed. Soc. in Rev. Mr. Maltby's Church	26 25
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PLYMOUTH COUNTY.

[Dea. Morten Eddy, Bridgewater, Tr.]

Abington, Cong. of Rev. Mr. Ward, bal. of suba. and bal. of sums to const. Capt. Joshua Whitmarsh and Dea. Edward Cobb, L. Ma. of Co. Soc.	23 18
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WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Dudley, Cong. Soc.	18 67
Grafton, Soc. of Rev. Mr. Bisbee, \$40 of which to constitute him an H. M.	54 71
Oxford, Cong. So., by Rev. Mr. Bardwell	41 00
Friends, by Dea. Lewis Chapin	2 00—43 00

Uxbridge, Soc. of Rev. Mr. Greenough, by	
W. O. Capron, Esq.	52 00
Two Ladies	3 27-41 37
Westboro', Ladies' Char. Soc., by Don.	
Leach	12 00
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do	400 00
do	75 00
do	107 00
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		11 00,
		75 65
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<i>ington City 20</i>		21 00
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THE
A M E R I C A N
QUARTERLY REGISTER.

CONDUCTED BY

B. B. EDWARDS AND W. COGSWELL.

VOL. XII.

PUBLISHED BY THE AMERICAN EDUCATION SOCIETY.

BOSTON:
PRINTED BY PERKINS & MARVIN.
1840.

ADVERTISEMENT.

THE twelfth volume and the thirteenth year of this work are closed. We shall now enter, with the blessing of that beneficent Providence that has hitherto guided us, upon the preparation of another volume. We hope to make it still more worthy than its predecessors of the patronage of a discerning public. New sources of information in the statistical department of our labors are constantly coming to light. Fresh interest in the subject is awakening in various quarters. Statistical Societies are springing up in almost all civilized nations. The past year, an American Statistical Association has been formed in Boston, under very favorable auspices. During the present year, a new census of the United States is to be taken. Its results on a great variety of topics will, doubtless, be much more complete and satisfactory than has been the case with either of the preceding decennial enumerations. The more important details of this exposition of our population and resources, we shall hope to insert in the next volume of the Register. Our European correspondents may be expected to furnish valuable facts and communications. We shall endeavor, also, to enrich the work with essays and other papers on the momentous subject of ministerial education, and other topics connected with the duties of clergymen and the salvation of a perishing world.

The aggregate number of pages, in the twelve volumes of the Register already published, is *four thousand three hundred and sixty-four*. A large proportion of the articles, which fill these pages, we may be permitted to say, are of permanent value. They are the results of original inquiry, and will not be found elsewhere. Many of the facts, which we have recorded, have been rescued from decaying MSS. and dilapidated records. Their full value may not be seen for many years. Most of the articles that we have inserted, are not *repeated* on our pages. It is our intention, in all cases, to exhibit at once the full details of the various topics on which information is communicated, so that there may be no necessity of again adverting to them. We shall hope to be able to accomplish this object more and more satisfactorily, in the progress of our labors, especially if an enlarging patronage to the work should be accorded us.

BOSTON, MAY, 1840.

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MEMOIR OF THE HON. CALEB STRONG, LL. D., GOVERNOR OF MASSACHUSETTS.

AMONG the distinguished men of our country, whose virtues and public services claim a conspicuous notice in our pages, was the late **CALEB STRONG**, a native of Northampton, Ms.,—the memory of whom is still fresh in the minds of the present generation.

Mr. Strong was born January 9, 1745. He was the son of Lieut. Caleb Strong, a very respectable inhabitant of Northampton, who died in the year 1776, and the great-great-grandson of Mr. John Strong, the first ruling elder of the church in that town. This ancestor came from Somersetshire in England, and probably from the town of Taunton, in 1630, and first settled in Dorchester, Ms. whence he removed in 1635 or 1636 to Windsor, Ct. and afterwards, in 1659, to Northampton, where he died, sustaining a high reputation for integrity and Christian excellence, in 1699, at the advanced age of ninety-four years.*

Mr. Strong received his degree of B. A. at Harvard University in 1764, having been prepared for that institution by the celebrated Mr. Moody of York, Me. to whose instruction and counsels, many of our most eminent men have acknowledged themselves indebted for their progress in knowledge and early habits of industry and virtuous conduct.†

Soon after receiving his first degree, and, we believe, while on his return from college, he took the small-pox at Brookfield, and probably in conse-

* Elder John Strong came to this country in the ship Mary and John, in company with Messrs. Warham, Maverick, Mason, Clap, and others. He married his first wife in England. She died on the passage or soon after landing, and two months after, her infant child died. Mr. Strong's second wife was Abigail Ford, whom he married at Dorchester in 1630. From Mr. Strong, most of the families by the name of Strong in New England and New York are supposed to have descended. He had sixteen children besides the one before mentioned, who died in infancy. The names of his sons were, John of Windsor, Ct., who had several children; Return, also of Windsor, three of whose children are mentioned; Thomas, who had fifteen children; Jedidiah, who had eight children; Ebenezer, who had six children; Samuel, who had eight children; Josiah, who died young and unmarried; and Jerijah, who had five children. The five sons last mentioned appear to have resided in Northampton. The names of the eight daughters were, Abigail, who married the Rev. Nathaniel Chauncy of Hatfield; Elizabeth, who married Joseph Parsons; Experience, who married a Fyler of Windsor; Mary, who married John Clark; Sarah, who married Joseph Barnard; Hannah, who married William Clark; Esther, who married a Bissel of Windsor; and Thankful, who married a Baldwin of Milford. Jonathan Strong, the grandfather of the governor and the son of Ebenezer, had seventeen children by his wife, Mehitable Stebbins. The third of these was Caleb. The late Judge Simeon Strong of Amherst was the grandson of Samuel Strong above mentioned, and the son of Nehemiah.

† The Rev. Samuel Moody of York, was born January 4, 1676, and died November 13, 1747. His son, Joseph, was the first minister of the North Church in York. His son Samuel, for thirty years the distinguished preceptor of Dummer Academy, died at Exeter, N. H., December 17, 1795, aged 69. He had eccentricities of character, but he was eminent for piety, and was greatly useful both as a minister and a teacher of youth. He felt a deep interest in the happiness and usefulness of Mr. Strong, and at the close of his studies, preparatory for college, gave him his paternal advice replete with wisdom and affection.

quence of the course of treatment then common in that disease, lost his sight, which he had but very partially regained, at the time of his admission to the bar, in 1772.* His professional studies had been pursued under the direction of Major Hawley, an eminent and popular practitioner, residing at Northampton, and one of our most distinguished patriots during the troubled period of the Revolution. It is said that prior to his admission, the gentlemen of the bar had determined to encourage no further applications to the Court for that purpose! Having observed, however, his steady attendance upon the Courts for a great length of time, and influenced probably, as well by sympathy for him under his multiplied discouragements, as by the earnest recommendations of his instructor, the rule was dispensed with on that particular occasion.

He had previously so far secured the confidence of his fellow-townsmen, as to be chosen town treasurer, to which office he was elected ten years successively. As early, also, as the year 1772, he was elected one of the selectmen of the town, and continued to be elected for that office, and as one of the committee of safety and correspondence, during the Revolutionary war—a circumstance affording abundant proof, that in the opinion of his townsmen, he was a decided friend of the Revolution.

In the year 1774, he was chosen to represent the town in the Provincial Congress, having his celebrated professional tutor, Major Hawley, for his colleague. No stronger evidence can be desired of his reputation for wisdom and patriotism, than this election, when it is remembered that the struggle with the parent country was becoming every day more certain, and that the people would have intrusted none with their mighty interests, then in jeopardy, but men of the firmest moral courage, and the most unquestionable devotion to civil and religious liberty. Without doubt, he imbibed many of his opinions on the great subjects which agitated the colonies, from the same intrepid foe to royal prerogative, and parliamentary usurpation. That he cordially coöperated with that gentleman in maintaining the rights of his injured country, cannot be questioned, as he was soon afterward elected to the General Court with the same colleague.

In the intervals of repose from public affairs, he pursued with great assiduity his professional business; and the confidence of the magistrates of the county in his ability and integrity, was evinced by their appointment of him to the office of County Attorney, which place he held from 1776 to 1800, a period of twenty-four years.

In the year 1779, he was invested with the highest political trust which can be conferred by the people upon their Agent, having been elected to represent the town in the Convention, which was about to assemble, for the purpose of devising and adopting a Constitution or frame of government, for the preservation of those principles of civil liberty, then greatly menaced and endangered.

In this Convention, Mr. Strong found himself among great men, great by nature and education, and greater by the impetus given by the glorious contest then subsisting. The two *Adamses*, *Bowdoin*, *Parsons*, and other illustrious patriots were there, and among them, Mr. Strong was not undistinguished. He was one of the Committee appointed by that venerable body to draw the plan of a Constitution to be submitted to the people. Their works praise them. The Constitution is a noble instrument. It is adapted to ensure and preserve as much of civil and personal liberty as is consistent with social order, and public security and tranquillity. It

* During the greater part of this period, his father and sisters, with exemplary patience and kindness, read to him daily, professional and other books. Among these books, was the whole treatise of Coke upon Littleton, in folio.

recognizes and establishes the fundamental principle, that government is founded for the people—that all public officers are their agents, amenable to them for the faithful discharge of their trusts. It secures liberty of conscience, freedom of opinion and of the press, the rights of property and reputation, trial by jury, and all the great principles which constitute the fabric of civil, religious and political liberty. After forty years' experiment, the Constitution was submitted to the revision of a numerous representation of the people, who approved its principles, and found but little occasion to alter any of its forms. Blessed be the memory of those who framed it!

In these various employments, Mr. Strong had so recommended himself to public attention, that he was thenceforward constantly called to the exercise of some important function.

In 1780, he was one of the Council, which, until the Constitution went into operation, exercised the whole executive power of the State.

In September of that year, he was appointed a delegate to Congress, but declined the appointment. In October of the same year, he was chosen by the people of the county of Hampshire one of their senators under the new Constitution, and was reëlected to the same office until 1789.

In 1783, he was called by writ from the Supreme Judicial Court to take upon himself the "state and degree" of a barrister at law, having been appointed, the year previous, one of the Justices of that Court—an office, which, owing to the narrowness of his income, he had felt himself obliged to decline.

In 1787, he was elected a delegate to the Convention which framed the present Constitution of the United States. He assisted in the great work of moulding the principal features of that instrument; but having been called away, by the illness of a member of his family, he had no opportunity of signing it before its promulgation. But in the Convention of Massachusetts, which adopted it, he was again the representative of his native town, and was one of its most influential supporters and advocates.

In 1783, he was elected by the Legislature one of the Senators of the United States, in the first Congress under the new Constitution, and was reëlected in 1793; but tired of public life, and eager for the enjoyment of domestic quiet and happiness, he resigned his seat before the expiration of his term.

His labors in the Senate were arduous and most beneficial to his country. The duties of the first Congress were quite as important as those of the Convention, which framed the Constitution. Its principles were to be developed; its powers to be applied; the forms of administering it to be settled. All this required great minds, and found them.

Mr. Strong was one of the Committee which drew the Judiciary Act. That Act, like our own Constitution, has borne the test of nearly fifty years, and remains almost untouched by alteration.

On great national questions—on revenue, on internal and external policy—he was one of the most able and powerful supporters of those principles which have given the government strength, and the country glory. ELLSWORTH, STRONG, KING, CABOT, were among the men, in that Senate, who upheld New England's fame, for all that was great in public, and amiable in private life.

On his retirement from the Senate of the United States, Mr. Strong undoubtedly considered his public career as closed. He had yielded, reluctantly in most instances, to the repeated calls which had been made upon him. He had served his native town, in early life, in humble muni-

cial offices; and without ambition, had freely devoted himself, in his more mature age, to the business of the Commonwealth, and the service of his country. He was a man of singularly quiet temper and quiet habits; home was his earthly paradise; and caring little for the trappings of office, or the gaze of the multitude, his family and the associates of his professional and private life, were world enough to fill up the measure of his happiness. He was simple in his manners, moderate in his desires, and wisely frugal and orderly in all his arrangements; and we can hardly better describe the natural modesty and wise forecast of this excellent man, than by the following beautiful lines, a copy of which, made in his own handwriting, and evidently for his own private use, was found among his papers after his decease:

“ Envy’s censure, flattery’s praise,
With unmoved indifference view;
Learn to tread life’s dangerous maze,
With unerring virtue’s clue.

Void of strong desire or fear,
Life’s wide ocean trust no more;
Strive thy little bark to steer,
With the tide, but near the shore.

Thus prepared, thy shortened sail
Shall, whene’er the winds increase,
Seizing each propitious gale,
Wait thee to the port of peace.”

Prudence and discretion were the governing virtues of his character. In his conflicts at the bar, on the political theatre, in public and private, he offended no man, maintaining his opinions and independence, but with such a mild and gentle demeanor, that he had none but friends to contend with.

But he was not suffered to choose his course of life. In the year 1800, the people of this Commonwealth called him to the chair of government. There are those, still living, who know with what unfeigned reluctance he yielded to this call. But he thought duty required the sacrifice, and he submitted.

One of the most beautiful moral pictures ever displayed to the eye, was exhibited at that election. In seven or eight towns, of which Northampton is the centre, not a single dissenting vote was given. Nothing need be said of his private character after this. In the very scene of his professional labors, in which, if any where, causes of jealousy and discontent must have existed, not a man could be found whispering any thing to his dishonor.

He was elected to this high office for seven successive years. It was a time of political agitation and party strife. The great storm which raged in Europe, had reached our shores and disturbed our tranquillity.

The country, at that period, was divided into two great political parties, one of them denominated the *federal*, the other the *democratic* or *republican* party—terms of designation, it is true, imperfectly marking the distinction between them, as they were both sincerely and equally attached to our republican form of government, and differed only in their opinions of the probable influence of the great European conflict upon the peace and prosperity of their own country, which they equally loved.

One party, the democratic or republican, saw in the principles and measures of the French government, the overthrow of tyrannical power,

and the establishment of civil and political liberty throughout the world; and they rejoiced in French victories, and gloried in French success. The other saw, in those principles and measures, approaching ruin to all our institutions for the preservation of liberty, the horrors of despotism and furious passion, the abolition of all religion, and the tyranny of the mob; and they hailed, therefore, with joy, the success of England, regarding her as the stay and the staff of free government, of civil liberty, and of religion, and indeed as the only power, which could throw an effectual barrier between French usurpation and our free republican institutions.

The passions which these different views excited, were inflamed by the enormous evils inflicted by both those foreign governments upon our commerce, and the consequent injury to all our most valuable interests. French spoliations were palliated and apologized for, by the one party, for the sake of the cause of mankind, which was to be ameliorated by the final triumph of France. British outrages were softened, or shut out of sight, by the other, because Great Britain was waging a war against infidels and anarchists, whose final success would extinguish the flame of liberty, wherever it blazed.

The federal party were daily becoming more obnoxious, from their conscientious and openly avowed conviction of the probable disastrous effects of French influence upon the happiness of this country, and their frequent and often bitter crimination of the acts and opinions of the Executive of the United States, who was supposed to favor France; and in 1807, their opponents had gained such an ascendancy in the Commonwealth, as to defeat the reëlection of Gov. Strong, who cheerfully submitted to the will of the people, and retired to his beloved home, determined never to be drawn from it again.

But the tide again turned. In 1810 and 1811, the party, which had so recently come into power, excited, by their indiscretion and violence, the displeasure of the people; while the measures of the General Government, indicating, more and more distinctly, an approaching disturbance in our foreign relations, awakened a virulence of party spirit, which blighted the happiness and darkened the best hopes of our country. At this critical moment, Gov. Strong was again called from his repose, in the hope, that by the wisdom and conciliatory firmness of his administration, the Commonwealth might be preserved from the disorder, and turbulence, and manifold evils, private and public, with which she was threatened.

It is known to his confidential friends, that no occurrence of his life caused him more unhappiness, than this unexpected summons. He refused; was re-urged; and finally made to believe, what was certainly true, that he alone could appease the angry passions of the people, and restore comparative peace to the community. He was elected; but he brought no passion or resentment to the chair. He strictly confined himself to the restoration of those who had been driven from office for their opinions, and resisted all importunity to go further.

Soon after this second election, the crisis arrived, which had been anticipated with so much anxiety. The government of the United States had selected its enemy, and that enemy was Great Britain. At this period, the power of France seemed to be firmly established over all continental Europe, except Russia; and the Emperor Napoleon was on his march to that country, with an army, which, it was believed, not even Russia could withstand. Great Britain stood alone, and it was thought if this expedition proved successful, could not stand long. There was a fearful looking for of all the evils which could befall our country. The war which had

been just declared, was regarded by great numbers of our citizens, as unwise and unnecessary, if not unjust; and on their part, therefore, there was no disposition to enter into it, except so far as the exposed situation of the country might render active measures necessary for its defence.

These were the opinions and feelings of a great majority of the people of Massachusetts, and of their representatives in both Houses of the Legislature, and the Governor participated in them. But while the great mass of our citizens were in a state of extreme agitation and alarm, he was calm, self-collected, and undismayed. He issued his proclamation for a day of fasting, humiliation and prayer, and subsequently, his general orders, as commander in chief, warning the people to abstain from those passions and outrages, which war usually begets, and exhorting them to continue, if possible, in a state of peace with the unarmed inhabitants of the bordering provinces. In the last measure, he was greatly aided by the then Adjutant General, afterwards Gov. Brooks; and the influence of the first, one of his most finished and effective public papers, was strikingly happy. After the adoption of these measures, the passions of the multitude were allayed, and feeling thenceforward entire confidence in the firmness, prudence, and ability of the Executive of the State, they became quiet and peaceable.

War was declared on the 18th of June, 1812, and when, on the 22d of that month, the Governor was required, under the authority of the President of the United States, to order out a detachment of the militia of Massachusetts, to be placed under the command of Gen. Dearborn, a subordinate officer of the President; he hesitated, and after calling, with the advice of his Council, upon the Justices of the Supreme Judicial Court, for their official opinion of his rights and duties in that emergency, declined. And he did so, because he religiously believed, that the Constitution of the United States did not demand a compliance with that requisition, and his duty, as Governor of the Commonwealth, forbade it. In this opinion, he was sustained by all the other departments of the government, and by three-fourths of the people. His whole conduct, however, evinced his firm determination to resist, by all possible means, every aggression of the enemy. The whole military force of the State was put in array; suitable officers appointed; and the chief arrangement of the military defences of the Commonwealth intrusted to an able and experienced officer of the Revolutionary war—a man whom no one could suspect of a willingness to cringe to any enemy of his country—*Gen. Brooks*. Had the menaced invasion of the metropolis or its vicinity taken place, the invader would have been taught, that notwithstanding the occasional violence of party strife, “there is no rampart like the breasts of a free people.”

However mistaken may have been the views of Gov. Strong in regard to the militia, the people of Massachusetts should remember, that he was, in his own estimation, guarding them and their rights against the encroachments of unconstitutional power; and carrying their minds back to the period when these transactions took place, they cannot but discover some plausible ground at least for the Governor's apprehension, that to submit the militia of the State to the uncontrolled authority of a subordinate officer of the United States, (the Governor being by the Constitution of the State commander in chief,) was to compromise the rights and interest of the people intrusted to his care. Any one, indeed, who reads the Constitution with candor, will perceive, that there might well have existed, at the period referred to, an honest difference of opinion.

“The President shall be commander in chief of the militia of the several States, when called into the actual service of the United States.” Is it perfectly clear, that he can exercise this command by subordinate officers not of the militia? What then becomes of that clause of the Constitution, which, while it delegates to Congress the power to provide for organizing, arming, and disciplining the militia, and for governing such part of it as may be employed in the service of the United States, expressly reserves to the States respectively, at all times, the appointment of its officers? Why may not the President exercise his authority, through the intervention of an officer of the militia, or take the command in person over the Governors themselves, as Washington did in 1794, when detachments from the militia of four different States, were called into the service of the United States, for the suppression of the insurrection in Pennsylvania?

But the fashion of the times will not admit of a discussion of this question, and if it did, the present is not a suitable occasion for such a discussion. Indeed, it is understood to have been settled by the Supreme Court of the United States, that the President's construction of the Constitution was correct. But let it never be forgotten, that when Gov. Strong decided upon the course prescribed by his official duties, it had not been so settled; that he was sustained in his views by the opinions of some of the most highly gifted members of the Convention, by which the Constitution had been framed; and that his constitutional advisers, the Justices of the highest judicial tribunal of the State, one of whom in point of intellectual power and juridical attainments was confessedly among the most distinguished of his countrymen, were consulted, and their advice, comports with his own opinions, made the guide upon this subject of his official conduct. It should be recollected also, that our militia would not have served under any but their own officers, from an apprehension that they were to be transported to Canada for conquest, while their wives, and children, and fire-sides were left utterly defenceless. The unexpected and almost miraculous termination of a war, which had begun so disastrously, has given an unpopularity to opinions, which, in a different event, would have been better received; and we have only to hope, that the time may never arrive, when it will be regretted that power is intrusted to the President, by judicial construction of the Constitution, not only to place his own officers over all the militia of the United States, but to determine also when the exigency exists, in which, by the Constitution, that power is conferred. Should an individual, possessing popular and splendid talents with unprincipled ambition, be found hereafter at the head of the government, this power may be his conductor to absolute and indefinite rule.

After four years' administration of the Executive power of the State, the first two of which were convulsive and agitating, the last two quiet and harmonious, Gov. Strong declined the suffrages of the people, and again, and for the last time, sought the repose, which his age required, and his previous public services entitled him to claim.

Whatever opinion may be formed of the principal measures of his administration during the anxious and turbulent season of the war, none will charge him with personal or ambitious views; none will deny, that he acted with a conscientious regard to supposed duty, and with an earnest desire to promote the best good of his country. We do not hesitate to express our sincere belief, that in all his conduct, public as well as private, he looked to a higher motive than the praise of man; that he felt himself under the restraints of religious obligation; and that humble and unaf-

fect piety towards God, governed his public actions as well as his private life. A wise and virtuous community will regard this feature of his character as one of preëminent excellence.

In his intercourse with his family and the circle of his immediate acquaintance, Gov. Strong was remarkable, as well for the affability as the dignity of his deportment. His conversation, often full of playfulness and anecdote, was nevertheless so tempered with wisdom as to secure for him the most cordial affection and respect; and perhaps no individual of our country, who has occupied, as a public man, so high a place in the estimation of his fellow-citizens, has won more entirely the love and confidence of all classes of men, in the more retired scenes of private life. The poorest and humblest found in him the sympathy and kind counsels which the peculiarity of their circumstances required, while the wisest and most distinguished of his associates in public life, bore testimony to the simple and serene dignity of his manners, his intelligence, and unwavering integrity.

His acquaintance with Major Hawley, one of the leading spirits of the Revolution, was of the most familiar nature; and the name of his venerated instructor, and early and tried friend, was never mentioned by him, but with sentiments of the deepest gratitude and affection. The following incident, while it displays the weakness to which the loftiest minds are sometimes reduced by physical infirmity, may illustrate Gov. Strong's admirable knowledge of character, and the facility with which he could minister to the necessities of a mind diseased:—Major Hawley, it is known, was severely afflicted, at different periods of his life, by that morbid affection of the faculties, bodily and mental, denominated hypochondria; and soon after the commencement of the Revolutionary war, under the influence of such a state of mind, he informed his young friend, that it was high time for the colonies to submit to the mother country, assuring him, that all the leading men of that period, if the contest was persisted in, would unquestionably be hung as rebels. Mr. Strong, knowing the origin of this apprehension, very adroitly removed it, by intimating, that whatever might be the hazards of such men as Hancock and Samuel Adams, and other kindred spirits, who had acted a very prominent part during the war, he could not believe that the Major himself had any reasonable ground of fear! The remark immediately produced its desired effect, and the propriety of unconditional submission was never again adverted to; the venerable man seeming determined, that if he had not already exposed himself to the gallows, by his unflinching patriotism, he would be careful to secure himself against any such exemption from hazard for the future.*

Mr. Strong's talents for the bar, if to be estimated at all by the extent of his professional practice, were of the highest order. His legal attainments gave him great weight with the Court, and in his addresses to the jury, he secured their confidence, by the urbanity of his manners, and his known uprightness. This confidence, which was never abused, with his sound common sense, and an easy and familiar elocution, added much to the success of his efforts, upon questions of fact.

His classical attainments were highly respectable. He was once reading, before the Supreme Court, a Latin passage from some book of the common

* Joseph Hawley was a native of Northampton, and graduated at Yale College in 1742. He died March 10, 1788, aged 64 years. He had a very high character for knowledge of law and of political history, for stern integrity, patriotism, and bold and manly eloquence. A letter which he wrote in 1760, and which does him great honor, is preserved in the life of President Edwards.

law, when he pronounced the word *cui*, as a word of one syllable. Judge Paine, who was then upon the bench, and who, in consequence of some injury, wore a bandage over one of his eyes, burst out upon him with, "what! what! Mr. Strong! where do you get your authority for calling *cui, ki?*" Mr. Strong, unmoved by the abruptness of his honor's address, immediately referred him, with great mildness of manner, to the following line of Virgil, reciting it according to the established rules of prosody—

"Monstrum horrendum, informe, ingens, cui lumen ademptum"—

to the utter confusion of the Judge, and much to the amusement of the gentlemen of the bar, and his graver associates upon the bench.

Towards the close of the war, a proposal was made for a Convention of the New England States, and delegates were appointed, who afterwards met at Hartford. The report of the Convention was of the most temperate character, recommending, substantially, as the only sure mode of relief from permanent evil, the adoption of various amendments of the Constitution of the United States, and for the immediate protection of our maritime and inland frontier, an application to Congress for permission to appropriate a portion of the revenue, derived from New England, to that object. When the results of the Convention were announced, many of our citizens were indignant at the tameness of the measures recommended; but the more considerate, those who were regarded as among our wisest and best men, were entirely satisfied. When the first intelligence of the proceedings of the Convention reached Governor Strong, and he was informed of the disappointment of some of his political friends, he remarked, with unusual solemnity and emphasis, that so far as he had had any agency in the calling of that body, he had acted under a conviction, that such men, as New England would select to represent her on that occasion, would never forget, for a moment, their duties to the general government.

It was amusing, and yet painful, to observe the misrepresentations, which were often made of this immaculate patriot by his political opponents. He was described as a violent partizan, perpetually seeking to embarrass the Executive of the United States, and bent upon the dissolution of the Union; while at the same time, such of his political friends, as possessed any considerable ardor of temperament, were almost disposed to quarrel with him for his want of it; and no man in New England would have been more ready to aid the general government, in the accomplishment of any object, which his principles allowed him to consider as laudable, or would have looked more frowningly upon any proposal to sever the connection of the States.

The moral rectitude of Gov. Strong, in the more obnoxious measures of his administration, was clearly evinced by the view he habitually took, in his declining life, of their possible result. The debt incurred by Massachusetts, in her defence against the public enemy, amounted to nearly a million of dollars. But notwithstanding this amount of debt, originating in a system of policy which he had recommended, he never suffered its existence to disturb the equanimity of his mind. When our claim upon the United States was alluded to in conversation, he generally waived the subject, with an assurance, that whatever course the general government might take, he had uniformly endeavored to do *his* duty, and any injustice, in another quarter, would not, and ought not to disturb his consciousness of upright views and virtuous purposes. If the State ultimately suffered, he should deeply regret it; but having faithfully performed his official duties,

according to the best lights he possessed, he was not responsible for consequences.

As early as the year 1772, having publicly avowed his conviction of the divine authority of the Scriptures, and his cordial reliance upon Jesus Christ, as the only foundation of his hopes, he was received into the Congregational church, then the only one existing in Northampton, and continued an exemplary member of it until the time of his death. His theological sentiments were those of a moderate Calvinist. In early life, he had indulged some doubts, as to the strict divinity of our Saviour; but after the most diligent investigation, and as he often said, a careful and repeated perusal of the whole of the New Testament, for the express purpose of settling his faith upon that subject, those doubts were dispelled. But though his religious opinions were ever after such as to entitle him to the character of an Orthodox Christian, he never suffered himself to push the truths of the Bible to their supposed extreme consequences, but endeavored to receive them with all the simplicity with which they were revealed; and such were his views of Christian charity, and so strengthened were they by the embarrassments he had experienced, that he might almost have been suspected, by honest though less catholic minds, of cherishing opinions of a questionable nature, merely from his reluctance to charge others with criminality, or obvious error, who adopted them.

In 1777 he married *Sarah Hooker*, a daughter of the Rev. John Hooker, a gentleman of great worth and high respectability in his profession, who had succeeded the elder President Edwards, as the minister of Northampton.* Mrs. Strong died February 12, 1817, and the inscription upon the monument over her grave, prepared by her husband, bears ample testimony, as well to the sources of his own consolation and support under the pressure of calamity, as to the unusual loveliness of her character, and their mutual happiness during a long series of years.† Five of their children, three of them in infancy, died during his life; four, two sons and two daughters, still survive him.

The public life of Gov. Strong is before the world; impartial history will do him justice. No man ever sacrificed more of his private wishes and natural habits, than he did, for the service of the public. No one ever acted from purer or better motives. His errors, if he committed any, were

* Mr. Hooker was a native of Farmington, Ct., and a great grandson of Thomas Hooker, the first minister of Hartford. He graduated at Yale College in 1751. After a ministry of about 23 years, he died of the small pox, February 6, 1777, aged 48 years. He was a gentleman of uncommon sweetness of temper, and of the most engaging manners. One of his children was the late estimable Judge John Hooker, of Springfield.

† The following is a copy of the inscription upon the monument of Mrs. Strong.

In memory of
Mrs. SARAH STRONG,
the wife of Caleb Strong,
and daughter of the
Rev. John Hooker,
who having early devoted herself
to the service of her Redeemer,
and through life exemplified
the virtues and graces of his religion,
gently breathed out her spirit,
in humble reliance
upon his power and love,
on the 12th day of Feb., 1817,
in the 60th year of her age.

Though hope and trust
And patient resignation shone serene,
The Christian's pattern and the friend's support;
Their work fulfilled, those graces have resigned
Their seat, to perfect love and endless praise.

errors of opinion, in which a vast majority of his constituents erred with him, and he was sustained by those, whose advice he had a constitutional right to ask, and obtained. In the fever of the times, they may all have been led astray, and in other times, they may have been misjudged, by those whose opinions had been fortified by success. Future events may reverse the decree.

As to his private virtues, there is no occasion for further comment. In this sketch he has been traced from earliest youth; and the testimony of his fellow townsmen, the county in which he lived, and of the people of the Commonwealth, so frequently given, shuts out all question on that subject. All remember how mildly, when in power, he bore sway; how simple, unaffected, and yet how dignified, was his demeanor. Prudence, firmness, and wisdom, were the leading features of his character, and for these qualities he was proverbial.

If a poet or a painter would wish to give a vivid personification of one of the most accomplished of those Pilgrim Fathers, who, by virtue of their natural or acquired superiority, became rulers over the holy band, no model could have been selected, so perfect as CALEB STRONG. Like them, he was wise, virtuous, and pious, resolute in a good cause, and trusting to the providence of God in all things. In one respect, he was their superior. Professing the same faith, he was, owing to the increased light of the times in which he lived, more charitable. He condemned no man's faith, unnecessarily, for differing from his own, but delighted in the exhibition of Christian virtues, in any of the sects which divide the Christian world. Let his example be followed by all who admire his character.*

Very little need be added, as to the intellectual endowments of the subject of these remarks. He was not ambitious of literary distinction, nor in the midst of his various and multiplied public labors, had he time to acquire it. His eminence at the bar, the selection of him for a seat on the bench, and his high reputation in the Senates of his country, are ample proofs, that his knowledge was extensive and various. His addresses to the Legislature, during the first period of his administration, as Governor of the State, have been collected into a volume, and they afford a fine specimen of clear, easy, and intelligible style, and profound thought. All his public communications are of the first order of English composition. In short, both intellectually and morally, he was highly endowed, and he will always be ranked among the decidedly great and good men of our Commonwealth and country.

The few last years of his life, during the whole of which he had been distinguished for his remarkable purity of mind, were spent in retirement.

* From the sermon preached at the funeral of Governor Strong, by the Rev. Dr. Joseph Lyman, of Hatfield, we insert a few illustrative notices. The parents of Governor Strong were both distinguished for an original strength of mind, a sound judgment, and a prudent, pious and exemplary Christian deportment. They paid every attention to the improvement of their only son in science and piety, with a view to his future reputation and usefulness. "In his early youth, he was blessed with a courtesy and suavity of manners which ingratiated him into the favor and esteem of all who knew him. Such was the moral purity and innocence of his deportment, that not a stigma of reproach could even the tongue of slander fix upon his untarnished reputation." "He was not enticed by that honor which cometh of men, for he realized that the honor which cometh of God is greater. He was not ashamed of the gospel of Christ. Early in life he made a solemn profession of our holy religion, and publicly attached himself to the cause of Jesus, as his Divine Lord and Redeemer. The sincerity of his profession was witnessed by the purity of his manners and his exemplary Christian walk and conversation. These sacred walls witnessed his uniform attendance on the ministry and ordinances of Christ's kingdom. He stood as a pillar in this temple of the Lord. By his pacific and prudent counsels, in concert with his fellow Christians, he was the cement of that union and harmony which have so long been the ornament and privilege of this Christian church and people." "Upon the establishment of the Hampshire Missionary Society, Governor Strong was chosen their President, and effectually promoted their interests in that office for ten years. For two years he presided in the Hampshire Bible Society, and ever manifested a sincere desire to make extensive the knowledge of the gospel, and the blessings of a Redeemer's love." Governor Strong was appointed in 1808, a Visitor of the Theological Seminary, Andover, but he did not find it convenient to accept the trust.

He superintended the cultivation of a few paternal acres around him, and devoted much of his time to the study of the Scriptures, and the perusal of such works of theology, history, or fiction, as fell in his way. He had committed to memory large portions of the preceptive and poetical parts of the Bible, and innumerable passages from the devotional writings of the more eminent English poets. For some months before his death, his sight became so impaired, that it was with great difficulty he could read at all by candle light, and when not occupied by company, or the members of his own family, he was accustomed to pass much of his time, during the evening, in reflecting upon the stores of scriptural or devotional sentiment, which his memory had treasured up for that purpose in early life. Thus, many of the hours, which might otherwise have hung heavily upon his hands, were filled up with meditations of the most interesting and appropriate nature.

He died suddenly, and with scarcely a moment's premonition, at his residence in Northampton, on the evening of the Sabbath, November 7, 1819. He had attended church during the whole day, and early in the evening, being slightly indisposed, his family physician was called in, and had hardly left him, believing he would soon be well, when, without a groan, or even a sigh, he expired.

"Along the gentle slope of life's decline,
He bent his gradual way, till full of years,
He dropp'd, like mellow fruit, into his grave."

A plain marble monument, erected to his memory in the midst of the sepulchres of his fathers, with the following simple inscription, marks the place of his interment.

In memory of
CALEB STRONG,
late
Governor of Massachusetts,
who
after a life
eminent for piety
and devotion to the public service,
died
Nov. 7, 1819,
in the 75th year of his age.
"The memory of the just is blessed."

HISTORY OF THE GENERAL ASSOCIATION OF CONNECTICUT.

[Prepared by the Rev. CALVIN CHAPIN, D. D., Register.]

Let the mind revert, for a moment, to Anno Domini, 1620. That year, and on the 22d day of December, the pious Puritans set foot upon the far-famed rock in Plymouth.

From the British crown, in 1628, the colony of Massachusetts received a charter. That instrument—pursuant to geographical views then supposed correct—defined the territory granted.

A government, combining the prominent departments of society, civil and ecclesiastical, was organized. That government, both in its outlines and details, was professedly founded on divine revelation. Of course, it agreed, generally, with the principles and faith of the Pilgrims.

In 1635, the first regular settlements, by the English, were made on the banks of Connecticut river. About twenty-seven years afterwards, Connecticut received its colonial charter.

From 1620, through the remainder of the seventeenth century, there was—with few interruptions—a steady increase of people and congregations. There were, consequently—as might be expected from the religious character of the immigrants—frequent additions to the number of churches and pastors.

The usefulness and necessity of *ministerial* intercourse became, by that increase, more and more evident. Meetings of pastors and teachers, for mutual aid and edification, were, accordingly, though gradually, instituted. These were arranged and attended, in the manner which best suited the convenience of the members.

It does not appear, that, in minute particulars, they had the definiteness and precision of District Associations, long since established, and yet sustained. Regulations like those now adopted and obeyed, would, probably, have been to them, both needless and embarrassing. The demand for such rules must seem to have been excluded by their relative locations, united with other circumstances, inseparable from the beginning of civilized and Christian population, in an unsubdued country.

The principles embraced, and the organization established, were *Congregational*, and, therefore, scriptural. Liberty, civil and religious, was, accordingly, primary and essential among the privileges, which they sought permanently to secure. Their harmony, in thought and definition, was doubtless as nearly perfect as mankind, in a social and free state, can be rationally expected to realize, until, in an age yet future, the members of the human family shall, to the full extent of their faculties, become intellectually and morally perfect.

Our ancestors found Associations, in some form, happily auxiliary to the perfection and maintenance of that unity, which is evangelical. "Union is strength." This self-evident, and very practical truth, was deeply impressed on the minds of those, whom it directly concerned.

Hence came the proposition for *written* articles of agreement and discipline, together with a definition of doctrines and duties taught by infallible inspiration. An ecclesiastical constitution, embracing the whole Colony of Connecticut, became, in a high degree, desirable. As early as circumstances would allow, such a constitution was framed; and, generally, though not with entire unanimity, adopted.

The intercourse, between the civil power and the church, was intimate, almost constant, and highly useful. On each other, under divine superintendence and smiles, those two great and leading departments of society mutually depended. Efficient and precious was the assistance which those respective branches of that growing and conscientious community studied, and labored successfully and reciprocally, to impart.

The legislative body was, at first, styled—as it continues to be—THE GENERAL ASSEMBLY OF CONNECTICUT.

On the 13th day of May, 1708, that General Assembly—for the purpose of confirming and perpetuating union—passed an Act, requiring the ministers of each county, in the colony, to convene, in their respective county towns, on the last Monday of the *then*, next June. By the said Act, it was enjoined on those conventions, severally, to agree upon such regulations, for discipline, in the churches, as should, by them, be deemed agreeable to the word of God; and as would, of course, be most salutary.

Each county convention was, furthermore, directed to choose two, or more, delegates, to meet in Saybrook, on the 9th day of September, next ensuing.

To the meeting in Saybrook, the county conventions were, by their delegates, to report, respectively, the result of their deliberations. Those reports were presented.

By the above mentioned Act of Assembly, it was made the duty of *Synod*—as the general meeting, to be in Saybrook, was denominated—to form, from the county reports, a system of discipline for the churches of the colony. The order was obeyed.

A system was, accordingly, prepared, reported to the Assembly, as required;

and, by that legislative body, confirmed. It became, then, a law of the colony. The ratifying and confirming Act of the civil Board was passed in the words following:

"The Rev. ministers, delegates from the elders and messengers of this government—met at Saybrook, September 9th, 1708—having presented to this Assembly, a Confession of Faith, and Heads of Agreement, and regulations in the administration of church discipline, as unanimously agreed and assented to, by the elders and churches in this government; this Assembly doth declare their great approbation of such a happy agreement; and do ordain, that all the churches, within this government, that are, or shall be, thus united in doctrine, worship, and discipline, be, and, for the future, shall be, owned and acknowledged established by law.

"Provided, always, that nothing herein shall be intended, or construed, to hinder, or prevent, any society or church, that is, or shall be, allowed by the laws of this government—who soberly differ, or dissent, from the united churches hereby established—from exercising worship and discipline, in their own way, according to their consciences."

It may be superfluous, perhaps, to say, that the much talked of, misrepresented, and slandered, Saybrook Platform, constituted the report from Synod, thus, by the legislative Assembly, enacted and passed into a law of the colony.

The following is the 15th article of the said law—ecclesiastical and civil—touching the duties, privileges, and benefits, of ministerial Associations:

"That it be recommended, as expedient, that all the Associations, in this colony, do meet in a GENERAL ASSOCIATION, by their respective delegates—one, or more, out of each Association—once a year; the first meeting to be at Hartford, at the general election next ensuing the date hereof; and so annually, in all the counties successively, at such time and place, as they, the said delegates, shall, in their annual meetings, appoint."

Thus originated the GENERAL ASSOCIATION OF CONNECTICUT.

It had a comprehensive and advisory superintendence of the ministers and churches in the colony. The same is true, since the dependent colony became an independent State. Rarely, if ever, has the civil power found occasion, either to enforce, or to annul, the doings of this body. Its advice and recommendations have been respectfully received, considered, and treated, by those, for whose benefit they were suggested and given.

As far as can be ascertained, it was customary, during the first hundred and twenty-one years, for each distinct Association to appoint two delegates annually. About nine years ago, the rule was varied, and the election of three, by each, was substituted and authorized by an Act of the General Association. With this Act, the districts have complied—so far, at least, as relates to appointments.

There is delightful evidence, that those fathers were making annual progress, as circumstances required, in vigilance and caution, on points of ecclesiastical purity, order, and practice. It is believed, however, that their journal of meetings, anterior to 1738, cannot be found. The exceptions, to this much regretted fact, are a few fragments of Acts passed in 1712, and 1715. The attainment of *these* seems to have been wholly incidental.

The probable supposition is thought to be, that the records of the body, for those thirty years, were annihilated, by the British troops, when, on the 26th day of April, 1777, they invaded Danbury. It seems not improbable, that those documents, together with those of 1776, were, *then*, in that town. Pursuant to the infernal and forever detestable customs of war, eighteen houses in that village, were burnt by the invaders, and much property was destroyed.

1712. The meeting was in Fairfield. The following rules were recommended to the District Associations. They pertain solely to the examination and licensing of candidates for the Christian ministry:

"1. That the person examined be able to give satisfaction, to the Association examining him, of his skill in the Hebrew, Greek, and Latin tongues:

"2. That he be able to give satisfaction, to the Association examining him, of his skill in Logic and Philosophy:

"3. He shall be examined, what authors in divinity he has read; and also concerning the main grounds, or principles of the Christian religion; and shall, therein, offer just matter of satisfaction to the Association examining him; and shall give his assent to the confession of faith, publicly owned and declared to be the confession of faith of the united churches of this colony.

"4. That if the life and conversation of the person to be examined, be not well known to the Association examining him, then the said person shall offer sufficient evidence to the said Association, of his sober and religious conversation.

"5. The person to be examined, shall publicly pray and also preach, in the presence of the Association examining him, from some text which shall be given him by the said Association, and at such time and place as they shall appoint, in order to prove his gifts for the ministerial work."

The same General Association adopted, in substance, and recommended the following regulations concerning *ordination* to the ministerial office, and *installation* in the pastoral charge, viz:

That the candidates for these offices, be apt to teach, and have a cordial affection for the work of the ministry; that he give evidence of prudence and fitness for the management of this weighty trust; that his preaching and conversation are acceptable to the people of whom he is to take the spiritual charge; that he is able to explain such texts of scripture as the examiners shall propose; that he is competent to resolve such practical cases of conscience as shall be offered for his explanation; that he has ability to refute dangerous errors, and defend the truth against gainsayers; and that he give his assent to the church discipline of the colony, as established by law.

To the records of the *civil* departments, history is indebted for a brief report, from the General Association, in 1715. This was in answer to a request made by the General Assembly. The object of the government was, to learn the state of morals, of religion, and of social order, generally, through the colony.

The report declares, that there was a great deficiency of Bibles; that public worship, on the Sabbath, and at other times, was too much neglected; that, in some congregations, catechizing was not practised, as a right and safe education of the rising generation demanded; that family government was lax and imperfect; and that justice, in the fulfilment of engagements, was, in many instances, not practised with merited and due punctuality.

The report complained, likewise, of a calumniating and defamatory spirit—of a prevalent disposition to disregard authority, both civil and ecclesiastical—of intemperance also, and of many other heinous and aggravated iniquities.

The increase of these and of kindred destroyers, was numbered justly, no doubt, among the pestilent and deplorable fruits of war—of a war, *then* recently terminated—a war which Queen Anne had waged and carried on, for about eleven years, against France and Spain.

Through each of the periods—from the formation and adoption of the Saybrook Platform in 1708, till 1712—from 1712 till 1715—and from 1715 till 1738—the chasms, in the history of this General Association, are believed to be perfect. Not a particle of records, showing the meetings and Acts of this Body—excepting the forementioned fragments—is known to exist.

1738. An interesting meeting was held in Stratford. Systematic arrangements, for proceeding in future, were then made. The following is an outline:

That the General Association consist of two delegates from each District: That the annual meetings succeed each other in the order of counties, Fairfield, New Haven, Hartford, Windham, and New London: That, in every instance, the places of meeting shall be designated by the General Association itself: That the third Tuesday of June shall be the day, and eleven o'clock, A. M., the hour of meeting: That the objects of every meeting shall be, to learn the general state of religion—to promote unity and order in ecclesiastical affairs—to recommend to the District Associations, "such matters and things," as they shall apprehend will be for the general welfare: That the District, within whose limits the General Association shall be held, appoint a preacher for the said meeting: That the delegates take an attested copy of every Act, passed by the General Association, and report it to their respective Districts, on whose files it must be entered and preserved: And that the Scribe of the General Associa-

tion—having recorded its Acts—shall transmit the book of registry to the place assigned for the next meeting.

Questions—doctrinal and practical—have been, more or less, frequently presented to the General Association for discussion and decision. Of the meeting, in 1738, it was inquired, “Whether the infant slaves of Christian masters may be baptized in the right of their masters—they solemnly promising to train them in the nurture and admonition of the Lord: and whether it is the *duty* of such masters to offer such children, and thus religiously to promise?” Both questions were affirmatively answered.

At the same meeting, a recommendation was addressed to every District. By this, the brethren were advised to resolve, that every candidate for settlement in the Ministry, within its bounds, be examined and approved by the Association after receiving an invitation from the church and people; and that he be thus examined and approved, if found qualified, at some suitable time before the fast preceding his ordination to the ministerial office, and installation in the pastoral charge.

It was added that no minister assist in these services, unless the candidate produce a certificate, showing that he *has* been thus examined and approved.

No journal appears of any meeting, in 1739.

1740. The General Association recommended the *universal* observance, through the colony, of the rules relative to ministerial qualifications, which were adopted at Fairfield, in 1712. This Act seems fairly to justify the inference, that *some* of the Districts had not practised very strictly in accordance with those regulations.

1741. The General Association noticed, with warm expressions of gratitude, the great extent and power of revivals through the country. As a happy instrumentality, in aid of the work, they recommended frequent lectures—much ministerial intercourse—very free and frank interchanges of thought, on essential points of doctrinal and experimental piety—and cautious vigilance, in the preservation of harmony, on the immense subject of salvation.

1742. Thanks to God for the mighty work of grace, accomplished in that unparalleled revival, were repeated.

1743. Fervent gratitude for the same wonders of grace continued to be expressed. Fears, however, and conviction, began to be felt and uttered, that Satan’s devices, in errors of doctrine and experience, had commenced, and were rapidly spreading. Against such evils they bore their most solemn testimony.

1744–5–6–7–8. The General Association was very much occupied in efforts to suppress opinions which they deemed wild and false. In practice, the covenant-breaking conduct of numerous professors of love to Christ, and members, consequently, of his visible church, was deeply lamented. This violation of sacred vows was denounced, as the natural fruit and infallible evidence of an unsafe faith.

The prevalence of something which, in many instances, was called *Arminianism*—and in other cases, not a few, *Antinomianism*, was represented as a very prominent and alarming evil. It was thought to demand, of course, the special and devout exertions of ministers and churches for its suppression.

In the latter years of those unexampled revivals, the General Association often complained of *separations* from the churches of the colony—recommended that persons thus violating covenant promises, be refused admittance to membership with other churches—advised those who exchanged places of residence to be regularly dismissed, and, by certificate of fair Christian character and standing, recommended—that no minister or church receive them, without such certificate, and that unless having these credentials, their removal, and the reception of them, would be disorderly, and perhaps disciplinable. Members, going under the pretence of greater edification, to places of worship other than that of the church to which they belonged—though they attended the sacraments with their covenant brethren, were declared to be irregular and unjustifiable.

The use made of those extraordinary revivals, seems to have been the more immediate cause of alarm and complaint. The celebrated Whitefield was viewed as having had a distinguished agency in the introduction of prevalent delusions; and, consequently, of enthusiastic wildness and extravagance in

practice. Accordingly, the General Association warned the people against being led astray by his influence; and exhorted them not to encourage him by attending his ministrations.

The religious education of children was regarded as preëminently important. On this interesting branch of Christian duty much solicitude was felt—much care was employed. For the younger classes of childhood, Watts's catechism was recommended, preparatory to that of the Westminster Assembly.

Copies of the Saybrook Platform, having become scarce, were represented as comparatively in few hands. A committee was appointed to inquire, if the secretary of the colony had a supply in his office; and, if not, to apply to the General Assembly for a new edition of that ecclesiastical constitution.

In a variety of instances, loyal congratulation, with sympathy, was expressed. His majesty was addressed, in relation particularly to the war declared against France, in 1744—the success of British arms in North America—and the death of Frederick, Prince of Wales.

1749–50. The number of delegates attending was so small, that no important acts were passed. The Districts were exhorted to consider the necessity, and urged to the duty, of future punctuality.

1751. It appears, that the first attempt was made to establish a General Consociation in Connecticut.—An annual and general meeting of ministers, at the commencement of Yale College, was recommended and invited.—The *Concio ad Clerum* was introduced. That lecture is continued, and respectably attended.—A rule of the civil court was adopted, defining and limiting the time within which, after the fault of a church member shall have been committed, a complaint ought to be received and tried.—An amendment of the ecclesiastical constitution was proposed and recommended, rendering a majority of both ministers and delegates, present in any Consociation, necessary to the validity of its acts.

1752–3–4–5–6–7–9–60. Those meetings were repeatedly and much occupied by propositions for establishing a General Consociation. They did not, however, succeed. Such a convention has never been known in Connecticut.—During the years here numbered and grouped, the admonitory voice of General Association was, more or less frequently, raised against the heresies of Socinians, Arians, Arminians, Pelagians, and of those who, by an unwarranted application of grace, deny the indispensable necessity of the heart's obedience to the divine, eternal, and immutable law of Jehovah.

The annual appointment of one to preach the *Concio ad Clerum*, was referred to the Districts. The order of selection for that service was also assigned.—Advice was given, that licenses to preach the gospel be, with exceptions, limited to four years.—A subscription for the support of “a divinity professor” in Yale College, was repeatedly recommended and urged.—Steps were again taken towards reprinting and publishing the ecclesiastical constitution of Connecticut.

The body resolved, that the license of a candidate does not constitute him an officer in the church—that such license is nothing more than an assurance that he, as a preacher, has the approbation of those who give the license—that the body conferring this testimonial, has a right to revoke it—that the ecclesiastical constitution of the colony recognizes no acts of councils, as valid, but such as are consociational—and that a concert of prayer for revivals of religion and a moral reformation, be held, the last Thursday of each month.—Of 1758 there is no record.

1761. A loyal address was sent to George the Third, on his accession to the throne of Great Britain.

1762–3–4. No acts of general application are specified.

1765. The reading of the Bible was recommended, as a part of public religious service.

1766. It was recommended that the charge, at ordination, be laid before the ordaining council, previous to its public delivery; and that it be in the style of the first person plural.—A proposition from the Synod of New York and Philadelphia, for correspondence with the General Association, was favorably received. Each District was requested to appoint a delegate to meet commissioners from the said Synod; and, because the small pox was prevalent in

New York, it was agreed, that Jamaica, on Long Island, be the place of mutual and Christian conference.

1767. The proposed convention, termed 'the Synod,' and comprehending delegates from the General Association, was harmoniously established by the parties. Those meetings were named, "Synodical Conventions." Our journal implies, that the said conventions were annually held, one at New Haven, and afterwards generally, if not uniformly, at Elizabethtown. Their Register was desired to report, from year to year, their doings to the General Association. Our minutes do not, however, contain an account of their proceedings.

1768. Delegates, and no others, shall have a right to debate and vote, either in General Association or Synod. The lecture of General Association shall be attended the first day of the sessions.

1769-70-1-2-3. Thorough faithfulness in church discipline, was the subject of much thought and solicitous inquiry; and the vigilant performance of that duty was often and earnestly urged.

Increasing diacord between the American colonies and the mother country, spread dark and fearful apprehensions among the people. Instead, however, of turning the popular attention to Christ and salvation, the gloomy and agitating anticipations seemed only to produce hardness of heart, and to give an impudent and threatening boldness to impiety. For such reasons, especially, was the last Thursday of August, 1769, selected and recommended to be spent in humiliation, fasting, and prayer.

1774. The storm of discord grew thicker and more terrific. Boston was the centre of trouble and peril. A letter of sympathetic condolence was addressed, by the General Association, to the ministers of Christ in that metropolis of Massachusetts, and of New England.

A resolution was passed, that "a standing Register of the General Association be appointed." Such an appointment was accordingly made. It has been continued, as circumstances required. The first two having been removed by death—previously, however, retiring from the duty—the third now performs that laborious service.

The first arrangements for missionary operations in the new and frontier settlements of our country, appear on the journal of this year. Missionaries were appointed, and subscriptions and donations, in every part of the colony, were invited. A well devised plan of labor, upon this great subject, was formed; and a description of it was published in the newspapers of the day.

Thus, nearly sixty-five years ago, was a foundation devoutly and judiciously laid for Christian missions to the settlements forming, and to be formed, on the borders of the American wilderness. But the hopes which the people of God then cherished, were not forthwith and extensively realized.

In a few months the demoralizing excitements of war interposed. Of course, nothing could be done in setting forward and sustaining the heavenly enterprise. So severe was the pressure of that calamity on the general population of the country, and especially on the new settlements, that, during the next six years, this department of holy benevolence had no onward movement. It was, nevertheless, kept seriously and prayerfully in view, while divine Providence was conducting the colonies triumphantly through that period of agonizing solicitude.

1775. Seasons of fasting, humiliation, and prayer, on account of the public distress, were successfully recommended.

1776. The original minutes of this meeting were lost. It is conjectured, that they were annihilated by the invaders of Danbury, in the then next April. Still, *two* votes of that meeting had been printed, and are duly recorded. One of those votes directed, that the "material acts of the General Association be printed." The other referred chiefly to resolutions passed in 1774, on the subject of discipline.

1777-8-9. The prevalence of vice and impiety was frequently mentioned and lamented. Means of restraint and reformation, by renewed attendance on divine institutions, to discipline in the church, and to family religion, were often and earnestly recommended. The effect of these pious exertions was nearly,

or quite, imperceptible. The detestable operations of war produced this very natural, but very ruinous result.

1780. The missionary cause was revived; and two missionaries were commissioned to visit the recent settlements in Vermont.

1781. A concert of prayer was recommended, to be observed every Wednesday, "a little before evening."

1782. A proposition was sent to the Districts, to have the annual meeting in September instead of June.—The first list of candidates was returned this year and recorded.

1783. The Districts reported against changing the time of annual meeting. The limitation of licenses to four years, was again recommended.

1784. A course of discipline was adopted in relation to churches, that continue censurably destitute of evangelical privileges.

1785. A committee of five was appointed "to collect and compile" a history of the American Revolution. The Rev. Benjamin Trumbull—one of the said committee—was particularly desired to digest and write the whole, and prepare it for the press.—Ministers were exhorted to attend, more punctually, the *Concio ad Clerum*.

1786–7–8. Mr. Trumbull was again requested to prepare the history; and the members engaged to encourage subscriptions for the work.—Questions, doctrinal and practical, were discussed and answered.—The preacher of the *Concio* must belong to the District in which the meeting of the General Association shall be held.—Incontinency is the only justifiable reason for divorce with permission to marry again. A committee was appointed to address the General Assembly on this subject.—The slave trade was declared to be unjustifiable; and that "every proper measure" should be adopted for its prevention.—One of the Districts sent in a proposition, that the General Association bear its testimony against our National Convention, in not having the religion of these States mentioned in the Federal Constitution.

1789. Copies of all addresses and draughts, made by the General Association, must be left with the Register.

1790. A further union with Presbyterians was declared to be expedient. A committee of correspondence was appointed for the accomplishment of this object.—A docket of business must be prepared immediately after the opening of each annual meeting.

1791. The rotation, according to which the General Association shall hold its yearly conventions, was established.—The preacher of the General Association, must belong to the District, in which the Body, *last*, save one, held its sessions.—A committee was appointed to confer at commencement, with a committee from the Presbyterian church, on the best manner of "conducting the desired union between the two denominations."—Another proposal was made to change the time of the annual meeting.—It was resolved, that at four o'clock, P. M., of the day next preceding commencement, a sermon be preached on the evidences of Christianity, and that a copy of every such sermon, fairly written, be committed to the care and keeping of the Register.—An exact census was requested and urged, of the population, in every parish of the State, whether vacant or supplied—specifying the number in each denomination—and that the result be returned to the next General Association.

1792. Such reports were made from the District Associations, relative to changing the time of annual meeting, that, for the present at least, the subject was indefinitely postponed. The same was adopted respecting the census, proposed and attempted the last preceding year. The returns were extremely imperfect.—The South Association of Litchfield county was acknowledged and established. In receiving and accommodating the General Association, its turn would immediately follow that of Litchfield North.—A committee was appointed to request the civil power to issue a Brief, authorizing and inviting congregational contributions, in support of missions to the frontier settlements of our republic.—The Register was directed to place before the General Association such sermons as were intrusted to his care.—The joint committee of the General Association and the General Assembly of the Presbyterian Church in the United States, presented a Plan of Union by delegates; and delegates to the

said General Assembly were accordingly elected.—The first appointment of a committee to certify the regularity of preachers travelling from Connecticut into other States, was made this year.

1793. The first delegates from the General Assembly of the Presbyterian church, were received by the General Association. Frequent conferences and much prayer, were recommended.—A rule was adopted, requiring, “that there be a second to the preacher on the evidences of the Christian religion.” Such an appointment was accordingly made.—Again was the subject of a General Consociation introduced.—Missionaries were directed to continue, each, at least four consecutive months, laboring in the destitute settlements. A stipend for their subsistence, was now provided and granted.

A committee was raised, to form and publish a *plan* of missions; together with a description of what, in this department of benevolence, had been already done, and a statement of receipts and disbursements.

A work, called “The American Preacher,” was presented to the General Association.

A proposal was offered for the formation of a fund to aid in supporting the widows of ministers.

1794. A rule was adopted, making it the Moderator’s duty to open and close the session of each day with prayer. Another rule required, “that the roll of names be called at the beginning of every session.”—A plan of General Consociation, consisting of five articles, was presented, and after due consideration, was submitted to the Districts and churches, with a direction that their answers be reported next year.

A motion from the General Assembly of the Presbyterian Church, that the delegates from *that* Body to this, and from *this* Body to that, have a perfect equality of rights in debating and suffrage, was, after thorough discussion, adopted.

Excellent counsel, in six particulars, was addressed to ministers and other friends of human well being.—The committee of missions was authorized to charge necessary expenses.—The Districts must each report, every year, the state of religion.

1795. A majority of the Districts reported, that a General Consociation is inexpedient.—One of the Districts offered a motion, that the annual meetings of this Body be held, every year, in the same place. This motion was referred to the Districts.—A committee was appointed “to look up papers relative to the Convention,” held a number of years before the war of 1775, by delegates from the General Assembly of the Presbyterian church, and the General Association of Connecticut. Those documents, the said committee must, in 1796, present to the General Association.

A communication was received from the Convention of Massachusetts; and a committee was appointed with directions to reply.

1796. The answers of Districts to the question of fixedness as to the place of annual sessions, were unsatisfactory. It was, in like manner, therefore, again referred.—Every answer of the Districts to questions sent them by the General Association must be in *writing*, with reasons. Replies, which shall not be returned, but orally, will not be admitted as answers. Delegates to the General Assembly were required to report in writing.

It might be useful, and was desirable, that bills of mortality be annually reported to the General Association, from every part of the State.—A further narrative of missions was ordered to be published.—The committee, for “looking up papers,” was continued.

1797. The annual meetings of General Association shall be, as heretofore, in rotation by Districts.—Arrangements were made for requesting President Dwight to adapt Watts’s version of the Psalms to the situation and wants of the American people.—A committee was appointed to compile an account of Missionary societies and operations, in various parts of the world; to publish two thousand copies; to distribute seventeen hundred among the Districts of Connecticut; and to send abroad the remaining three hundred wherever they will be most useful.

1798. A committee was directed to address some responsible religious Board

in Great Britain, requesting a certificate of character in preachers coming from that island into our republic.—The committee on papers of the Associational and Synodical Conventions, was in some measure varied. Presbyterians acquainted with the subject, were requested to obtain and forward to this Body, the papers which were supposed to be in possession of the Synod.

A constitution for the Missionary Society of Connecticut, was formed and adopted. The printing of five hundred copies was ordered. Pursuant to that constitution, the General Association is the Missionary Society of Connecticut.

1799. By direction of the Missionary Society, a moiety of the last contribution was appropriated to the heathen.—A committee was raised to meet a Presbyterian committee, at Stamford, on the desired adaptation of the Psalms. The session of the said joint committee must be opened, on the third Tuesday of June, 1800.—To defray, in part, the expenses of delegation to the Presbyterian General Assembly, a tax on each minister of fifty cents, was recommended. A delegate was to be allowed eight cents a mile, reckoning the distance only one way.—A committee was chosen, “to correspond with the General Convention of Vermont,” and to propose a plan of union, between that Body and the General Association.—A committee was raised to prepare, and report to the next General Association, a system of rules for the orderly and correct performance of the duties annually devolving on that Body.—The vote, formerly passed on bills of mortality, was rescinded.

1800. An Eastern Association, in Windham county, was first represented, this year, in the General Association.—By the committee previously appointed, rules, for the regulation of this Body, were presented and adopted.—An Auditor of its Treasury was ordered.—The journal of General Association shall be annually published, if the Treasurer shall find himself able to pay the cost.—Rules were adopted for the guidance of conduct towards foreign preachers, when they come to reside among us.—A committee was chosen, to unite with a committee of the General Assembly, if appointed, in forming a plan of harmonious proceeding, in the Missionary field, between Congregational and Presbyterian Missionaries.

1801. Rules were adopted for securing permanent harmony, in the new settlements, between Congregational and Presbyterian Missionaries and churches. This very judicious and wise plan has succeeded admirably. Beyond reasonable question, it has been happily promotive of immense good. The Trustees were directed to furnish each of their Missionaries with a copy of these rules.—A proposal, for the formation of a union with the General Convention of Massachusetts, was considered, and indefinitely postponed.—It was decreed, that *substitutes* of delegation, to foreign bodies, be now, and hereafter, chosen.—Two delegates were commissioned to attend the Convention in Vermont; and were outhorized “to complete a plan of union and intercourse” with that body. They were, also, directed to report their doings to the next General Association.—When professors of religion remove “a considerable distance” from the church with which they were more particularly in covenant, it is orderly and proper, that they obtain a regular dismission; a certificate of fair Christian standing; a recommendation, and an admission to fullness of evangelical privileges, in their new place of residence.

1802. Articles of union, between the Convention of Vermont and the General Association of Connecticut, were presented. By that Convention, the said articles had been discussed, approved, and adopted. The same were approved and adopted by this body.—Arrangements were made for an Act of the State, incorporating the Trustees of this Missionary Society. Accordingly, in the autumnal session of the Legislature, the requested Act of Incorporation was passed, and the said Trustees were individualized, and constituted a body known in civil law. From that time, the Missionary system of Connecticut has proceeded very successfully, by the smiles of Heaven on a complete organization.

1803. The Trustees were requested to procure and publish a summary of Christian doctrines and practice.—An annual return of communicants and of additions to the churches, was invited.—The Trustees were desired to ask, of the civil power, permission to take up congregational contributions in support of their Missionary operations. This they often did; and their petitions were favorably and generously granted.

1804. From a District Association, a request was presented, that the constitution be so altered, as to allow the Trustees to employ missionary labor, in the destitute societies of this and of other New England States. To this request, a negative answer was unanimously given.—A motion, to put the Treasurer of this Missionary Society under bonds, was referred, for decision, to the next General Association.—The return of communicants and of additions to the churches was so imperfect, that a resolution passed to dispense with the rule.

1805. The Trustees were directed "to place the Treasurer under bonds for the faithful discharge of his trust;" and to an amount which they shall deem sufficient.—A committee was appointed to revise and publish a new and elegant edition of the Saybrook Platform.—The Moderator of a Consociation, or Council, deposing a minister for insufferable conduct, must cause a certificate of the fact to be published. The editors of the Connecticut Evangelical Magazine were, likewise, requested to publish such certificate in their periodical work.—A Tract committee was appointed.

1806. The object and labors of Tract Societies were approved.—The order, of last year, for publishing the Platform, was rescinded.—Trinitarians cannot, consistently, have ministerial fellowship with those who deny the divinity of Christ.—A committee was raised to prepare an *index* of the records, which express the doings of the General Association.—Five hundred copies of the rules were ordered to be printed.—Strong disapprobation was expressed, of ministerial dismissions, without publicly assigning the causes which lead to a dissolution of the pastoral relation.

1807. It was declared to be unadvisable, that candidates exchange with each other.—The District of New London moved that the business of the Missionary Society be performed, as far as possible, without expense to the Society.

1808. A committee, appointed the last year, presented an address to ministers and churches, urging united and persevering endeavors to revive evangelical discipline. The address was approved, and directed to be printed.—No foreigner ought to be installed in a pastoral charge, among us, until he shall have preached, at least one year, in the place of his proposed charge.—The Register of General Association was constituted a member, *ex officio*, of the body.

1809. A union was formed with the General Association of Massachusetts Proper.—Approbation was expressed, of the plan and design of the Connecticut Bible Society.—The Districts were requested to send annually, in writing to the General Association, accounts of the churches; the state of religion, and the number of communicants added, during the year then last preceding.

1810. A union was formed with the General Association of New Hampshire.—The constitution of the Missionary Society was so altered as to require the first annual meeting of the Trustees to be held in August, instead of September.—On a remonstrance from the Eastern Association of New Haven county, the Act, constituting the Register an *ex officio* member, was rescinded.—A committee was appointed to superintend the re-printing of Saybrook Platform.—The Eastern Association of Windham county closed its connection with the General Association.

1811. The Presbyterian General Assembly sent a resolution, which moved this body to appoint a committee, on intemperance.—A letter of thanks was directed to the Rev. Dr. Trumbull for his indefatigable, and very successful, labors in history.—A committee was raised, to inquire into the proceedings of Tolland Consociation, relative to Abiel Abbot, and the first church and society in Coventry.—*Substitutes this year*, shall be *principals*, the next, without a new election, unless certain and specified exceptions occur.—No delegate shall be received, from any Association, which is not acknowledged by the General Association.—A committee was appointed to report, next year, "on the expediency of settling ministers for a limited time."—The District Associations were requested to ascertain, and report to the next General Association, the number of deaf and dumb persons in this State, together with the *circumstances*, and particularly the supposed *causes* of such calamity.

1812. In connection with the names of our delegates, the scribe must

mention the times *when*, as far as known, and the places *where*, the respective bodies, they are to attend, will meet.—On intemperance, a new committee was chosen, with directions to devise means for the suppression of that immeasurable and growing evil.—Seventy-four deaf and dumb persons had been found in Connecticut.—The Eastern Association of Windham county was restored to a regular standing with the General Association.—The report of committee, on the doings of Tolland Consociation, relative to Abiel Abbot and the people of Coventry, was presented, amended, and ordered to be printed.—On a request from the Associations of Coos and Orange, in New Hampshire and Vermont, a delegate was appointed to meet a Convention for the purpose of discussing the expediency of establishing a northern Theological Seminary.—A minister, or candidate, removing, must have a regular dismissal and recommendation.—The licensing of candidates, by committees, was declared to be improper.—The settlement of ministers for a limited time, by agreement of the parties, was decided to be inexpedient.

1813. The ecclesiastical standing of dismissed ministers was described and settled.—The Treasurer of the General Association was directed to annex to the printed minutes, a blank schedule, to be filled by the respective Districts, and reported.—A committee was appointed either to compose, or collect, and report, to the next General Association, “some forms of prayer suitable for families.”—A petition was ordered and transmitted to the proper authorities, that, for the public entertainment at Election and Commencement, neither ardent spirit, nor wine, be provided. This measure succeeded at Election, but not *then*, at Commencement.—It was recommended, that every District have a committee, to whom it shall be the duty of preachers, not connected with the Association, to apply for advice, before preaching in any of their vacancies.—Another committee was raised on the subject of intemperance.

1814. Young men, preparatory to preaching, should study at least two years.—A concert of prayer, at the close of every sacramental lecture, was recommended; and that sacraments, lectures, and catechetical instruction, be, at the same time, through the State.—An address to the churches and people, on the sanctification of the Sabbath, was prepared. A petition to congress, against the transportation and opening of the national mail, on the Lord’s day, was adopted, and ordered to be circulated for subscribers.—The committee, to whom was assigned the task of preparing a prayer book, was discharged from any further attention to the subject.—A resolution was passed, to dispense with the schedule, which was recommended by the last General Association.

1815. An exact enumeration of families, in every Society, was recommended; and, that the number be reported, next year, to the General Association.—The people were requested to realize the importance, to themselves, of raising the wages of candidates.—Another effort, against the Sabbath day mail, was proposed and approved.—An accurate return of lunatics was requested.—A proposition was offered, for a Domestic Missionary Society, in Connecticut.

1816. The General Association was made a Domestic Missionary Society, and a constitution was adopted. There were seventeen parishes, in the State, which needed the assistance of this new Society. A church contribution, in aid of its benevolent purpose, was approved; and to be taken on the sacramental Sabbath, in September.—Again was congress to be petitioned to stop the Sabbath mail.—One hundred and forty-six lunatics were reported.—Once more, were schedules ordered to be subjoined to the printed minutes of this body.—The numerical returns of churches and families were extremely imperfect.—The formation of an American Bible Society was eulogized, “as one among the most important events of the present day.”

1817. A committee, appointed to devise means of a reformation in morals and religion, reported a pastoral letter to the churches, which was accepted, and five hundred copies were directed to be circulated from the press.—The papers, recording the Acts of Windham Consociation, in deposing Luther Wilson for heresy, were ordered to be lodged among the files of General Association.—The church standing of a deposed minister must be determined by the deposing council.—Warm approbation was expressed, of the Connecticut Charitable Society, for the Education of Pious, but Indigent, Young Men.

1818. The Asylum for the instruction of persons deaf and dumb was named with expressions of much satisfaction.—Communications, on the state of religion, shall be the first business of General Association.—The District Associations must annually call to account their receivers of money.—The standing of a candidate, whose license has expired, was declared to be that of a lay member of the church to which he belongs.—Arrangements were made for the formation of a New England General Association. The first meeting of committees to prepare for its salutary operations and influence, was to be in Northampton, and on the third Wednesday of the then next October.

1819. The doings of the meeting in Northampton, last October, were reported and approved. Delegates were appointed to attend the next meeting of the said General Union.—A system was adopted, and ordered to be appended to the printed minutes of this Body, for the regular nomination and election of delegates to foreign ecclesiastical bodies.

1820. Public and general notice of December 22d was recommended; that day completing the two-hundredth year since the landing at Plymouth of New England's pilgrim Fathers.—An interchange of annual minutes, by the connected ecclesiastical bodies, was arranged.—The notorious evil of intemperance was again noticed. A committee was chosen. A recommendation was adopted and issued, that one minister, in each District, collect and report specific and exact information upon this subject.—Peace Societies were approved.—A committee was chosen to consider the expediency of a Sabbath School Society for this State; and report to the next General Association.—A committee was raised to discover ways of increasing ministerial labor. Its report was to be made the next year.—The Colonization Society and its purposes were highly extolled.—The publication of every revival, by the minister himself, was judged to be very important and useful.

1821. A union with the Evangelical Consociation of Rhode Island was formed.—A new arrangement for the election of delegates was adopted.—The last year's committee, on intemperance, was continued.—The last year's committee, on Sabbath Schools, was dismissed.—A committee was appointed to report, next year, on the authority of ex parte councils.—The printer was directed to send by mail, a copy of the minutes to each minister.—No delegate to the General Union was elected.

1822. A disposal was made of the generous bequest of the late Doctor Everett.—A pastoral address was sent to the churches.—A report, showing the imbecility and incompetency of ex parte councils was presented and adopted.

1823. A plan for enlarging the theological department of Yale College was highly approved; and the public patronage of this important object was respectfully invited.—A list of Congregational ministers, churches, and societies, was ordered to be published with the minutes.—The committee of certification was directed to give no certificate recommendatory, but, on the authority of written documents; and the names of preachers, in whose behalf such certificates shall have been given, must be reported annually to the General Association.—A question, relative to divorce, was committed.—The committee, for the suppression of intemperance, was continued.

1824. District Associations were requested to nominate both principals and substitutes for delegation to foreign bodies.—Membership of the Ministers' Annuity Society was recommended.—The committee on intemperance, reported impracticability.—No minister ought to be received, from one Association by another, without a letter of dismission and recommendation.—Each clerical director of the Domestic Missionary Society, must be an agent in his own District.

1825. As mentioned above, a law of the State had, with a specified exception, interdicted congregational contributions, unless authorized by a Brief from the civil department. About this period, that law was repealed. The Trustees were, therefore, directed to ask ministers and people for pecuniary aid in their benevolent work; and, without restrictions, as every friendly branch of the community should deem most expedient and favorable to success.—The Colonization Society was again extolled, and recommended to patronage.—A proposal to increase the number of members, in the General Association, was

referred to the Districts.—A sermon, on missions, must be annually delivered in Hartford, during the legislative sessions; the preacher to be appointed by the Trustees.

1826. The Presbytery of Philadelphia complained of a grievance, and inquired, if the terms of agreement could not be altered. The General Association found itself clothed with no power to decide on the Presbyterian complaint. The subject was, consequently, referred to a committee, who should be joint, with a Presbyterian committee.—A Missionary sermon must be delivered at every annual meeting of the General Association; the preacher to be appointed by that body.—A committee of thirteen, of whom three should be a quorum, was raised to prepare and report a brief summary of Christian doctrine and duty.—Sabbath schools were highly approved and recommended.—The printed minutes shall be competent certificates of delegation to foreign bodies.—Resolutions were passed declaring the indispensable duty and essential importance of remembering to keep holy the Sabbath-day.

1827. It was recommended, that there be *Life* Trustees and Directors; they being honorary members, but not entitled to vote. The pecuniary terms of such membership must be fixed by the respective Boards.—A concert of prayer, for the American Education Society, was recommended. The afternoon and evening of Tuesday, next after the established monthly concert, were to be the times of meeting.—The American Society for the Promotion of Temperance was eulogized. The members of the body pledged themselves to direct their influence against the drinking of intoxicating liquor.—The project of adding to the number constituting the General Association, was again introduced, and a committee was appointed.—The Presbyterian complaint appeared to have been amicably and satisfactorily settled.—A delegate was elected, and furnished with authority to form a union with the State Conference in Maine.—The Colonization Society was again extolled, and recommended to patronage.—A person, in each District, was named and requested to report existing rules of church government.

1828. The first delegate to Maine was elected, for the meeting there, in 1829.—Each District may send three delegates to the General Association.—The question, respecting a General Conference for a summary of Christian doctrines, was referred to the Districts.—The General Union, for the holy observance of the Sabbath, was approved. It was very desirable, that every church become auxiliary to that Union.—A fast, on the fourth Wednesday of next January, was thought to be rendered necessary by the prevalence of intemperance. That day was, therefore, recommended to be spent in fasting, humiliation, and prayer.—Articles, forming a temperance pledge, were adopted.—It was resolved, that delegates from the Presbyterian General Assembly have perfect rights to sit and vote in General Association. There was a particular reason for the repetition of this article.—Again was the Colonization Society applauded; and the, *then*, believed desirableness and duty of increasing its means repeated.

1829. New arrangements were made for the selection of delegates to foreign bodies.—On the contemplated summary, three Districts were affirmative, three negative, and six made no report.—There was a failure of efforts at coöperation between the American Home Missionary Society, and the Connecticut Societies.—The American Bible Society was commended, and cordial support promised.

1830. A committee was appointed to report, next year, concerning a compendium of Christian doctrine and government.—Missionaries must be sent into the "Far West."—This Missionary Society agreed to confine itself to the care and application of its permanent fund, and the best use of its annual income. As to further efforts, it would, with the Domestic Missionary Society of Connecticut, become auxiliary to the American Home Missionary Society.—The question of central meetings, for the General Association, was again submitted to the Districts.—A schedule for delegates to foreign bodies, through the next fourteen years, was adopted, and must be appended to the printed minutes.—The Colonization Society received another commendation; and a contribution in aid of its pecuniary power was proposed to be taken on the fourth day

of next July.—Devout thanks were expressed for the success of the temperance cause.*

1831. The project for confining the meetings of General Association to a few towns, was rejected.—Another effort was made to obtain complete returns of churches, families, and people.—Arrangements were completed, by which the Missionary Society of Connecticut, excepting the care with which it must apply its small income from a permanent fund, ceased to be more than an auxiliary to the American Home Missionary Society. The Domestic Missionary Society of the State disappeared in a similar manner.—Good resolutions, from New Hampshire, were received, and similar ones were passed, declaring the traffic in ardent spirit unchristian and utterly unjustifiable.—A hearty concurrence was expressed in the General Union against Sabbath desecration; and devout wishes for the divine smiles on every benevolent institution.

1832. A committee was directed to request the Governor to invite the people of this State to spend the nineteenth day of July next in fasting, humiliation, and prayer, because peril was apprehended from the alarming approaches of the Asiatic cholera.—Again was the traffic in ardent spirit condemned, as obviously immoral; and therefore clearly and totally inconsistent with a profession of love and obedience to Christ.—By the request and example of the Presbyterian General Assembly, the first Monday in January next, was selected and recommended, as a season of fasting and prayer, that the divine blessing may accompany benevolent enterprises for the conversion of the world.

1833. The first Monday of January next, as that of this year, was recommended to be spent in a concert of fasting and prayer, through Christendom, that every branch of the human family may enjoy the gospel, and be saved.—The last Thursday in February was recommended, as a season to be spent in fasting and prayer for revivals of religion in Seminaries of learning.—Addresses, instead of a sermon, were declared as preferable at the annual meetings of the Connecticut Auxiliary Missionary Society.—A resolution was passed against hasty admissions of converts into the church.—A committee was elected to find and commission delegates to the Congregational Union of England and Wales.—Statistics of the churches continued imperfect.

1834. The reports of Districts, on the state of religion, must be put, unread to the body, into the hands of the committee upon that subject.—Ecclesiastical statistics continued incomplete.—Resolutions were passed, very solemnly protesting against the sending of alcoholic drink to the South Sea Islands; and declaring, that members of the church are disciplinable, if they either manufacture, or sell, such drink; for, by such labor and traffic, they are violators of Christian principle, and of their own covenant vows.—A request was received, from the Presbyterian General Assembly, and, in concurrence, approved by the General Association, that, hereafter, the Congregational bodies, with whom they are in correspondence, would wholly abstain from ordaining ministers, who are to preach within the bounds of *their* jurisdiction.—It was recommended, that, during the month of December, every minister preach in aid of the Peace Society.—A committee, as last year, was authorized to commission delegates to the Congregational Union of England and Wales.—The committee, having failed to produce the expected Pastoral Letter, was reappointed.

The following were some of the resolutions passed on the sin of slavery:

"1. That to buy and sell human beings, and to hold and treat them as merchandise; or to treat servants, free or bond, in any manner inconsistent with the fact, that they are intelligent and voluntary beings, made in the image of God, is a violation of the principles of the word of God; and should be treated, by all the churches of our Lord Jesus Christ, as an immorality, inconsistent with a profession of the Christian religion: And,

"2. That this Association regards the laws and usages, in relation to slavery, which exist in many of the States of this Union, as inconsistent with the character and responsibilities of a free and Christian people; and holds it to be the duty of every Christian, and especially of every minister of the gospel, to use all prudent and lawful efforts for the peaceful abolition of slavery."

* This year the Connecticut Branch of the American Education Society voted, that the members of the General Association for the time being, be members of the Branch, *ex officio*.

1835. A union was formed with the Congregational Association in the State of New York.—Ministers of the gospel were requested to preach once, at least, every year, against war, and in favor of peace throughout the world.—Resolutions were passed, declaring it “sinful to travel, on the Sabbath, either for worldly business, or for amusement, or pleasure; whether in stages, or steamboats, or rail cars, or in any other way, such travelling is an immorality, and ought to be universally abandoned.”

1836. Resolutions, in favor of Peace Societies, were repeated.—Traffic in negroes was declared to be sinful.

1837. A committee was appointed to report on the doings of the last Presbyterian General Assembly.—To a committee was assigned the duty of collecting rules introduced by respective churches, modifying their application of the Saybrook Platform, and adapting it to modern opinions and views. Their collection must be reported to the next General Association.—The report was received and adopted, of a committee to whom had been referred the question, “What is the standing of a minister, who has been deposed for immorality or crime, and who manifests evidence of genuine repentance?” The accepted and adopted answer was, “That the ecclesiastical body, by whom he was deposed, may restore him to all the prerogatives of a minister of Christ, or recommend, that he be admitted to the privileges only of a private member of the church, according to the aggravations of the case.”—The resolutions against slavery, passed in the meetings of 1834 and 1836 were again adopted.—A decision, on the Act of the Presbyterian General Assembly, destroying on their part, the Union formed in 1801, and solely for Missionary purposes, was referred to the next General Association. By this reference, there was no intention to imply an assent to any abrogation of that Union, as already accomplished.

1838. Deplorable discord, in the Presbyterian church, having ultimately resulted in a schism; each division claiming to be the General Assembly; and it having been understood, that both parties commissioned delegates, each, one or more, to the General Association; this Body raised a committee to consider and report, what course should be pursued, if the said delegates should present themselves. The committee offered the following resolution, which was accepted and adopted:—“That disclaiming all expression of opinion respecting the question, which is the General Assembly of the Presbyterian Church in the United States of America; the Brethren, appointed by both Boards, be admitted to seats in this Association, on the presentation of their commissions.”—The committee chosen, last year, to collect rules, from the various parts of the State, modifying their application of the Saybrook Platform, reported, and were discharged from further attention to the subject.—A complaint from the Presbytery of New York, induced the General Association to resolve, that no disposition was felt to annul the most friendly relations towards Presbyterian Brethren; that, as far as the irregularity mentioned was a reality, it was regretted as an inadvertence; and that the District Associations in Connecticut were strongly urged to shun every ground of just complaint.—On the guilty stains and wickedness of slavery, the prominent resolutions, so forcibly and happily expressive of truth, and repeatedly adopted in preceding years, were again presented and passed.—The question, relative to the election of delegates to a Presbyterian General Assembly, pursuant to a solemn agreement ratified almost half a century ago, was referred to a committee, who reported, “That three delegates be appointed, as usual, to the General Assembly, with instructions to attend its sessions, provided the said General Assembly shall have been previously ascertained, by a legal decision; and that, with respect to the Plan of Union, all action of this Body be, for the present, suspended.”—The question, “Whether the monthly concert of prayer shall be attended in the Sabbath evening next preceding the first Monday in each month?” was referred to a committee, who must report to the next General Association.—The cause of temperance has a continued claim to the love, the prayers, and the coöperation, of ministers and churches in Connecticut. Because the peculiarly encouraging advance, in this moral and immeasurably important enterprise, cannot be sustained and extended, but in connection with public opinion, the friends of temperance must not relax, but increase their efforts.—On the permanency of

the pastoral office, and its necessary and salutary influence, resolutions were passed, very justly affirming, that the growing frequency, with which pastoral relations are dissolved, is to be deeply deprecated; that it is inexpedient for this dissolution to be sought or desired, excepting for very evident and imperious causes; that such an event is especially injurious, when the chief design of restless pastors is to secure other places; or of restless people to gratify an unprofitable appetite for mere novelty; that to offer, or to receive, a pastoral charge, on the condition of specific notice of leaving, by either party, is an unwise and injurious departure from primitive Congregational usage, and a source of great evil; that the employment of stated supplies, instead of settled pastors, is to be carefully avoided, and can never be justifiable but in cases of inevitable necessity; and that the solemn cause of salvation requires the District Associations to beware of indulgence in this too fashionable error, and to employ the influence they are empowered to exert, in restoring lost permanency to the pastoral office, thus establishing and augmenting its usefulness.

1839. The interesting object, sought to be accomplished by the Foreign Evangelical Society of the United States, was presented by the Rev. Mr. Baird; was cordially approved by the General Association; and, of course, recommended, to the Christian community, for support.

Agents were present, and addresses were delivered, in behalf of the Connecticut Branch of the American Education Society; the American Sabbath School Union; the American Tract Society; the Home Missionary Society; and the American Board of Commissioners for Foreign Missions.

It was recommended to the respective District Associations, that, every year, one delegate be appointed to the General Association, who shall have been a member of that Body, the year then next preceding.

The often requested returns of ecclesiastical statistics continuing to be very imperfect, a "General Agent" was appointed to collect and report, to the next General Association, a complete account of the Congregational churches in Connecticut.

A commissioner presented himself from one of the self-claimed General Assemblies of the Presbyterian church. On account of the yet supposed unsettled condition of those respective Bodies, however, he was not admitted to a seat, as a member of the General Association. After much discussion on the subject of the relation now existing—or, by some, supposed to exist—between the General Association and a General Assembly, the following preamble was introduced, viz:

Whereas a division has taken place in the Presbyterian Church of the United States, giving rise to two religious communities, which are likely to have a separate existence—both adopting the Westminster Confession of Faith and Presbyterian form of church government—and whereas it is desirable to maintain, with each of these Bodies, those fraternal relations, which have so long subsisted between the Congregational churches of Connecticut and the Presbyterian Church; to which preamble was subjoined a resolution, that was passed, appointing three delegates, and three substitutes, to each of the two religious communities mentioned above.

LIST OF MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF CONNECTICUT, JUNE, 1839.

NOTE. * Not Consociated.—† Not Associated.—s. s. Stated Supply.—Ministers not otherwise designated are *pastors*.—Registers names, as far as known, are in italics.—Those *without charge* are shown in the list of unsettled ministers.

Hartford North Association.

Joel Hawes, D. D., Hartford, First.
 Oliver E. Daggett, " Second.
 Horace Bushnell, " North.
 Isaac N. Sprague, " Free Church.
 J. A. Hempsted, s. s., " African "
 E. W. Andrews, " 3d, or West.
 John Bartlett, Avon, 1st, or West.

Francis H. Case, Avon, 2d, or East.
 Cornelius B. Everest, Bloomfield.
 David L. Parmelee, Bristol.
 Erastus Scranton, Burlington.
Samuel Spring, East Hartford.
 Shubael Bartlett, East Windsor, Scantic.
 Marvin Root, " Wapping.
 Bennet Tyler, D. D., " Theol. Inst.
 Francis L. Robbins, Enfield.

Noah Porter, D. D., Farmington.
 Daniel Hemenway, Granby, Turkey Hills.
 David Gates, s. s., Hartland, East.
 Nathaniel Gaylord, " West.
 Luke Wood, " "
 Allen M'Lean, Simsbury.
 A. C. Washburn, Suffield, First.
 Spofford D. Jewett, Windsor, First.

Hartford South Association.

Royal Robbins, Berlin, Kensington.
 Dwight M. Seward, Berlin, New Britain.
 Joseph Whittlesey, " Worthington.
 Harvey Talcott, Chatham, First.
 James A. Smith, Glastenbury, First.
 W. G. Jones, " South.
 Bennet F. Northrop, Manchester.
 John R. Crane, Middletown, First.
 Zebulon Crocker, " Upper.
 Elisha C. Jones, Southington.
 Robert Southgate, Wethersfield, First.
 Joab Brace, " Newington.
 Calvin Chapin, D. D., " Rocky Hill.

New Haven West Association.

Leonard Bacon, New Haven, *First.
 Samuel W. S. Dutton, " *United Soc.
 Elisha L. Cleaveland, " *Third "
 Eleazar T. Fitch, D. D. " *Yale College.
 Henry G. Ludlow, " *Free Church.
 Zephaniah Swift, Derby, First.
 H. Read, " "
 John E. Bray, s. s., " Humphreysville.
 Austin Putnam, Hamden, East Plains.
 Jason Atwater, Middlebury.
 Bezaleel Pinneo, Milford, First.
 Asa M. Train, " Second.
 Stephen W. Stebbins, Orange, West Haven.
 Abraham Browne, Oxford.
 Ammi Linsley, s. s., Prospect.
 Walter R. Long, s. s., Woodbridge.
 Henry N. Day, Waterbury.
 Chauncey G. Lee, " Salem.
 James D. Chapman, Wolcott.

New Haven East Association.

Timothy P. Gillett, Branford.
 Erastus Colton, Cheshire.
 Henry Gleason, Durham.
 Stephen Dodd, East Haven.
 Benjamin L. Swan, *Fairhaven.
 Aaron Dutton, Guilford, *First.
 Zolva Whitmore, " North.
 Samuel N. Shepard, Madison, First.
 Arthur Granger, Meriden.
 James Noyes, Jr., Middletown, *Middlefield.
 John D. Baldwin, North Branford, First.
 W. J. Boardman, " Northford.
 Leveritt Griggs, North Haven.
 Edwin R. Gilbert, Wallingford.
 Samuel W. S. Dutton, New Haven, 2d.

New London Association.

Abel M'Even, New London, First.
 J. M. Macdonald, " Second.
 Hiram P. Arms, Norwich, *First.
 Alvan Bond, " Second.
 A. L. Whitman, " Greenville.
 Charles Thompson, Salem.
 Joel R. Arnold, Colchester, First.
 Samuel Nott, D. D., Franklin, First.
 William R. Jewett, Griswold, First.
 William Wright, " Jewett City.

Timothy Tuttle, Ledyard.
 Israel T. Otis, Lebanon, Goshen.
 Lyman Strong, s. s., Lebanon, Exeter.
 Levi Nelson, Lisbon, First.
 Joseph Ayers, " Hanover.
 Frederick Gridley, Lyme, East.
 S. F. Beard, Moulville.
 N. B. Cook, Stonington, First.
 Augustus B. Collins, Preston, First.

Fairfield West Association.

Nathaniel Hewit, D. D., Bridgeport, Cong. Society.
 E. D. Kinney, Darien.
 Lyman H. Atwater, Fairfield, First.
 Thomas F. Davies, " Greensfarms.
 N. Freeman, s. s., " Greenfield.
 Thomas Payne, Greenwich, First.
 Noah Coe, " Second.
 — Snow, s. s., " Stanwich.
 Chauncey Wilcox, " North.
 Theophilus Smith, New Canaan.
 Edwin Hall, Norwalk, First.
 Joseph Fuller, Ridgefield, First.
 Nathan Burton, " Ridgebury.
 Daniel Smith, Stamford, First.
 Henry Fuller, " North.
 George Hall, Weston, Norfield.
 Chas. T. Prentice, Weston, North Fairfield.
 John Smith, Wilton.

Fairfield East Association.

F. W. Chapman, Stratford.
 Thomas Punderson, Huntington.
 James Kent, s. s., Monroe.
 Abner Brundage, Brookfield.
 Rollin S. Stone, Danbury, First.
 John Greenwood, Bethel.
 Jeremiah Miller, Reading.

Windham Association.

George J. Tillotson, Brooklyn.
 Charles Hyde, Ashford, First.
 Reuben Torrey, " Eastford.
 A. Underwood, s. s., " Westford.
 Charles J. Warren, Canterbury, First.
 Asa King, Canterbury, Westminster.
 Erastus Dickinson, Chaplin.
 †Elisha Atkins, Killingly, North.
 Henry Robinson, " South.
 Roswell Whitmore, " Westfield.
 Anson S. Atwood, Mansfield, First.
 Samuel Rockwell, Plainfield.
 Daniel Hunt, Pomfret, First.
 Nathan S. Hunt, " Abington.
 Daniel Dow, Thompson.
 Jacob Allen, Sterling and Voluntown.
 John E. Tyler, Windham, First.
 Otis C. Whilon, " Scotland.
 Otis Rockwood, Woodstock, First.
 Thomas Boutelle, " Muddy Brook.
 Lent S. Hough, " Village Corners.

Litchfield North Association.

Henry H. Woodbridge, Canaan, North.
 Nathaniel M. Urmston, Cornwall, First.
 Walter Smith, " North.
 Grant Powers, Goshen, First.
 Jairus Burt, Canton.
 William W. Andrews, Kent.
 Cyrus Yale, New Hartford, First.
 John Woodbridge, D. D., N. Hartford, North.
 Joseph Eldridge, Norfolk.

Adam Reid, Salisbury.
 Mason Grosvenor, Sharon, First.
 Milton Huxley, s. s., Torrington.
 Herman L. Vaill, " Torrington.
 Stephen Hubbel, " Wolcottville.
 Harley Gondwin, Warren.
 Frederick Marsh, Winchester.
 James Beach, " Winstead.

Litchfield South Association.

Jonathan Brace, Litchfield, First.
 Richard Woodruff, s. s., " South Farms.
 Fosdick Harrison, Bethlem.
 Noah Porter, Jr., New Milford.
 Albert B. Camp, " Bridgewater.
 Ephraim Lyman, Plymouth, Centre.
 Harvey D. Kitchel, " *Hollow.
 Nathaniel Richards, Terrysville.
 Austin Isham, *Roxbury.
 Malby Gelston, Sherman.
 W. H. Whittenmore, Southbury, First.
 Oliver B. Butterfield, " South Britain.
 Gordon Hayes, Washington, First.
 Samuel R. Andrew, Woodbury, South.
 Grove L. Brownell, " *North.

Middlesex Association.

David D. Field, D. D., Haddam.
 Stephen A. Loper, Chatham, M. Haddam.
 — Smith, " E. Hampton.
 Isaac Parsons, East Haddam, First.
 Nathaniel Miner, " Millington.
 Joseph Vaill, " Hadlyme.
 Geo. Carrington, " "
 F. W. Hotchkiss, Saybrook, First.
 Ethan B. Crane, " "
 Aaron Hovey, " Essex.
 William A. Hyde, " Westbrook.
 Fred. W. Chapman, " Deep River.
 Edward Peterson, Chester.
 Chester Colton, Lyme, First.
 Phillips Payson, s. s., Lyme, North.
 — Brown, s. s., " Grassy Hill.
 Lewis Foster, Clinton.
 Ephraim G. Swift, Killingworth.

Tolland Association.

Diodate Brockway, Ellington.
 Ezekiel Marsh, "
 Chauncey Booth, Coventry, South.
 George A. Calhoun, " North.
 William Ely, Mansfield, North.
 Alpha Miller, Audover.
 Sylvester Selden, Hebron.
 James Ely, Bolton.
 Charles Nichols, Gilead.
 G. H. Woodward, s. s., East Stafford.
 Francis Wood, Willington.
 Elliot Palmer, West Stafford.
 Chester Humphrey, Vernon, First.
 Ansel Nash, Vernon, Second.
 Abram Marsh, Tolland.

UNSETTLED MINISTERS.

Hartford North Association.

Horace Hooker, Hartford.
 Thomas H. Gallaudet, Hartford.
 William W. Turner, "

C. C. Vanarsdalen, Hartford.
 J. A. Hempsted, "
 Jonathan Cogswell, D. D., Prof. Theol. Inst.
 East Windsor.
 William Thompson, Prof. Theol. Inst. East
 Windsor.
 Isaac Porter, Granby.
 Enoch Burt, Manchester.
 Ammi Linsley, s. s., Prospect.
 Jared R. Avery, Berlin.
 Henry Robinson, Suffield.
 Ephraim Taylor.
 Charles Bentley.
 William R. Gould.

Hartford South Association.

Samuel H. Riddel, Hartford.
 James L. Wright.
 Robert M'Ewen.
 Stephen Topliff.

New Haven West Association.

J. Day, D. D. LL. D., Pres. Yale College.
 N. W. Taylor, D. D., Prof. Theol. Yale Coll.
 J. E. Bray, s. s., Humphreysville.
 Elizur G. Smith, New Haven.
 L. W. Sawyer, s. s., Park Street Church,
 New Haven.
 Seth Sackett, Tallmadge, Ohio.
 Edward H. Cumpston, Nantucket.

New Haven East Association.

James Noyes, Wallingford.
 Matthew Noyes, Northford.
 William F. Vaill, Marlborough.
 David Smith, D. D., Durham.
 C. A. Goodrich, D. D., Prof. Yale College.
 Judson A. Root, New Haven.
 Sanford Lawton, Monson, Ms.
 David Metcalf, Lebanon.

New London Association.

Horatio Waldo.
 Lyman Strong, s. s., Exeter.
 Joseph Hurlbut, New London.
 George Perkins, Norwich.

Fairfield West Association.

Isaac Lewis, D. D., Greenwich.
 John Noyes, Norfield.
 Platt Buffett, Stanwich.
 William Bonney, Nelson, Ohio.
 William Belden, New York.
 Ulric Maynard.
 George Hulin, Orrington, Me.

Fairfield East Association.

Jonathan Bartlett, Reading.
 B. Y. Morse, N. Fairfield.

Windham Association.

Ludovicus Weld, Manlius, N. Y.
 Otis Lane, Southbridge, Ms.
 James Porter, S. Woodstock.
 Orson Cowles, North Haven.
 Job Hall, Pomfret.

Litchfield North Association.

Timothy Stone, Cornwall.
Asahel Gaylord, Norfolk.
Edward R. Tyler, Hartford.

Litchfield South Association.

Lauren P. Hickok, Hudson, Ohio.
Benoni Y. Messenger, Orange.
William B. De Forest, New Haven.
Charles W. Rogers, Savannah, Ga.
S. W. Pond, Missionary to Sioux Indians.
Richard M. Chipman.

Middlesex Association.

Joseph Harvey, D. D., E. Windsor.
William Case, E. Windsor.
S. J. Curtis, s. s., W. Woodstock.
Samuel T. Mills, Chester.
Darius Mead, New York.

Tolland Association.

N. H. Beardsley, Somers.
Joseph P. Tyler, Griswold.
Rodney G. Dennis, Somers.

JURIDICAL AND OTHER STATISTICS OF THE COUNTY OF STRAFFORD IN THE STATE OF NEW HAMPSHIRE.

[By FRANCIS COGSWELL, M. A., Clerk of the Judicial Courts for said County.]

IN the year 1771, under the administration of Governor John Wentworth, the then Province of New Hampshire was divided into five Counties. They were named by him, after some of his friends in England,—Rockingham, Strafford, Hillsborough, Cheshire and Grafton. Since that time the Counties of Coos, Merrimack and Sullivan have been established.

The County of Strafford was named after the Earl of Strafford, who was a distinguished member of the Wentworth family.

The boundaries of Strafford have varied but little, since it was originally erected into a County.

The towns of Holderness and Campton, which then belonged to Strafford, have been disannexed and united to Grafton County. The towns of Burton, now Albany, Chatham and Conway, which originally belonged to Grafton, now compose a part of the territory of Strafford.

This County is in the easterly part of New Hampshire, bounding on the State of Maine about seventy miles. It embraces a territory of about 1,400 square miles, and it contained, in 1775, a population of 12,513. In 1830, it amounted to 58,916. It is divided into thirty-four towns. In consequence of the sparseness of the population at the time of the division, it was provided, that the Counties of Strafford and Grafton should remain annexed to Rockingham, until the Governor, with advice of the Council, should declare them sufficient for the exercise of their respective jurisdictions. The County of Strafford remained so annexed until about the beginning of the year 1773.

The first Court holden in this County, under the new organization, was the Court of General Sessions of the Peace, which took place Feb. 23, 1773. The first Probate Court was holden April 5, 1773. The Inferior Court of Common Pleas was first holden July 15, 1773; and the Superior Court of Judicature on the last Tuesday of May, 1774. All these sessions were at Dover.

At this time there existed four kinds of Courts or Judicatories of original jurisdiction.

First. The Justice Court. Justices of the Peace within the County, were empowered to hear, &c. all actions of debt and trespass, where the title to real estate was not involved, to the value of forty shillings or under. Their jurisdiction, by an Act passed 21st February, 1794, was extended to the amount of eighty shillings, or \$13 33, that being the constitutional limit.

Second. The Quarterly Courts or General Sessions of the Peace. This Court was composed of the Justices of the Peace within and for the County. It was holden four times each year until the year 1789, and after that period twice each year. In the language of the statute, it had "cognizance of all matters and things proper to the jurisdiction of said Court relating to the

conservation of the peace and punishment of offenders according to the law and statutes in force within this Province." Each session was to "continue by the space of two days and no longer." This Court existed, until, by an Act, which went into operation, October 1, 1794, it was abolished; and all their jurisdiction, except the power of granting taxes, was transferred to the Court of Common Pleas. The last session of this Court was August 1794. The greatest number of Justices ever present at any session was forty.

Third. The Inferior Court of Common Pleas in each County. This Court was composed of four Justices, and had cognizance of all civil actions triable at the common law, above the jurisdiction of a Justice of the Peace, the demand not exceeding twenty pounds, when the title to real estate was not involved. It was holden quarterly, and immediately after the Courts of Sessions had closed.

Fourth. The Superior Court of Judicature, which had jurisdiction throughout the whole Province. This Court was composed of one Chief Justice and three other Justices, who held a session one or more terms in each County annually. It had "cognizance of all pleas and causes, as well civil as criminal, not under the value of twenty pounds, except where title of land was concerned, as fully and amply to all intents and purposes whatsoever as the Courts of King's Bench, Common Pleas and Exchequer within his Majesty's Kingdom of England have or ought to have." Appeals were authorised under certain conditions and limitations from the Justice Court to the Court of Common Pleas, in civil, and to the Court of Sessions, in criminal cases. From the Court of Sessions to the next Court of Assize and Gaol delivery. From the Court of Common Pleas to the Superior Court of Judicature; and from the Superior Court to the Governor and Council, or unto his Majesty in Council, according as the sum in controversy was less or over three hundred pounds.

In consequence of the Revolution, it became necessary for the Colony of New Hampshire to establish a new form of Government and a new system of Judiciary. Accordingly, on the 5th of July, 1776, the General Court established a Judiciary System, similar to the one established before the Revolution, being altered so far only, as the exigency of the times demanded. This system, with the exception of the Court of Sessions, continued in force, substantially the same, until December 8, 1804, when it was provided by law, that at any time when a vacancy should happen in the Superior Court or Court of Common Pleas, each of said Courts should consist of a Chief Justice and two other Justices. The extent of the jurisdiction of the two last named Courts were at times somewhat altered, but the system remained until June 24, 1813, when the Legislature remodeled the Judiciary, by establishing a Supreme Judicial Court to consist of a Chief Justice and two Associate Justices. This Court was to have all the jurisdiction and powers previously vested by law in the Superior Court of Judicature. The State was also divided into two Circuits—the Eastern and Western. In each was established a Circuit Court of Common Pleas to consist of one Chief Justice and two Associate Justices. This Court was to have jurisdiction of all actions, offences, crimes, &c. such as were then cognizable by the Courts of Common Pleas. And the Superior Court of Judicature and Courts of Common Pleas were abolished.

This system remained until 27th June, 1816, when the Supreme Judicial Court and Circuit Courts were abolished, the Superior Court of Judicature revived, and the State divided into two Districts called the First and Second Districts. In each of which was to be a Chief Justice, "skilled in the law," and in each County two Associate Justices of the Courts of Common Pleas. The Chief Justice and the Associate Justices of each County were to possess all the power and jurisdiction of the Courts of Common Pleas previous to 24th June, 1813.

By an Act of the Legislature, passed 15th December, 1820, all the jurisdiction in civil and criminal matters, then appertaining to the Courts of Common Pleas, (except what is commonly termed Sessions matters,) was transferred to and vested in the Superior Court of Judicature—and the Court of Common Pleas was changed into a Court of Sessions.

Under this system, all trials by Jury were had before the Superior Court of Judicature.

A Court of Common Pleas for the State of New Hampshire was established by an Act, passed December 21, 1824. This Act went into operation February 1, 1825. This Court had original jurisdiction in all civil matters above the jurisdiction of Justices of the Peace, and appellate jurisdiction in all appeals from Justices of the Peace; and final jurisdiction in all personal actions wherein the sum demanded in damages did not exceed fifty dollars. At this Court there was no Grand Jury. The whole original criminal jurisdiction remained with the Superior Court, as did also the jurisdiction of a large proportion of the civil cases. The Superior Court had original jurisdiction, concurrent with the Court of Common Pleas, of all real actions, and of all personal actions wherein the sum demanded in damages exceeded one hundred dollars. By the same Act, the Courts of Sessions were abolished, and their jurisdiction vested in the Court of Common Pleas.

By an Act of the General Court, passed December 29, 1832, the Court of Common Pleas was abolished, and Courts of Common Pleas for each County were established. Two Judges of the Common Pleas are appointed in each County, who, together with at least one of the Justices of the Superior Court, constitute a County Court of Common Pleas. The Superior Court Justice presides at the trial of actions, while all the Sessions business, together with whatever particularly concerns the affairs of the County, is committed to the decision of the County Judges. To this Court was transferred all the jurisdiction of the State Court of Common Pleas, and also, all the jurisdiction, civil and criminal, of the Superior Court of Judicature, with some exceptions. This County Court of Common Pleas is now the only Court, above the Justice Court, for the trial of matters of fact, whether of a civil or criminal nature. No Jury, either Grand or Petit, is drawn for any other Court. The number of Justices of the Superior Court of Judicature was increased to four. All questions of law, that are reserved at the trials in the Court of Common Pleas, are heard and decided at the full Bench of the Superior Court of Judicature.

The Superior Court has original jurisdiction of all writs of error, audita querela, appeals from Judges of Probate, petitions for partition of real estate, certain proceedings in chancery, &c.

The above is a concise history of the different systems of the Judiciary in New Hampshire, since the division into Counties. No material change or alteration, it is believed, is omitted.

It will be perceived, that there has always been in each County since 1773, with the exception of a few years, a Court of Common Pleas, for the trial of actions at Common Law, emphatically, though perhaps not technically, called a County Court.

In the list of Judges hereto appended, are included those only, who resided in this County, and were, in fact, the County Judges.

In the list of County Officers which follows, it is intended to state their residence, while in office, the place of their birth, if known, the time they were appointed or entered upon the duties of their respective offices, and the time they ceased to act. In some cases, it is probable, the time will not agree with the actual time of appointment, but in most instances it will. Some brief general remarks are appended.

Judges of all Courts hold their offices until 70 years of age. Sheriffs, Solicitors and Registers of Probate now hold their offices for the term of five years. These are all appointed by the Governor, with the advice of Council.

Most of the facts here stated were obtained from official and other authentic sources. It is presumed, however, that some errors of dates, &c. may be found in the article, though great efforts have been made to have it accurate. The nature of the subject is such as to render perfection, almost, if not altogether, impossible.

JUSTICES OF THE COURT OF COMMON PLEAS.

Names.	Residence.	Place of Birth.	Com.	Exp.	General Remarks.
John Wentworth	Somersworth	Somersworth	1773	1775	Born 30 March, 1719. Speaker of the House of Assembly, Judge of Probate for the Province, Judge of the Superior Court, and for six years Counselor under the Revolt in 18 May, 1781.
George Efron	Durham	New Castle	1773	1795	Member of the House of Representatives, died 21 June, 1796, aged 76.
Osia Baker	Dover	Dover	1773	1785	Member of the House and of the Committee of Safety in the Revolution. Died 27 Oct. 1801, aged 75.
John Plumer	Rochester	Newbury, Ma.	1773	1796	Died 19 Nov. 1815, aged 95.
Moses Carr	Somersworth		1776	1784	Born Nov. 1713. Was a practising Physician more than sixty years in Somersworth.
Ebenezer Smith	Mercedith		1784	1787	Died 30 March, 1806.
Thomas Cogswell	Gilmanston	Haverhill, Ma.	1784	1810	Is a merchant at Haverhill, Ma. and spent the last 164 years.
Ebenezer Thompson	Durham	Durham	1788	1795	A Physician, Member of Provincial Assembly, and of the Committee of Safety, and five years Counselor during the time of the Revolution, Judge of the Superior Court, and Secretary of State. Died 15 Aug. 1802, aged 65.
Joseph Perce	Alton	Portsmouth	1793	1794	Member of House of Representatives and of Congress. Died 1812, aged 64.
Samuel Hole	Barrington	Portsmouth	1794	1813	Member of House and Senate. Died 28 April, 1838, aged 70.
Daniel Beede	Sandwich	Kingston	1795	1799	Born 21 July, 1720. Representative. Moved to Sandwich in 1767. Died 7 April, 1799.
Ebenezer Thompson	Durham	Durham	1796	1802	Same as above.
Nathan Holt	Moultonborough	Dover	1799	1813	the House and Senate. Died 6 Jan. 1820.
Aaron Wingate	Farrington	Dover	1803	1813	1803. Died 24 Feb. 1822, aged 78.
William Badger	Gilmanston	Gilmanston	1816	1820	and Grand-Son of General Joseph Badger, the Senate, twice Elector of President and Vice-President.
Richard Dame	Rochester	Rochester	1817	1819	1809-1811. Died 19 Sept. 1828, aged 72.
Valentine Smith	Durham	Durham	1819	1820	-1817, and Elector of President and Vice-President.
Samuel Quarles	Ossipee	Wenham, Ma.	1820	1820	1820.
Henry Y. Simpson	New Hampton	New Hampton	1833	1838	
Henry B. Rust	Wolborough	Wolborough	1833	1838	
Ezekiel Hurd	Dover	Dover	1838	1838	

SHERIFFS.

All appointments after 18 Dec. 1799 were for five years.

Theophilus Dame	Dover	Canada	1773	1800	Was an Officer in the British service. Moved to Dover about 1768. Died 10 Jan. 1800, aged 73.
James Carr	Somersworth	Somersworth	1800	1810	Major in the Revolution. Representative. Died 13 March, 1829.
David Barker	Rochester	Stratham	1810	1820	Representative from Rochester.
William Badger	Gilmanton	Gilmanton	1820	1830	See under head of Justices of Court.
John Chadwick	Dover	Deerfield	1830	1835	Representative from Middleton where he now lives. Senator.
Benning Wentworth Jenness	Strafford	Deerfield	1835		Representative from Strafford.

SOLICITORS.

The Act authorizing the appointment of Solicitors in each County passed 19 June, 1789. All appointments since 18 Dec. 1799 have been for five years. In the absence of the Attorney General of the State, the Solicitor is authorized to act in his stead. His duty is to audit and allow claims against the County.

William King Atkinson	Dover	Portsmouth	1789	1803	Graduated at Harvard College 1783. Register of Probate, Attorney General of the State. Judge of the Superior Court. Died 29 Sept. 1820, aged 56.
Stephen Moody	Gilmanton	W. Newbury, Ma.	1804	1819	Graduated at Harvard College, 1790.
Lyman B. Walker	Gilford	Brookfield, Ma.	1819	1834	Member of the House of Representatives.
Winthrop A. Marston	Somersworth	Nottingham	1834	1835	Clerk of the Senate.
Warren Lovell	Meredith	Rockingham, Vt	1835		Representative and Senator.

CLERKS OF THE SUPERIOR COURT.

The Judges of the Courts (those of Probate excepted) appoint and remove their Clerks at will. There was but one Clerk of Superior Court in the State until after the passage of the Act of 27 June, 1816, which directed the Judges to appoint a Clerk in each County.

George King	Portsmouth	Portsmouth	1774	1780	His name was changed to Atkinson. Counsellor under the Revolutionary government four years. Died 13 Jan. 1805, aged 66.
Samuel Sherburne	Portsmouth	Portsmouth	1780	1781	His name was changed to John Samuel Sherburne. Graduated at Dartmouth College 1776. Member of Congress. U. S. Attorney and U. S. Judge for the District of New Hampshire. Died 2 Aug. 1830, aged 73.
Nathaniel Adams	Portsmouth	Portsmouth	1781	1817	Graduated at Dartmouth 1775. Clerk of the Superior Court throughout the State until 1817, and in Rockingham County until his death, 5 Aug. 1829, aged 73.
Daniel Waldron	Dover	Dover	1817	1821	Born 9 Nov. 1776. Died 29 Jan. 1821.
Andrew Peirce	Dover	Dover	1821	1834	Member of the Senate. Speaker of the House, and Counsellor.
Francis Cogswell	Dover	Atkinson	1834		Son of Dr. William Cogswell. Born Dec. 21, 1800. Graduated at Dartmouth 1822. In the practice of Law at Tuftonborough and Ossipee.

CLERKS OF THE COURT OF COMMON PLEAS.

Names.	Residence.	Places of Birth.	Comm.	Expd.	General Remarks.
Ebenezer Thompson	Durham	Durham	1773	1788	See Ebenezer Thompson under head of Justices of Court.
Benjamin Thompson	Durham	Durham	1788	1814	Died 21 Jan. 1838, aged 72.
Daniel Waldron	Dover	Dover	1814	1818	See Daniel Waldron above.
Andrew Peirce	Dover	Dover	1818	1833	See A. Peirce above.
Francis Cogswell	Dover	Attitash	1833		See F. Cogswell above.

JUDGES OF PROBATE.

John Gage	Dover	Beverly, Ms.	1773	1773	1720. Died 25 June, 1773, aged 71.
Henry Rust	Woolborough	Stratham	1773	1776	Moved to Wolfboro', 1771. Died 17 March, 1807.
Isabod Rollins	Somersworth	Somersworth	1776	1784	in 1789. Died 31 Jan. 1800.
Joseph Badger	Gilmanton	Haverhill, Ms.	1784	1797	Representative General in the Militia. Member of the and a Member of the Convention which adopted the Consti- tution. Died 4 April 1833, aged 81.
Ebenezer Smith	Meredith	Lee	1797	1805	of Court.
John Mooney	Meredith	Lee	1805	1824	w. Died 8 Oct. 1826, aged 64.
Daniel Clark Atkinson	Somersworth	Boscawen	1824	1839	in 1825. A Lawyer, Senator, and Counsellor in 1823 and 4.
Warren Lovell	Meredith		1839		1843.

REGISTERS OF PROBATE.

All appointments since 14 June, 1836, are for five years.

John Westworth, Jr.	Dover	Somersworth	1773	1787	Born 14 July, 1745. Graduated at Harvard College 1768. A Lawyer in Dover. Member of the House and of the Committee of Safety. Member of the Consti- tution. Died 10 Jan. 1787, aged 41.
William King Atkinson	Dover	Portsmouth	1787	1819	1812. Lawyer in Durham and Dover. Representative
James Barlett	Dover	Salisbury	1819	1836	July, 1837, aged 44.
Ira Allen Eastman	Gilmanton	Gilmanton	1836	1839	Graduated at Dartmouth 1823. Lawyer in Troy, N. Y. and Gilmanton. Speaker of the House of Representatives. Member of Congress.
Wendrop A. Marston	Somersworth		1839		See under head of Solicitors.

COUNTY TREASURERS.

The County Treasurer was appointed by the Court of Sessions until the adoption of the Constitution of 1776; since which time, that officer has been elected by the people.

	Dover	Portsmouth	1773	1785	
Thomas Westbrook	Dover	Dover	1785	1788	St. Captain at the Louisiana expedition. Commissioner at
John Burdham Hayes	Dover	Durham	1788	1796	rial Counselor. Died 3 April, 1788.
Thomas Footman	Rochester	Rochester	1796	1823	died 17 Dec. 1788.
John Palmer, Jr.	Rochester	Stratham	1823	1829	died 30 Aug. 1804.
William Barker	Meredith	Wolborough	1829	1831	at Rochester.
Henry Harvey Orne	Rochester	Barnstead	1831	1833	scheater. Now lives in Stratham.
Charles Bennett	Gilmanton	Atkinson	1833	1836	ib 1812. Lawyer. Lives in Wolborough.
Thomas Cogswell					Representative from Rochester.
					Son of Dr. William Cogswell, born 7 Dec. 1798. Representative from Gilmanton.
John Feavey	Tuftsborough	Tuftsborough	1836	1838	Deputy Sheriff.
Esch Berry	New Durham	New Durham	1838		Representative from Tuftsborough.

RECORDERS OF DEEDS.

Recorders or Registrars of Deeds were elected annually by the Governor, Council and Assembly, until the adoption of the Constitution of 1776; since which time that officer has been elected by the people.

	Dover	Portsmouth	1773	1785	
Thomas Westbrook	Durham	Durham	1785	1791	See under head of County Treasurers.
John Smith, Sr.	Durham	Durham	1791	1793	Ten years Representative, Member of Committee of Safety. Born 24 Dec. 1756.
William Smith	Dover	Freetier	1793	1803	Died 24 May, 1791.
John Phillips Gilman	Rochester	Portsmouth	1803	1811	Born 21 July, 1791.
Jonas Clark March	Dover	Dover	1811	1816	Died 21 March.
Leontineus Hanson	Dover	Londonderry	1816	1829	Representative.
Moses Leavitt Neal					Born 19 Dec. 1760. Died some years since at Dover.
					Graduated at Harvard College 1785. Lawyer at Rochester, Clerk of House of
Joseph Cross	Dover	Rochester	1829	1833	Representatives. Died Nov. 1829, aged 62.
George L. Whitehouse	Dover	Middleton	1833	1836	Representative from Rochester. Died 16 May, 1838, aged 44.
Thomas Tash Edgely	Dover	Farmington	1836		Representative from Farmington.

ATTORNEYS AT LAW.

A general meeting of the members of the Bar in New Hampshire was held at Concord, on the third Wednesday of June, 1788. There were present the most distinguished lawyers in the State. Hon. John Prentice, then Attorney General, was President. Oliver Peabody, Esq. was Secretary. They formed a Society entitled, "An Association of the Bar throughout the State of New Hampshire."

This Association established certain General Rules, and among others, in substance, that the gentlemen of the Bar, in their respective Counties, should, at themselves into a Society, and proceed to the election of a President and Secretary, and that such of said Society, and that the Secretary should keep a fair record of their proceedings. It was also its, for the admission of any candidate for the Bar, who has received a degree at any college, that it such degree, in the office of some practising attorney of a Superior Court—and that no candidate, admission, without having studied five years as aforesaid."

No person was to be admitted to study as a candidate, without the previous consent of the Bar in the county. The above regulations substantially have been continued in force ever since.

Agreeably to the recommendation of the State Association, the members of the Bar in Strafford County met, on the third Wednesday of August, A. D. 1788, and formed themselves into a Society by the name of the "Bar Association for the County of Strafford," chose their officers, and approved of the Rules adopted by the General Bar Association, held at Concord in the preceding June. At this meeting certain rules were adopted, intended to regulate the practice between the Attorney and his client; to produce a liberality and establish the dignity and respectability of the profession; that time a Committee of three persons was chosen, whose duty it was to examine into the conduct of the members of the Bar, and to report to the Committee has been chosen annually ever since. An Act of the Legislature, passed 29 June, 1839, provides, "That any citizen of this State, of the age of twenty-one years, and of good moral character may, on the recommendation of any Attorney within this State, petition the Superior Court to be examined for admission as an Attorney in the said Superior Court," and if upon examination the Court shall be satisfied with his qualifications, "he shall be admitted to practice as an Attorney" in all the Courts in the State.

The following is a list of the Officers of "The Bar Association for the County of Strafford," from its first organization in 1788 to the present time.

Com.	President.	End.	Sec.	End.
1788	John Sullivan	1789	Jonathan Rawson	1794
1789	Ebenezer Smith	1808	William King Atkinson	1808
1808	Henry Mellen	1809	Moses Leavitt Neal	1806
1809	Ebenezer Smith	1818	Samuel Tebbets	1810
1818	Stephen Moody	1823	John Adams Harper	1811
1823	William Sawyer	1825	Stephen Mitchell	1816
1825	Daniel Moserve Durell	1828	Ichabod Bartlett	1817
1828	Jeremiah Hall Woodman	1831	John Ham	1826
1831	Stephen Moody	1833	Joshua Hilton Hobbs	1832
1833	Nehemiah Eastman	1839	John Hubbard White	1837
1839	William Sawyer		Charles William Woodman	
1839	Nehemiah Eastman			

In the following list is stated, in alphabetical order, the towns in which the Attorneys lived, their names under those towns in which they last lived in the County, native places, where and when graduated, and the time they commenced practice in Strafford County. Some brief remarks are added. It is worthy of remark, that in 1767-8 there was but one Attorney at Law in this County, viz. John Sullivan of Durham. John Wentworth, Jr. was in the practice before the organization of the County in 1773. These were the only Attorneys then, and for many years after, within the bounds of this County. There are now residing within its limits forty-seven.

Towns.	Names of Attorneys.	Native Place.	Where, when Graduated.	Com. Prac.	General Remarks.
Rumford	Caleb Merrill	Aikinson	Dart. 1808	1811	Previously at Chester, now at Pittsfield.
	Isaac O. Barnes	Bedford	Med. 1820	1824	Representative. Went to Lowell, Ms. Now an officer in the Custom House, Boston.
	Moses Norris, Jr.	Pittsfield	Dart. 1828	1831	Now in Pittsfield. Speaker of House of Representatives. Solicitor for Merrimack County.
Dover	Jeremiah Atkins	Andover	Bowd. m. a. 1820	1824	Previously at Gileford and the City of Washington. Clerk of House of Representatives.
	John Thompson	Durham	Harr. 1822	1825	
Centre Harbour	Zara Cutler	Guilford, Vt.		1816	Previously at Northumberland.
	Lory Ouel	Conway	Bowd. 1823	1826	Since at Portsmouth.
Dover	Joel Eastman	Salisbury	Dart. 1824	1827	Representative from Conway.
	John Wentworth, Jr.	Somersworth	Harr. 1768	1773	Register of Probate. See under that head.
	Jonathan Rawson	Yarmouth, Ms.		1763	Died 80 May, 1794, aged 35.
	Henry Mellen	Sterling, Ms.	Harr. 1784		d 31 July, 1829, aged 51.
	Charles Clapham	England			Dover about 1758
	William King Atkinson	Portsmouth	Harr. 1783		ctor. See under that head.
	Premias Mellen	Sterling, Ms.	Harr. 1784		moved to Hildesford, Ms. Now lives in Portland, Ms. Member of United States' Senate. Chief Justice of the Supreme Judicial Court in Maine.
	Moses Leavitt Neal	Londonderry	Harr. 1785		s in the profession at Rochester. Register of Deeds. Clerk of House of Representatives. Died Nov. 1849, aged 62.
	David Copp, Jr.	Wakefield			at in New Orleans about 1804. Died soon after.
	Daniel Meserve Durell	Lee	Dart. 1794		representative from Dover. Member of Congress. Chief Justice of the First District Court of Common Pleas of 1816. U. S. District Attorney for N. H.
Dover	Oliver Crosby	Billerica, Ms.	Harr. 1795	1798	Resides in Aikinson, Ms.
	Moses Hodgdon	Dover		1801	
	Samuel Tichbets	Dover	Harr. 1799	1804	
	Solomon Kiddle Livermore	Dover	Harr. 1802	1806	that town.
	Thomas Sawyer	Rending, Ms.	Dart. 1805	1809	since. Supposed to be dead.
	Samuel Ayer Kimball	Concord	Dart. 1806	1810	now lives.
	James Bartlett	Salisbury	Dart. 1812	1815	See under that head.
	Charles Woodman	Salem	Dart. 1815	1816	See under that head.
					lor of the House of Representatives. Died
					31 Oct. 1827, aged 30.

Town.	Names of Attorneys.	Office Place.	Years Grade- and.	Com. Pres.	General Remarks.
Dover	Francis Cogswell	Dover	1817	1817	Son of Hon. Amos Cogswell. Now in Hoscawen. Previously at York, Me. Previously at Portsmouth where he now resides. District Clerk for the District of N. H. Previously in York, Me. Representative from Dover. U. S. Attorney for the District of N. H. Previously at North Yarmouth, Me. Died July, 1829, aged 35. Has been in the profession at Centre Harbour and Kuchewicr. Representative from Rochester. 1825 Representative. Counselor. 1825 Representative. 1825 Previously at Portsmouth. 1825 Also at Tuftonborough and Ossipee. Clerk of the Judicial Courts. 1825 Now at Bangor, Me. 1830 Representative. U. S. Attorney for the District of N. H. Has been in the profession at Somersworth. Maj. General in the Revolution. Speaker of the House of Representatives. Counsellor. Elector of President and Vice-President. Attorney General and President (Gov-ernor) of the State. U. S. Judge for the Dist. of N. H. Died 23 Jan. 1795, aged 64. Counsellor. Died 24 Sept. 1831, aged 73. Judge of the Superior Court. Died 3 Sept. 1824, aged 64. 1805 Died Feb. 1853, aged 53. 1811 Solicitor for Rockingham County. Speaker of House of Representatives. Member of Congress. Resides at Portsmouth. Now a Clerk in one of the Departments at the City of Washington. Has been in the profession at Ossipee. 1806 Removed to New Market and died about 1806. 1807 Representative and Senator. Member of Congress. Also at Lee. Removed to Philadelphia. Then a part of Gilmanston. Left about 1801 and was drowned in Lake Champlain. 1811 Representative. Solicitor for the County. 1825 Also at Ossipee, Beth, Conway and Shabornon. 1837 Removed from the County.
	Asa Freeman	Hanover	1810	1818	
	John Samuel Hayes Durell	Dover	1819	1822	
	Charles William Cutler	Portsmouth	1818	1824	
	Daniel Millicone Christie	Antrim	1816	1823	
		Barnstable, Ma.	1814	1823	
		Rochester	1823	1824	
		Dover	1822	1825	
		Dover	1825	1826	
		Atkinson	1822	1827	
Durham		Exeter	1825	1830	Maj. General in the Revolution. Speaker of the House of Representatives. Counsellor. Elector of President and Vice-President. Attorney General and President (Gov-ernor) of the State. U. S. Judge for the Dist. of N. H. Died 23 Jan. 1795, aged 64. Counsellor. Died 24 Sept. 1831, aged 73. Judge of the Superior Court. Died 3 Sept. 1824, aged 64. 1805 Died Feb. 1853, aged 53. 1811 Solicitor for Rockingham County. Speaker of House of Representatives. Member of Congress. Resides at Portsmouth. Now a Clerk in one of the Departments at the City of Washington. Has been in the profession at Ossipee. 1806 Removed to New Market and died about 1806. 1807 Representative and Senator. Member of Congress. Also at Lee. Removed to Philadelphia. Then a part of Gilmanston. Left about 1801 and was drowned in Lake Champlain. 1811 Representative. Solicitor for the County. 1825 Also at Ossipee, Beth, Conway and Shabornon. 1837 Removed from the County.
	Ebenezer Smith	Durham	1789	1773	
	Jonathan Steele	Peterborough	1801	1805	
	Stephen Mitchell	Peterborough	1801	1805	
	Isabod Bartlett	Salisbury	1803	1811	
	Richard Eli	Portsmouth	1819	1819	
	John A. Richardson	Durham	1819	1823	
	Josiah Dearborn	Effingham	1818	1818	
	William Borden	New Market	1806	1806	
	Nehemiah Eastman	Gilmanston	1807	1807	
Effingham	Turner Estabrook	Worcester Co., Ma.	1810	1814	Then a part of Gilmanston. Left about 1801 and was drowned in Lake Champlain. 1811 Representative. Solicitor for the County. 1825 Also at Ossipee, Beth, Conway and Shabornon. 1837 Removed from the County.
	Timothy Cull	Rosawen	1790	1793	
	Lyman B. Walker	Brookfield, Ma.	1811	1811	
Farmington	Benjamin Borden	South Reading, Ma.	1825	1825	Then a part of Gilmanston. Left about 1801 and was drowned in Lake Champlain. 1811 Representative. Solicitor for the County. 1825 Also at Ossipee, Beth, Conway and Shabornon. 1837 Removed from the County.
	John A. Rogers	Boscawen	1837	1837	
Gilford					

Gilmanston	West Newbury, Mass.	1790-1793	Solicitor for the County.	Representative. Born 30 Dec. 1774. Died 7 March, 1837.
	Dover	1797-1800		Son of Hon. Thomas Cogswell of Gilmanston. Born 19 Jan. 1773. Removed to Newburyport, Mass. about 1808. Colonel in the Spanish Patriot Army. Died on Red River, Aug. 1813.
	Haverhill, Mass.	1794-1800		
	Alfred, Mass.	1816-1822		Representative from Concord. Removed to Lowell, Mass. Now at Waltham, Mass. Previously at Troy, N. Y. Register of the House of Representatives. Member of Congress.
	Saudwich	1820-1824		Son of Dr. Amos Croshburyport, Mass. N. t. Exeter.
	Princeton	1822-1825		Son of Rev. Samuel. Also at Bristol. Now at Concord.
	Bristol	1824-1831		Son of Judge Arthur Livermore.
	Holderness	1825-1834		Previously at Concord. Speaker of the House of Representatives. Member of Congress.
	Gilmanston	1834-1836		Previously at Sanbornston. Representative. Clerk of the Senate. Member of Congress. Died 18 June, 1816, aged 35.
	Sanbornston	1802		Previously at Sanbornston. Representative. Clerk of the Senate. Member of Congress. Died 18 June, 1816, aged 35.
	Brookfield	1829-1815		Son of Gov. Samuel Bell. Also at Chester, Exeter, Concord and Manchester.
	Princeton	1816-1820		Representative from Chester. Clerk of the House. Solicitor for Rock. Co.
	Rockingham, Vt.	1825		Representative from Chester. Clerk of the House. Solicitor for Rock. Co.
	Wakefield	1826		Representative. Senator. Solicitor for the County.
	Sanbornston	1831		Also at Gifford.
	Sanbornston	1834		Removed from the State in 1836.
	Atkinson	1832		Son of Greenleaf Clarke, Esq.
	Haver	1797-1800		Died about 1815.
	Chester	1814-1817		Also at Sandwich.
	New Durham	1807-1816		Previously and now at Chateaugay, N. Y.
	Peterborough	1824		Also at Rochester. Now at Concord.
	Plymouth	1822-1827		Also at Rochester. Now at Concord.
	Gilmanston	1816-1822		Son of Rev. Isaac Smith. Previously at Medway, Mass. Left the profession in 1832. Settled minister, Guildhall, Vt. Preached also as stated supply at Gilmanston and Exeter.
	Wakefield	1823		Also at Sandwich.
	Sawyer	1783-1788		Representative. Removed from the State about 1810. Died in Connecticut.
	Portsmouth	1736		Also at Barrington. Died 15 Oct., 1819, aged 44.
	Sanbornston	1788		Said to have been from Salem, Mass. Was at Rochester but a short time and returned to Salem.
	Sanbornston	1794-1800		Son of Rev. Joseph Woodman of Sanbornston. Previously at Warner. Also at Meredith. Representative.

It appears by the records of the "Bar Association for the County of Strafford," that the following persons were recommended to the Court for admission to the Bar as Attorneys at Law; whose admissions, with two exceptions, are found recorded on the Dockets of the Court. It is believed, however, they were all admitted at the time specified. None of them resided and pursued their profession in this County.

Names of Attorneys.	Native Place.	Where Graduated.	Admitted.	General Remarks.
George Sullivan	Durham	Harv. 1790	1794	Son of Gov. John Sullivan. Senator. Elected for President and Vice-President. Member of Cong. Attorney Gen. Died at Exeter 14 June, 1838, aged about 66.
Jacob Kimball	Exeter		1795	
Daniel French	Greenland		1795	
William Pickering	West Newbury, Ma.	Harv. 1797	1801	
Benjamin Moody	Haver		1801	
Eliaser Wheelock Ripley	Haver	Dart. 1800	1805	Collector at Portsmouth.
John Kelly	Warner	Dart. 1804	1808	Inst. War. Member of the State Senate and Member of Congress from Louisiana. Born 1782. Died in the parish of Feliciana, La. 2 March, 1839.
Jacob Shera Smith	Durham	Harv. 1805	1808	At Northwood and Exeter. Register of Probate for Rockingham County, Me.
Jesse Merrill	Atkinson	Dart. 1806	1809	At Durham, Me.
Jonathan Colburn			1811	At Bedford, Vt.
George Kimball	Gilford		1813	Recently at Canaan, now at Alton, Ill.
Joas Babson Bowman			1818	At Bedford.
Bailey Demings	Lee	Dart. 1816	1820	Supposed to have been previously in practice at Gaildell, Vt.
Samuel Cardland			1822	Has been in practice at Haverhill. Representative. President of the Senate. Judge of Probate for Grafton County.
Nathaniel Gookin Upham	Rochester	Dart. 1820	1823	Son of Hon. Nathaniel Upham. At Bristol and Concord. Justice of the Superior Court of Judicature.
William Lovell Walker	Plymouth	Dart. 1821	1825	In the practice in Maine.
James Trask Woodbury	Frankstown	Harv. 1823	1826	At Bath. Now an ordained Minister at Acton, Ma.
Ira Ferley	Boxford, Ma.	Dart. 1822	1827	At Haver and Concord. Representative.
Peasley Dodge		Un. 1824	1827	At Amherst. Representative.
Charles Hasci Peaslee	Gilmanston	Dart. 1824	1828	At Concord. Representative.
Frederick Smith	Gilmanston	Dart. 1825	1829	At Concord. Representative.
Ramel Hubbard Stevens	Gilford	Dart. 1830	1834	At Brimfield. Now at Boston, Ma.
Am P. Cate			1838	At Northfield. Representative.
Theodore Chase Woodman	Rochester	Dart. 1839	1838	Son of Jeremiah H. Woodman, Esq. At Haverhill. Recently removed.
Richard G. Colby	Exeter		1839	At Lowell, Ma.

EXPLANATION—The following mark + signifier installed, † settled as colleague. ‡ were not graduated at College. Those with — were not graduated at College.

Years and Churches.	Organisation.	Ministers.	Nexus Place.	When Bera.	Where Educated.	Gr.	Theological Education at or with whom.	Settlement.	Dismissal.	Death.
Adisco	Nov. 24, 1800	Justin Shaller Hough	Stafford, Ct.	Sept. 8, 1785	Midd. Coll.	1809		Jan. 26, 1815	Feb. 31, 1825	
Blindport	June 30, 1790	Increase Graves	East Haddam, Ct.	July 27, 1758				Feb. 30, 1794	Dec. 1, 1819	Dec. 24, 1831
		James F. McGraw	East Hartford, Ct.	Aug. 25, 1793	Dart. Coll.	1823	Andover Seminary, Ma	June 7, 1827	Dec. 1, 1839	
Bristol	July 8, 1805	Dana Lamb	Georgia, Vt.	Oct. 14, 1800	Univ. of Vt.	1825	J. Hopkins, N. Haven, Vt.	Feb. 16, 1831	Dec. 1, 1839	
Cornwall	July 15,	Henry Boniton	Cornwall, Vt.	July 5, 1799	Midd. Coll.		J. Hopkins, N. Haven, Vt.	May 4, 1829	Sept. 24, 1836	
			Godham, Ma.	Sept. 5, 1756			Job Swift, p. o., Bennington, Vt.	Sept. 26, 1787	Nov. 11, 1802	
			Waterbury, Ct.	Oct. 28, 1789	Yale Coll.	1790		Feb. 23, 1797	Jan. 7, 1802	
			Baybrook, Ct.	Nov. 24, 1760	Williams Coll.	1797	Ephraim Judson, Sheffield, Ma.	May 26, 1803	May 26, 1836	
			Middletown, Vt.	June 11, 1808	Midd. Coll.	1833	Lane Seminary, Cincinnati, O.	Jan. 3, 1837		
Farlaborth	Jan. 15,		Windsor, Ct.	June 26, 1753	Yale Coll.	1780	Dr. J. Edwards, N. Haven, Ct.	Nov. 11, 1790	Mar. 31, 1795	Dec. 5, 1827
Grassville	July 26,		Andover, Ma.	Jan. 16, 1760	Dart. Coll.	1801	Parsonage, Conn.	Dec. 19, 1805		
Haecock	Sept. 5,		Watfield, Vt.	Oct. 26, 1796	Midd. Coll.	1818	Charles Walker, Rutland, Vt.	Sept. 20, 1826	Oct. 18, 1830	
Middlebury			Hebron, Ct.	June 27, 1765	Yale Coll.	1790	Dr. C. Backus, Somers, Ct.	June 22, 1804		
Monkton	May 24,		Pittsford, Vt.	Oct. 27, 1788				June 14, 1809	Aug. 20, 1830	
New Haven	Nov. 15,		Watfield, Vt.	Oct. 26, 1799	Midd. Coll.	1825	Charles Walker, Rutland, Vt.	Oct. 26, 1830	Sept. 25, 1833	
			Greenwich, Ct.	Sept. 9, 1810	Yale Coll.	1820	Andover Seminary, N. Y.	Jan. 9, 1834	Nov. 16, 1836	
			Rutland, Vt.	Aug. 16, 1810	Midd. Coll.	1838	Andover Seminary, Ma.	May 26, 1838		
Panton	March 9,		Southampton, Ma.	1781	Williams Coll.			Sept. 15, 1811	Nov. 19, 1816	
Ripton	Nov. 8,		Holden, Ma.	Aug. 15, 1775	Brown Univ.			Mar. 11, 1819	Mar. 4, 1823	
Salisbury	Feb. 8,		Franklin, Ct.	Jan. 20, 1778	Yale Coll.			May 30, 1833	Sept. 27, 1836	
								Dec. 26, 1805	May 9, 1809	
Shoreham	May,		Windsor, Ma.	Dec. 31, 1788	Midd. Coll.			June 30, 1814	Oct. 13, 1831	
			Westminster, Vt.	Dec. 31, 1791	Midd. Coll.			Feb. 19, 1834		
Starkborough	Aug. 7,		Sturbridge, Ma.	1768	Harvard Univ.			June 19, 1794	Aug. 24, 1799	
Vernonville	Sept. 17,		Cantonbury, Ct.	Aug. 13, 1763	Yale Coll.			Mar. 15, 1807	Aug. 26, 1819	
			W. Boylston, Ma.	Feb. 14, 1787	Dart. Coll.			Oct. 22, 1817	Nov. 10, 1825	
			Hartford, Vt.	Dec. 1, 1796	Yale Coll.			Aug. 31, 1834		
			Manfield, Ct.					Feb. 20, 1806	Dec. 9, 1816	
Weybridge	June 26,		Granby, Ma.	April 12, 1769				Aug. 15, 1818	Dec. 9, 1823	
			Granby, Ma.	Jan. 14, 1795				Mar. 8, 1825	April 22, 1826	
			Salisbury, Ct.	July 18, 1788				July 9, 1834	May 24, 1837	
Whiting	Feb. 15,		Northampton, Ma.	July 18, 1756	Yale Coll.			Jan. 24, 1810		

Notes,

ON THE PRECEDING TABLE.

It may be proper here to state, that the preceding table and following notes, except in relation to Middlebury, constitute the report of Rev. Dana Lamb, a sub-committee for Addison County, appointed by the General Convention of Vermont, to Rev. T. A. Merrill, D. D., a General Committee, appointed also by the Convention, to receive similar reports from the several County Committees on the west side of the mountains. It was reported by him, with the exception of a few subsequent corrections and additions, to the General Convention, at its session in Vergennes, Sept. 11th, 1838. The Convention directed him to forward it for publication in the "American Quarterly Register," agreeably to the request of its conductors. The accounts of the settlement, organization, &c. of the towns, excepting Middlebury, were taken on the authority of Thompson's Gazetteer of Vermont.

As the General Convention have taken measures to obtain similar reports from all the counties in the State, it may be proper, in this first report, to give

A CONCISE GEOGRAPHICAL AND HISTORICAL VIEW OF VERMONT.

VERMONT lies in the north-western corner of New England. It is bounded north by Lower Canada, east by Connecticut river, separating it from New Hampshire, south by Massachusetts, and west by New York, mostly separated from the latter by Lake Champlain. It is naturally divided into two nearly equal parts, by the range of "Green Mountains," which give name to the State, and extend from north to south quite through the State. It is civilly divided now into fourteen Counties. These Counties contain 245 townships, and 16 gores. In 1830, it had a population of 280,000. In 1838, there were 205 Congregational churches; 138 ministers, 87 of whom were settled; and 22,207 communicants in the Congregational churches.

Vermont constitutes that section of country formerly called the "New Hampshire Grants," originally claimed both by New Hampshire and New York, and, before it was erected into an independent State, was the subject of much warm controversy between New Hampshire and New York. This controversy commenced in 1649, when New Hampshire began to make grants of townships in the disputed territory, and increased till it was checked somewhat by the Revolutionary war, which drew off the parties to resist a common enemy. A feeling of independence which was called into action by the violent measures adopted by the respective claimants, and especially by New York, and which was nurtured by the conspicuous part they took in the war of the Revolution, independently of either of the claimants, induced the settlers of the disputed territory to establish a Constitution in July, 1777, and to appoint a "Council of Safety," to act until the organization of the government, which took place March 18, 1778.

In 1786, Vermont revised her Constitution; came to an amicable adjustment of difficulties with New York in 1790; and was admitted into the Union Feb. 18, 1791. What is known of its religious history will appear in the following and similar notes on other counties.

ADDISON COUNTY lies on the west side of the Green Mountains, at nearly equal distances from the northern and southern extremities of the State. It extends thirty miles from north to south, having Chittenden County on the north and Rutland on the south; and thirty-three miles from east to west, extending over the Green Mountains on the east, where it is bounded by Washington and Orange Counties, and bordering on Lake Champlain on the west. It contains 700 square miles, and, in 1830, had a population of 24,940. Otter Creek is its principal stream, which enters the County about the middle of its southern boundary, runs through the whole width of the County, and empties into Lake Champlain, at its north-west corner in Ferrisburgh. This County was incorporated Feb. 27, 1787. Middlebury is its shire town, situated nearly in the centre of the County, distant from Montpelier, the capital of the State, 56 miles.

ADDISON lies in the west part of Addison County. In 1830, its population was 1,306.* Addison was probably the place of the first settlement, on the west side of the Green

* In all instances the population will be taken from the census of 1830.

Mountains. It was settled by the French on Chimney Point, opposite to their fort on Crown Point, in 1731. This township was chartered Oct. 14, 1761, and began to be settled by the English in 1770. The town is divided nearly in the centre by a branch of Otter Creek, which runs from south to north through the whole extent of the town.

A Congregational church was organized in West Addison, Nov. 24, 1803, by Rev. Job Swift, D. D., who labored more than two years as stated supply, before and after the organization of the church. This infant church received under Dr. Swift's ministry some little refreshing from the presence of the Lord, of the fruits of which a small number were added to the church. Dr. Swift was born in Sandwich, Ms., Jan. 17, 1743. He graduated at Yale College 1765. Studied theology with Dr. Bellamy; and died Oct. 20, 1804, at Enosburgh, Vt., while on a visit. Rev. Sylvanus Chapin labored with this church and people about four years, from 1805, but was not settled. Rev. Evans Beardsley labored also, as stated supply, from 1810 to 1813, about three years, with good success. An interesting revival of religion accompanied his labors. Ten or eleven persons were added to the church. Rev. Martin Powell supplied this church during the year 1814.

Rev. Justus Hough was ordained as pastor, Jan. 26, 1815, and continued his pastoral labors with considerable success, for ten years, and was dismissed Feb. 21, 1825.

There was an interesting revival, in one part of the parish, in 1820, and 13 were added to the church. Another revival under Mr. Hough's ministry, in 1821 and 2, in the other part of the parish; as the fruits of which 16 were added to the church. Mr. Hough is re-settled in Livonia, Ontario Co., N. Y.

After the dismissal of Mr. Hough, Rev. Loring Brewster supplied this people, for two years, in 1826 and 7, and in connection with his labors a revival of religion prevailed through the parish, which added 20 to the church.

Rev. Merritt Harmon supplied this church, through the year 1829. His labors were accompanied by a pleasing revival of religion, and 11 were added to the church.

In January, 1831, Rev. Mason Knapin's labors, while supplying them for half of the time, were blessed with a revival of religion, in connection with the first protracted meeting of three days' continuance, called a "three days' meeting," that was held in the State. As the fruits of this revival, ten were brought into the church. This was also the commencement of a series of protracted meetings, followed by revivals of great extent and power through the county.

Since that time, this church has had the labors of the Rev. Messrs. Orin Brown, Ebenezer Halping and Solomon Williams, the first for about one and the two latter for about two years each. They now enjoy the temporary labors of the Rev. Lot B. Sullivan.

From the above it appears that the small church in West Addison, out of the labors of twelve ministers, have had only one settled pastor, and only ten years of pastoral labor out of thirty-five years, the most of which time they have had the stated ministrations of the gospel.

AVERY'S GORE is situated on the Green Mountains, in the eastern part of the County. It contains only 33 inhabitants, and has no Congregational church.

BRIDPORT lies 8 miles west of Middlebury, and has 1,774 inhabitants. It was chartered in 1761, to 62 proprietors, mostly belonging to Massachusetts. It began to be settled in 1768, but was nearly abandoned at that time, on account of the urgency of the New York claims, and after this, the settlement of the town was greatly retarded and frequently interrupted by the New York claimants and by the Revolutionary war, so that it was not organized and officered till 1785. In 1786, it was first represented in the "General Assembly of the State of Vermont."

The Congregational church was organized, June 30, 1790, five years after the organization of the town, by Rev. Lemuel Haynes, minister in West Rutland. It consisted of 12 members—7 males and 5 females. In Feb. 26, 1794, a little more than four years after the organization of the church, the Rev. Increase Graves was installed. Mr. Graves continued his labors among this people about 35 years with more or less success, and was dismissed in his old age, Dec. 1, 1829.

He died strong in the faith, which he had so long preached, at his own house, in Bridport, Dec. 24, 1831, at the advanced age of 79 years. For the last three years of his ministry, from June 7, 1827 to Dec. 1, 1829, he had a colleague, the Rev. James Frisbie McEwen, who was acting pastor during that time, and bore the whole burden of the charge. Mr. McEwen is resettled in Topsfield, Ms. During Mr. Graves's ministry there were three general and powerful revivals of religion, besides many partial refreshings. The first was enjoyed in 1803 and 4, about 13 years after the organization of the church. As the fruits of this revival 90 were brought into the Congregational

church. In 1813 and 14, about 10 years after the first, a second general revival was enjoyed, which added 100 members to the Congregational church.

In 1821, 7 years after, a third general revival was enjoyed, commencing at a church fast, on the 4th of July, and continued with power and interest through the season of haying and a great wheat harvest. Afternoon meetings were well sustained, in different districts of the town, during that hurrying season of the year, greatly to the furtherance of the revival. Upwards of 80 were added to the church. There was a little refreshing in 1830, and 18 were added to the church after the labors of the present pastor commenced.

Feb. 16, 1831, Rev. Dana Lamb was ordained pastor and still continues his charge. The same year 74 were added to the church as the fruits of a revival, which commenced with a "three days' meeting." This was one of a series of protracted meetings attended with happy results and extensive and powerful revivals in most instances, not only through Addison County but also throughout the country. In 1834, there was experienced some little refreshing, and a number were hopefully converted.

In 1836, 80 were added to the church as the fruits of a long protracted meeting accompanied with an interesting revival. During the year 1837, a goodly number of the church were in very much of a revived state, and God seemed to be searching Jerusalem with candles. In connection with this state of things in the church, there were a number of hopeful conversions, in the early part of 1838. Bridport has furnished seven liberally educated ministers and two others.

BRISTOL lies toward the northeastern part of the county, and contains 1,247 inhabitants. It was chartered, June 26, 1762, by the name of Pocock. It began to be settled immediately after the Revolutionary war, and was organized March 2, 1789, and received its present name in the October following. The Congregational church was not embodied till July 8, 1805. In 1808, the Rev. Samuel Cheever commenced his labors among this people and continued about two years. Some few were added to the church during his ministry there; and in the course of a year after his removal 27 were added to the church, probably the fruits of a revival enjoyed in connection with his labors.

From Nov. 1813 to Jan. 1816, Rev. Evans Beardsley supplied this people, and 17 were added to the church during his ministry, probably the fruits of a revival.

From 1816 to 1825, they were most of the time destitute. May 4, 1825, Rev. Henry Boynton was ordained pastor over this church, and a small church in Starksborough, a town adjoining on the north. The pastoral relation between Mr. Boynton and these churches was dissolved, at his request, Sept. 24, 1826. On Sept 3, 1830, the little church in Starksborough was dissolved, and most of them, about 20 in number, united with the church in Bristol.

In 1831, Rev. Stillman Morgan supplied this people, and in connection with a protracted meeting, accompanied by a general revival of religion, 36 were added to the church. They were supplied by Rev. E. W. Taylor, in 1833. Since Jan. 1836, Rev. Francis L. Whiting has supplied them. The church in Bristol has been a little refreshed and 18 have united with them. During the 34 years since the organization of this church, they have had pastoral labors only one half the time for a little more than one year.

CORNWALL lies in the central part of Addison County, adjoining Middlebury on the south west, and contains 1,264 inhabitants.

It was chartered, Nov. 3, 1761, and its settlement commenced in 1774, but when Ticonderoga was abandoned to the British, in 1777, the settlers all fled to the south, and did not return till after the war. In 1784, an accession was made to the settlers of 20 families from Connecticut, and the town was organized in March of the same year.

The Congregational church was embodied the next year, July 15, 1785. In a little more than two years after, Sept. 26, 1787, Rev. Thomas Tolman was settled. He continued his ministry a little more than three years, and was dismissed, Nov. 11, 1790. Mr. Tolman now resides in Greensborough, Vt.

The first revival of religion in Cornwall and in the County, commenced in Feb. 1785, some months before the organization of the church. There were about 30 hopeful conversions, as its blessed fruits.

The second revival was witnessed in 1794, while the people were destitute of a minister. Rev. Benjamin Wooster was settled, Feb. 23, 1797, and after continuing his labors nearly 5 years, was dismissed Jan. 7, 1802. Mr. Wooster was resettled in Fairfield, Franklin Co., Vt., where he still resides. During Mr. Wooster's ministry, in 1801, Cornwall enjoyed its third revival of religion. The defective records of the church afford nothing definite in relation to these three revivals. The fact of their existence is ascertained from them and from the recollection of some of the members of the church yet living.

Rev. Jedediah Bushnell was installed pastor May 25, 1803, and continued his success-

ful ministry for precisely 33 years, and was dismissed, May 25, 1836. Mr. Bushnell yet resides in Cornwall, and is still laboring in the neighboring churches. During his ministry in Cornwall, the church enjoyed 15 revivals of religion. As the fruits of these 15 revivals, 658 were added to the church, and during the ministry of Mr. Bushnell 682. Since Mr. Bushnell's dismissal, this church has enjoyed another general revival, under the labors of the Rev. Lamson Miner.*

In 1803, the year of Mr. Bushnell's settlement, the Congregational meeting-house was built in Cornwall. The first revival under the ministry of Mr. Bushnell and the fourth enjoyed by this church, was in 1806, three years after his settlement. It was very powerful, and of its fruits 106 were added to the church.

Revivals also prevailed in Cornwall as follows:—In 1808, when 20 were added to the church; in 1810, 24; 1813, 12; 1817, 75; 1819, 30; 1821, 80; 1826, 25; 1823, 30; 1829, 35 hopeful conversions; 1830, 40 were added to the church; 1831, in connection with a protracted meeting of three days, 60; 1832, 30; 1834, 65. In 1836, in connection with a protracted meeting in Middlebury, and a subsequent revival in Cornwall at the commencement of the year, 25 were added to the church.

May 25, 1836, Mr. Bushnell was dismissed, but still continued to labor with this people, at their unanimous request, for some months. The Rev. Lamson Miner was ordained pastor, Jan. 3, 1837. In March of this year, the third circular conference that was held in the town during the winter, was continued in the form of a protracted meeting, which resulted in a general revival of religion, the nineteenth enjoyed by this church, as the result of which 61 were added to the church.

As the further fruits of these frequent successive revivals, about twenty young men have been furnished for the gospel ministry, and others still—8 or 10—are preparing for it.

The influence in the town is decidedly Christian, affording a clear exhibition of the importance of a permanently settled ministry.

FERRISBURGH lies in the northwest corner of the County, and contains 1,822 inhabitants. It was chartered June 24, 1762. The first permanent settlements were made in 1784 and 5. The town was organized in 1786. There was no Congregational church embodied till Jan. 15, 1824. The Rev. Abram Baldwin, a missionary, labored here one half of the time, during the year 1825, and with God's blessing on his faithful labors there, was enjoyed by this infant church, a powerful revival of religion, and about 50 were added within one year after its organization.

For the 14 past years since that time, this little church has endured, to a great extent, a dearth of the Spirit's influence and almost a dearth of the word of God. It has had the stated ministrations of the gospel only two years of the time, and half of the time for another year. Rev. Jonathan Kitchell supplied them for two years, 1831 and 2, and they enjoyed some little refreshing in the summer of 1831, a few were added to the church. Ferrisburgh church never enjoyed the labors of a settled pastor, and is now in a feeble state, but enjoyed the labors of Rev. Vernon Wolcott, one half of the time last year.

GOSHEN lies on the Green Mountains, in the south east corner of the County, containing 555 inhabitants. It has no Congregational Church.

GRANVILLE, formerly Kingston, lies in the eastern part of Addison County. This is a mountainous town, on the east side of the main ridge of the Green Mountains, and contains 403 inhabitants. It was chartered, Aug. 2, 1781. A Congregational church was organized in 1804 and reorganized in 1826. There was a general revival of religion, in 1817, as the fruits of which 26 were added to the church. In 1826, about the time of the reorganization of the church, there was another revival, by the influence of which 16 were brought into the church. This church never had a settled minister, and has never enjoyed but very little ministerial labor of any kind. The church is now almost extinct.†

HANCOCK lies in the southeastern corner of Addison Co. It contains 472 inhabitants. This township extends from the top of the Green Mountains down the eastern slope. It was established as a town, July 31, 1781. Its settlement was commenced in 1788, and it was organized, June 18, 1792. The Congregational church was organized July 20, 1804, consisting of three male and two female members. There were some small accessions to the church, but no revival of much interest till 1816, when they enjoyed

* Since the above notes were written the Rev. Mr. Miner has been dismissed, (Jan. 16, 1839,) and the Rev. Jacob Scales, late of Henniker, N. H. was installed as pastor of the Congregational church of Christ in Cornwall, July 3, 1839. Mr. Scales was born in Freeport, Me. March 7, 1788. He was graduated at Dartmouth College in 1817, and received his Theological education at the Theological Seminary, Andover.

† The account of Granville church is not, like all the others, taken from the records, but from the recollection of an individual who had been long acquainted with them. The writer cannot, therefore, vouch for the perfect correctness of the above, though probably it does not vary much if at all from the truth.

what they called the "Great Revival," of the fruits of which between 20 and 30 were added to the Congregational church. Eighteen were added in one day, Dec. 1, 1816. They have never had a pastor, and have enjoyed but very little ministerial labor. This church is in a low state.

LEICESTER lies in the south part of the County. It contains 636 inhabitants. There has never been any Congregational church organized in this town.

LINCOLN is situated on the Green Mountains, in the eastern part of the County, and contains 639 inhabitants. There is no Congregational church in the place.

MIDDLEBURY was chartered, Nov. 2, 1761; was organized, March 29, 1786; was constituted a shire town in 1791, and contains 3,468 inhabitants. It was originally bounded west by Otter Creek. About one mile in width was annexed to Middlebury from Cornwall, Oct. 25, 1796, and a tract about twice as large was taken from the east side of Middlebury, and annexed to Ripton, Nov. 11, 1814. The first house was built in 1778, and about 15 families had taken up their residence in town, before the Revolutionary war. In 1776 and 1777, after being greatly harrassed by depredations from Burgoyne's army, they all left the town.

The first permanent residence was made by the return of three families, April 3, 1788. The inhabitants were supplied with preaching a number of weeks, in 1784. In 1789, they voted to raise a tax to support the gospel, and to procure a minister to preach on probation for settlement.

The Congregational church was organized, Sept. 5, 1790, and consisted of 7 males and 5 females. The Rev. John Barnet was ordained pastor, Nov. 11, 1790, and dismissed, March 31, 1795. After various removals, Mr. Barnet died, in Durham, N. Y., at an advanced age, in 1837. Mr. Barnet regularly supplied the church, for a considerable term after his dismissal. The Rev. Jeremiah Atwater, D. D., first President of Middlebury College, preached to the church and society for about three years, commencing in Dec. 1799. After his labors ceased, several candidates for the ministry were employed, to two of whom the church unsuccessfully extended an invitation, or 'call' to settle.

The present pastor was ordained over the church and society, Dec. 19, 1805.

The first revival of religion was enjoyed in 1801, in connection with which 50 persons united with the church. The second revival commenced soon after the call was extended to the present pastor, in Aug., 1805; continued in different parts of the town for about one year; and brought more than one hundred into the church by profession. The Congregational Society had met in the Court House, from the time of its erection, in 1798, till the completion and dedication of their meeting-house, May 31, 1809. In the autumn of this year, a third revival commenced, which extended into 1810, and added to the church upwards of one hundred, beside those who were admitted by letter. A more full account of these three revivals was published by the pastor, in March, 1810, in the "Adviser or Vermont Evangelical Magazine," vol. 2.

Revivals prevailed, but were confined chiefly to the College, in the years 1811 and 1814. These are mentioned in the Memoir of Levi Parsons, the Missionary, 1st edition, pages 16 and 40.

During the summer of 1812, was a precious revival in two school districts. In the course of the last six months of this year, 35 were added to the church by profession.

In the summer of 1816, was realized what had been strongly indicated, for several months, by the prayers of those who wait for the consolation of Israel. During a single week in the month of August, probably 50 attained to the liberty wherewith Christ maketh free. Such an event had never before been witnessed in Middlebury. The College shared very largely in this work of grace, and other denominations partook of its blessed fruits. The number that joined the Congregational church, in the course of a year, by profession, exceeded one hundred. In 1819 and in 1822, revivals prevailed, each limited to one or two school districts. In the summer of 1821, was a revival of considerable interest, both in the town and in the College, and 39 made a profession of religion within the period of a year. In October, 1825, commenced a very interesting work, which began cotemporaneously in the College and town, and added 57 to the church by profession, in the early part of 1826. The revival in the spring of 1830, was confined chiefly to the Female Seminary. None made a profession in Middlebury, except those whose residence was here. In July, 24 were added to the church by profession, the larger part of whom had been members of the Seminary. In April, 1831, was held the first protracted meeting in Middlebury. This was the fourth in Addison County, and probably the fourth in the State. The services, as was then customary, continued three days, viz, from Monday evening to Thursday evening. The church, with such as had been deeply impressed with the previous exercises, held a meeting on Friday also. The revival had now commenced, which continued to some extent through the summer, and 123 in the course of

the year were added to the Congregational church by profession. The College shared largely in the benefits of this revival.

A protracted meeting was held in March, 1834, with most happy results. Several, during the meeting, manifested a "new spirit." Within a year, 63 made a profession of religion. This refreshing extended to the College also. In the autumn of 1835, the church appeared to feel deeply the importance of taking a higher stand as Christians. Hence they were prepared to second the proposals made by the Addison Consociation, at their annual meeting, Oct. 1, "That there be held a weekly conference of the churches, to be composed of the pastors and such number of delegates as the several churches may appoint." Though in some instances, two of these meetings were held in a week, in different towns, this church never failed to have actually present, at each meeting, six delegates, and in scarce a single instance did the same person attend, as delegate, twice. These Conferences were sustained by the punctual attendance of the pastors, and a full delegation from the central and southwestern part of the Consociation, and proved to Middlebury and several other towns peculiarly reviving. While through these means, the tone of feeling was rising, a protracted meeting was commenced in Shoreham, 12 miles distant.

As the two protracted meetings, which had been sustained by the church in Middlebury, had been greatly blessed, and as they had enjoyed a term of more than 4½ years to judge in regard to the effects of the first on the cause of religion, there prevailed a common sentiment that it was the duty of the church to consecrate an unusual portion of time to public religious services. Accordingly, at the monthly church meeting, Oct. 30, it was concluded to have a protracted meeting. The church, male and female, to quote from the records, "all rose, and pledged themselves to God and to one another, to do their whole duty in sustaining the protracted meeting." There was appointed to be held on the following week, a meeting of the church, "to humble ourselves before God, and implore the divine blessing on the church." The effect of these previous steps was most happy, and a revival was actually existing, and some began to hope their sins were forgiven, before the commencement of the protracted meeting on the 12th of November. This meeting was continued longer than either of the previous ones of similar character, and as has appeared by the results, was greatly blessed.

No sermon was delivered in the former part of the day, except on the Sabbath. The professors of religion were requested to meet every forenoon, in small circles, for prayer; and all others, who were willing to be conversed with, were invited to attend the meeting of inquiry. So many pressed in to attend this exercise, that it became necessary to leave the vestry, which would accommodate 150 or 200, and hold it in the meeting-house. The number who are supposed to have experienced an essential change of character on the subject of religion during the meeting was large, probably as many as 400. Over 100 of these resided in other towns. Of those belonging to Middlebury, a considerable number, doubtless from 50 to 75, united with other denominations, with which they were connected. In the course of a year, 235 were added to the Congregational church, 40 of them having been received by letter.

While this communication is going to the press, the 16th revival in the Congregational church is in progress, with very encouraging prospects.

The preceding account does not, by *any means*, bring into view, the full extent of the various revivals. In all cases, some individuals, and in many instances considerable numbers, who appeared to have been the happy subjects of a revival, are not included in the preceding enumeration of additions to the church. Among these were many members of the public institutions, but few of whom made a profession in Middlebury, unless they belonged to the town. To this number also, is to be added many, who had merely a temporary residence, and those who united with other denominations, or did not make a profession of religion till after long delay, or removal from the place.

The whole number that united with the church, previous to the present pastor's labors, is 105. The admissions since, up to Jan. 7, 1839, have been 1,178, making a total of 1,283. Of these it will be perceived, none of the subjects of the present revival having been admitted to the church, that a large proportion have been received, as the fruits of the fifteen revivals previously mentioned.

To Him who sitteth on the throne, and to the Lamb, be all the glory forever and ever.

MONKTON is situated on the north boundary of Addison County, 16 miles north of Middlebury, and has 1,384 inhabitants. It was chartered June 24, 1762, and was settled immediately after the Revolutionary war. A Congregational church was organized in Monkton in 1804, or a short time previously, and consisted of members from both Monkton and Ferrisburgh. On May 22, 1807, most if not all the members united with the church in Vergennes.

The present Congregational church was embodied under favorable auspices, with about 40 members, May 24, 1824, by Rev. Abram Baldwin, a Missionary of the Vermont Domestic Missionary Society, from members of other churches residing in town, and from the

fruits of an interesting revival in connection with his successful ministry. Mr. Baldwin labored alternately with this church and that in Ferrisburgh, during the year 1825; and was not long after that taken to his rest from his successful labors as a missionary among the churches. Rev. Joel Fisk was ordained pastor, Sept. 20, 1826; labored with them about four years; and was dismissed, Oct. 18, 1830, with a view of taking the pastoral charge of the church in New Haven. Some few were added to the church during the ministry of Mr. Fisk, but no special revival. Since the dismissal of Mr. Fisk, this church has been almost entirely destitute of the stated ministry of the gospel. Religion is low there, though they were supplied with preaching one half of the last year and all the time the present year, by Rev. Vernon Wolcott.

NEW HAVEN lies in the central part of the County. It contains 1,834 inhabitants, and was chartered, Nov. 2, 1761. The settlement of this township commenced in 1769, in the north western corner, on the part now set off to Waltham. It was however abandoned in 1776, in consequence of the Revolutionary war. At the close of the war the settlement was resumed by the returning settlers, and in 1785 the town was organized. There were two Congregational churches formed, one in the south part of the town, Nov. 15, 1797, and the other in the north part of the town. The time of its organization cannot be ascertained, as no remains of its records can be found. These two churches were united into one, Sept. 29, 1800, with 26 members. In the year following, 28 members were added to the church; whether these were added by letter principally, or by profession as the fruits of a revival of religion, does not appear.

From 1801 to 1816, for some reason unknown, there is not a scrap of the church records preserved. They were probably kept on loose papers, which are now lost. In 1816 there was a general revival which brought into the church 75 members. In 1822, 40 were added to the church. Twelve were added in 1824, showing a little refreshing, and 8 in 1828. In 1831, as the fruits of a powerful work of the Holy Ghost in connection with a "three days' meeting," and in pursuance of it, 114 were added to the church. In 1834, 62 joined the church, the fruits also of a revival following a protracted meeting. In 1836, 21 were added in connection with a revived state of the church in conjunction with a protracted meeting held in Middlebury, which this people attended quite extensively. In 1837, of the fruits of a revival, promoted also by a protracted meeting, 80 were added to the church. Rev. Silas L. Bingham was settled June 22, 1804, and dismissed in 1808. Mr. Bingham still resides in New Haven, an active member of the church, having discontinued his ministerial labors shortly after his dismissal.

Rev. Josiah Hopkins was ordained June 14, 1809; and after 21 years of successful ministerial labor, was dismissed, August 20, 1830, having received a call to settle over the first Presbyterian church in Auburn, N. Y., where he still continues. A number of young men have entered the gospel ministry, who received their theological education under the tuition of Mr. Hopkins, while in New Haven. As appears from the above account, there were at least two general revivals of religion during his ministry and two partial ones.

Rev. Joel Fisk was installed Oct. 26, 1830, and was dismissed, Sept. 25, 1832. Mr. Fisk is reinstalled in Essex, N. Y. The powerful revival in 1831, was enjoyed under Mr. Fisk's ministry. Rev. Enoch Mead was ordained over this people, Jan. 9, 1834, and dismissed, Nov. 16, 1836. Mr. Mead is about being resettled in Rockingham, Iowa Territory. The revival of 1834 was under Mr. Mead's ministry. The revival of 1837 was in connection with the labors of Rev. Mr. Bushnell, who supplied this people for one year. Rev. James Meacham, the present pastor, was ordained, May 29, 1838.

PANTON lies in the north west part of the County, and contains 605 inhabitants. It was chartered, Nov. 3, 1764. No permanent settlement was made here till after the Revolutionary war. A Congregational church was organized, March 2, 1808, by Rev. Messrs. Increase Graves and Sylvanus Chapin, and joined Consociation, June 14, of the same year. Panton church voted to unite with Addison Congregational church, June 29, 1816, and were received on the 3d of Nov. following.

RIPTON is a mountain town, 8 miles east of Middlebury, containing 278 inhabitants. It was chartered, April 13, 1781, and was organized in March, 1828. The Congregational church was embodied, Nov. 6, 1828, by Rev. T. A. Merrill, D. D. This church has never had a settled pastor, and but very little of the stated ministrations of the gospel. They regularly hold meetings on the Sabbath, and sustain a small but flourishing Sabbath school. This being known, they are frequently supplied by the occasional labors of clergymen in the vicinity and officers of Middlebury College. Some of the students from the College often spend Sabbath with them. They enjoy the ordinances of the gospel quite regularly, and sustain regular church meetings, conference meetings, and prayer meetings. In the autumn of 1834, an interesting protracted meeting was held, which was accompanied with a pleasing revival of religion. To that little church,

then consisting only of 11 members, were added 17 new members. On Feb. 7, 1836, of the fruits of another refreshing, in connection with a protracted meeting in Middlebury, 15 were added to the church. Ripton church reaps great advantage from regularly sustaining their own meetings on the Sabbath, whether they have preaching or not. The writer of this, a few months since spent a Sabbath in Ripton, which was the second Sabbath they had been providentially supplied, and they then had a prospect of a supply one or two Sabbaths more in the same way. This they could not have expected had they not regularly sustained meetings on the Sabbath. With some aid from abroad, they have now a neat, commodious house of worship, which was dedicated January 2, 1838.

SALISBURY lies in the central part of the County. Lake Dunmore lies mostly in this town. It contains 970 inhabitants. It was chartered Nov. 3, 1761, and its settlement commenced in 1775. The first settlers were much harrassed and were compelled to flee for safety during the Revolutionary war. The Congregational Church was organized, Feb. 8, 1804; and a meeting-house was built the same year. They had no settled minister till Sept. 15, 1811, when Rev. Rufus Pomeroy was settled as pastor, a little more than seven years after the church was embodied. Mr. Pomeroy was dismissed, Nov. 19, 1816, having continued his ministry here for a little more than five years. He was resettled in Otis, Ms. He is now without a pastoral charge. The first revival this church enjoyed was in 1809 and 10, previous to the settlement of Mr. Pomeroy, of the fruits of which 23 were added to the church.

March 11, 1819, Rev. Joseph Cheney was installed. Mr. Cheney continued four years; was dismissed March 4, 1823; and died, at Brandon, June 6, 1834. The second general revival of religion was during the ministry of Mr. Cheney, and 38 were added to the church. Eleven years intervened between this and the former revival, though some few mercy drops were received during that time.

For ten years they were destitute of the stated ministry. In 1831, Rev. Daniel Rockwell supplied them for a year. This year there was a very general and powerful revival, which commenced with a protracted meeting. This revival, ten years after the previous one, brought 45 into the church. Rev. Eli Hyde was installed over this church, May 20, 1833, and was dismissed Sept. 27, 1836. In the winter of 1836, 8 or 10 were added to this church through the influence of a protracted meeting in Middlebury, which was attended by the people of Salisbury.

SHOREHAM is situated in the south west corner of the County, and contains 2,137 inhabitants. Settlements were commenced here in 1766. The Congregational church was organized, May, 1792, though not strictly on Congregational or even evangelical principles. Through the agency of Rev. Messrs. Peter Starr and Ammi Robbins, Missionaries from Connecticut, it was reorganized, March, 1794. About this time there were received to the church 15 new members, and an unusual interest on the subject of religion prevailed through the season. They had some refreshing at different times, particularly in 1798; and in 1802 and 3, a revival of considerable interest was enjoyed, but the church yet having no pastor, no definite knowledge of the fruits of this revival is preserved. Another revival commenced in the latter part of 1804, and continued through the year 1805. The converts were not numerous, but this season of grace was unusually interesting. Dec. 26, 1805, Rev. Evans Beardsly was settled as pastor of this church and people. He was dismissed, May 9, 1809. In 1810, there was a revival of a most interesting character and of great power, under the faithful and successful labors of Rev. Samuel Cheever. Mr. Cheever's labors were most signally blessed here though he was not settled. A large number of respectable heads of families, were the subjects of this work of grace. More than 100 were added to the church as the fruits of this precious revival, and its influence in promoting evangelical religion was great and salutary. Rev. Daniel O. Morton was ordained pastor of this church, June 30, 1814, and after 17 years ministry among this people he was dismissed, Oct. 13, 1831. Mr. Morton was resettled in Springfield, Vt., and has thence removed to Winchendon, Ms., where he was installed March 2, 1836, and still labors there. In the autumn of 1816, there was another general revival, under the ministry of Mr. Morton, which added about 100 to the church. There were other seasons of revival; and especially in 1821, was a revival of considerable interest. In 1830, another revival added 30 to the church. There was also some refreshing 1831.

Rev. Josiah F. Goodhue was installed, Feb. 12, 1834, and still continues pastor. In Nov. 1835, a protracted meeting was held, which was blessed to the quickening of the church and the hopeful conversion of many sinners. The influence of this meeting and revival was happy, and about 100 were brought into the church as its fruits.

STARKSBOROUGH lies in the north eastern corner of the County, and contains 1,342 inhabitants. It was chartered, Nov. 9, 1780; began to be settled in April, 1788; and was organized in March, 1796. A Congregational church was organized, Aug. 7, 1804,

consisting of five members. From Aug., 1824 to April, 1825, 27 were added to the church as the fruits of a general revival of religion, the only one which this church ever enjoyed. Rev. Henry Boynton was ordained over this and the church in Bristol, May 4, 1825, and was dismissed, Sept. 24, 1826. On the 3d of Sept. 1830, this church dissolved their separate organization, and most of the members with their records were transferred to the Congregational church in Bristol.

VERGENNES was incorporated into a city from the towns of New Haven, Panton and Ferrisburgh, Oct. 23, 1788, embracing a territory of one mile square. That part of New Haven which originally joined it, subsequently became a new township under the name of Waltham. It lies 50 miles from Montpelier, and contains 999 inhabitants, and is the only city in the State. The first settlement within the limits of Vergennes was made 1766.

The Congregational church was embodied, Sept. 17, 1793, consisting of nine members of other churches, 5 male and 4 female, through the agency of Rev. C. M. Smith, a Missionary from Connecticut. Rev. Daniel Clark Sanders, D. D., was settled over this church, June 12, 1794. He resigned his pastoral charge of this church, Aug. 24, 1799 with a view of accepting his appointment to the Presidency of the University of Vermont. Dr. Sanders continued his ministry in Vergennes a little more than five years.

March 12, 1807, Rev. John Hough was ordained pastor, and was dismissed, Aug. 25, 1812, at his request. Shortly after he was appointed a Professor in Middlebury College, where he still continues. Prof. Hough's ministry in Vergennes was also a little more than five years, and eight years intervened between his ministry and that of Dr. Sanders. This church was destitute for about five years, after the dismissal of Prof. Hough, till Rev. Alexander Lovell was ordained to the pastoral office, Oct. 22, 1817. After 18 years of ministerial labor, he was dismissed, Nov. 10, 1835, at his own request, and was reinstalled in Phillipston, Worcester Co., Ms., Dec. 16, 1835, where he still continues.

Rev. Harvey Free grace Leavitt, the present pastor, was installed, Aug. 31, 1836. A neat and commodious house of worship was built in the summer of 1834, and was dedicated Dec. 23, 1834. This church enjoyed an interesting revival during the ministry of Prof. Hough, and 20 were added to the church in the summer of 1810. In the year ending June, 1817, 41 were gathered into the church, and 8 more at the beginning of the next year, probably all the fruits of a general revival under the ministry of Mr. Lovell. In 1830, an interesting revival was enjoyed, and 31 were added to the church. In June, 1831, a protracted meeting was held with interest, and a second in November of the same year. As the fruits of these meetings and the revival connected with them, about 30 were received to the church during the year. About 16 more were added in 1834 and 5.

In the spring of 1836, a protracted meeting was held, commencing April 6. This meeting was evidently attended with much of the Spirit's influence, and resulted in a pleasing revival which continued through the season with more or less interest. The church was at that time small and without a pastor, and felt that help must come from God. By humiliation, fasting and earnest supplications, they obtained the copious effusions of the Holy Spirit, as the result of which 185 were added to the church, a number almost three times as large as the whole church, at the commencement of the revival. The subjects of this work of the Spirit embraced a large proportion of men of talent, influence and wealth, and a goodly number of young men who are now preparing for the ministry. The next March, 1837, after a series of circular conferences held in this and other towns in the County, another protracted meeting was held with interest; and, as the fruits of a revival connected with it, more than 20 were added to the church. So God has of late, wonderfully blessed his Zion in Vergennes.

WALTHAM is a small township adjoining Vergennes, on the southeast. It was originally a part of New Haven, was set off from that town, and incorporated, 1796. The settlement commenced just before the beginning of the Revolutionary war, was soon abandoned, and resumed subsequently to the war. It was organized soon after it was incorporated, and contains 330 inhabitants. There is no Congregational church in this town. But as it shared largely in the revival of 1836, in Vergennes, it then became and probably will continue a constituent part of the Congregational Church in Vergennes.

WEYBRIDGE is a small township in the central part of the County, separated from Middlebury on the southeast by Otter Creek. Weybridge began to be settled before the Revolutionary war, but the settlers were soon dispersed. They returned soon after the war. It was chartered Nov. 3, 1761, and contains 850 inhabitants. The Congregational Church was organized, June 20, 1794. Rev. Jonathan Hovey, Jr., was ordained to the pastoral office Feb. 20, 1806, and was dismissed Dec. 9, 1816, nearly eleven years after. Mr. Hovey is now in Barre in western New York. There was a revival of religion in Weybridge, in 1803, before Mr. Hovey's settlement there, and 18 were added to the church. In 1806, the year of Mr. Hovey's settlement, 34 were added to the church,

and in 1807, the year following, 34 more. These 68 were the fruits of the same revival, in 1806.

Aug. 12, 1818, Rev. Eli Moody was ordained pastor, and was dismissed, Dec. 9, 1823. Mr. Moody was resettled in Granby, Ms., his native place, Dec. 29, 1830, as pastor of the West church. Oct. 5, 1836, he was dismissed from that church and installed the same day, pastor of the East church, in the same town, where he still continues. In 1821, during the ministry of Mr. Moody, 14 years after the previous general revival, another refreshing from the presence of the Lord was enjoyed, and 23 were added to its number, and 18 also during the year following. These 41 were doubtless the fruits of the same revival occurring in 1821.

March 8, 1825, Rev. Harvey Smith was ordained pastor. The same year they had a little refreshing and 14 were added to the church. Mr. Smith was dismissed, April 22, 1828, and resettled at Jerico, Chittenden Co., Vt. He has removed thence, and is now laboring at Moreau, Saratoga Co., N. Y. In 1831 Rev. Bowman Brown supplied this people, and, in connection with a protracted meeting, an interesting revival brought 23 into the church. July 2, 1834, Rev. Jonathan Lee was installed pastor, and was dismissed May 24, 1837. For the present, Rev. Jedediah Bushnell supplies this church.

WHITING, a small township, lying in the south part of Addison County, was chartered Aug. 6, 1763; and its settlement is said to have commenced the same year. The inhabitants were, however, driven away in the Revolutionary war, but returned soon after its close. It was organized in March, 1785, and contains 653 inhabitants. The Congregational church was organized Sept. 13, 1799. Rev. Justin Parsons was ordained pastor, Jan. 24, 1810, and was dismissed in 1812. Mr. Parsons was resettled in Pittsfield, Vt.; has removed thence and has labored in various places, on the east side of the Green Mountains; and now is supplying the church in Jamaica. In 1821 there was a pleasant revival of religion, the results of which cannot be definitely stated, on account of the defective state of the records. There was a little refreshing in 1836, and also in 1838.

Interesting Facts drawn out of the preceding Table and Notes.

There have been 32 Congregational ministers settled in Addison County. Six of these remain still as pastors of churches, and 26 have been dismissed.

The present pastors have been settled over their present respective charges, as follows:

1 has been settled 34 years.	1 has been settled 3 years.
1 " " 8 "	1 " " 2 "
1 " " 5 "	1 not yet a year.

Of the pastors that have been dismissed,

1 was dismissed in 1 year.	1 was dismissed in 17 years.
4 were " 2 years.	1 " " 18 "
4 " " 3 "	1 " " 21 "
4 " " 4 "	1 " " 33 "
6 " " 5 "	1 " " 35 "
2 " " 10 "	

Of the 32 pastors 23 have been graduated at some one of our New England colleges.

8 at Yale.	8 at Dartmouth,	1 at University of	1 at Harvard,
7 at Middlebury,	2 at Williams,	Vermont,	1 at Brown.

Leaving 9 who were not graduated at any College.

Of the 32 pastors, 7 have pursued theological studies at public Theological Seminaries, through a full or partial course—5 at Andover, 1 at Lane Seminary, and 1 at Auburn; 19 have pursued their theological studies with private Instructors or Professors in Colleges, and 6 others probably studied more or less with private Instructors, but with whom it is not known to us. But three of the 32 are yet known to have died.

Of the 18 churches that have been organized in the County, 6 have never had settled pastors, of these 2 do not now exist under separate organizations, but are merged into other adjoining churches; 4 churches are now feeble and destitute of the stated preaching of the gospel; 6 others are statedly supplied with preaching by means of pecuniary assistance from the Domestic Missionary Society; and 6 others still are able churches, that have long had pastors.

Five churches settled pastors within 5 years after their organization; 2 others within 10 years; 4 others within 15 years.

The six churches that now have pastors, have each been organized more than 40 years, and 5 of them have enjoyed more than 30 years of pastoral labor.

1 out of 53 years, has had 43 years of pastoral labor.							
1	"	48	"	"	44	"	"
1	"	48	"	"	39	"	"
1	"	45	"	"	33	"	"
1	"	41	"	"	31	"	"
1	"	46	"	"	27	"	"

Of these 6 churches,

1	has had 2	pastors.	|	One church, that has now no pastor	
2	"	3		has had 4,	
2	"	4		And another 3.	
1	"	5			

One church that was organized in a powerful revival 53 years ago, has enjoyed 19 revivals of religion, 8 of which were general revivals, that reached more or less to all parts of the town.

Another has enjoyed 16 revivals, 9 of which were general revivals.

There have been five seasons of revivals, more or less through the County, that might, with some propriety, be called County revivals.

In the revival in 1810, 6 churches shared.		
"	"	1816, extending into 1817, 7 churches shared extensively.
"	"	1821, 8 churches shared extensively.
"	"	1831, 11 " "
"	"	1835 and 1836, 10 churches, shared extensively.

Previous to 1800 there had been four revivals of religion in the County.

During 10 years, beginning with 1800, there were 12 revivals in the County.									
"	10	"	"	"	1810,	"	22	"	"
"	10	"	"	"	1820,	"	25	"	"
"	8	"	"	"	1830,	"	38	"	"

There have been in Addison County as many revivals in the 7 years beginning with 1831, (that year of general revival through the country,) as there had been for 13 years previous to that, and as many as there had been for 23 years previous to that time.

ROYAL SOCIETY OF NORTHERN ANTIQUARIES OF COPENHAGEN.

[Extract from the Regulations of the Society, translated from the French by JACOB PORTER.]

THE Society proposes as its principal object, the publishing and explaining of the works of Iceland and the ancient literature of the North. The plan which it has adopted, embraces everything that can throw light on the ancient history, the language and the antiquities of the North in general.

The Icelandic Sagas and other ancient works of the North, are published in separate volumes, in the original language with translations in Danish and in Latin. A committee, appointed for this purpose by the Society, is charged with the concerns of this publication. The object of it is to preserve in Iceland the taste for the national literature, which has prevailed there for centuries; to enable the inhabitants of the North also to understand the principal sources of their ancient history; lastly, to furnish to the learned in foreign countries the

means of deriving benefit from these works in their labors upon history, languages and antiquity.

The Society is engaged in publishing a collection of memoirs and dissertations, the design of which is to transmit to the enlightened part of the public such researches as will serve to make better known the literature and antiquities of the North.

The Society will contribute likewise to the publication of other works appropriate to its design; and, as soon as the means of its members and the gifts of its benefactors shall enable it to extend its operations, it will hold itself in readiness to profit by them, so as to diffuse still farther in other ways more light on every thing that belongs to Scandinavian antiquity.

The Society chooses as members men of letters and patrons of the sciences of known reputation, whether in the North or abroad, who take an interest in ancient literature and the antiquities of the North. It will endeavor, above all, to connect itself with the learned, who devote themselves to the study of the sciences, that are connected with the objects of its labors. The assessment on the members is 50 rix-dollars, (5½ guineas,) to be paid once for all on the receipt of the diploma. It will be added forthwith to the permanent funds, the income of which is to cover the annual expenses. Every extraordinary donation of 100 rix-dollars is added to the permanent funds and recorded with the name of the donor.

Each member connected with the Society, receives a diploma signed by the President, Vice President and Secretary, and sealed with the seal of the Society.

NOTES.

1. The Society has resolved to publish a complete collection of the reports concerning the voyages of discovery in America, undertaken by the ancient Scandinavians in the tenth century and afterwards.

2. The Society is making from time to time, researches among the principal ruins of the ancient European colonies of Greenland, of which some reports will be given, both in the journal of the Society, as well as in a separate work, concerning the historical monuments of Greenland. Three inscriptions, two of them in runes, have already reached us from this remarkable polar country, and we may hope that the researches commenced, being directed by some officers of government, will yield an important harvest to geography and antiquities.

3. The labors of the Society are not confined to the Scandinavian kingdom. The ancient laws of the North, the Eddas, which contain a rich mythology of Asiatic origin, the antiquities of the North, seeing some have made collections of them, and above all, the ancient historical literature, of which more than 2,000 manuscripts have been preserved to our days, have excited a lively interest throughout the whole civilized world; and their utility for the researches of the antiquary, the historian, the jurisconsult and the philologist, has been universally acknowledged. It is, therefore, with the greatest propriety that learned foreigners are received into the Society with all the rights and privileges of the natives of Scandinavia.

4. The iconographical view, above the engraved frame of the diploma, represents the following objects:—In a landscape of Iceland is seen on the left, over a hill, an altar of stone of the time of paganism; near it a helmet, a horn, a knife and a stone chisel. A genius raises or supports a tottering stone ornamented with emblems of paganism. Over against him is sitting an author of the Sagas, who writes in Gothic characters, on a roll of parchment, the runes which Saga, the historic muse of the north, who is sitting on a rock, has engraved on her buckler. One there reads these words from a song of the runes of Odin:

“Ránar munu finna ok ráðna staf,”

that is,

See runes and runic characters explained.

At the feet of Saga is seen a calendar engraved in northern runes on a square staff. On the right, Thule, that is, Iceland, is represented under the figure of a female sitting in a pensive attitude on a rock; she is covered with a sheep skin; her harp hangs by her side. Behind her another genius brings an urn to the throne of Saga; on the ground are two urns of less size. The block of stone on which Saga is seated, is ornamented with figures of paganism, common to monuments of this kind. There are

likewise two other stones, one on each side of her seat. On one of these we read the inscription—"Fimbuttys fornar rúnar," runes or ancient precepts of the great god. These words are from Völu-spá, Prophecies of Vala, one of the most ancient poems of the Edda. The names crowned with oak, that are seen on the reverse of the Gothic columns, are those often celebrated northern antiquaries, who deserved well from history by their commentaries on the most ancient historical works or poems of the North. At the bottom of the frame is seen the device of the Society:—"Urdar ordi kvedr engi madr." No one can contradict or refute the words of Urda. These words are taken from Fjölsuinomal in the ancient Edda. Urda, the eldest and most distinguished of the three grand destinies or fatal sisters of the North, is represented on the great seal of the Society, holding in her hand a tablet of stone. At her feet flows a river, where are swimming her two swans. One there sees likewise the Icelandic name of the Society in runes, as it is in Gothic letters on the upper part of the frame. Translation of the inscription:—"The Royal Society of Northern Antiquaries have elected as a member , whom they esteem as willing and able to contribute towards attaining the object for which they are associated."

PATRON OF THE SOCIETY.

His Majesty, Frederic, VI., King of Denmark.

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P. E. Müller, Bishop of Zealand, deceased.

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J. H. Wallman, Lecturer in the Gymnasium at Linköping.

E. C. Werlauff, President of the University and Director of the Royal Library.

C. C. Zahrtman, Captain, Director of the Archives of Hydrographical Charts.

BRIEF SKETCH OF MIAMI UNIVERSITY, OHIO.

BETWEEN 1787 and 1792, a contract was executed by the National Legislature and John Cleves Symmes, ceding to the latter one million of acres of land, lying between the Great and Little Miami rivers, Ohio, with the provision that

one township should be reserved for a literary institution. For this purpose a township was set apart, on which Carthage near Cincinnati, has been built. It was afterwards ascertained that the greater part of the township had been alienated and sold. On account of some embarrassments attending the subject, Congress were induced in 1803, to give the Legislature power to select land west of the Great Miami equal to the original amount. Nothing definite was done till 1809, when the General Assembly of Ohio, passed an Act in the following words:—"There shall be an University established and instituted, by the name and style of the Miami University, for the instruction of youth in all the various branches of the liberal arts and sciences, for the promotion of good education, virtue, religion and morality, and for conferring all the literary honors granted in similar institutions; and the benefits and advantages of said University shall be open to all the citizens within the State." A body politic and corporate was created, distinguished by the name of the "President and Trustees of the Miami University," in which was vested the lands for the sole and exclusive use of the University. At the same time, three Commissioners were appointed to select the proper site. It was, however, finally determined by the Legislature, that the best site would be on the University township itself.

The first meeting of the Board of Trustees was held at Lebanon, June 7, 1809. At their next meeting arrangements were made for laying out the town of Oxford. From this period till 1818, the business of the trustees consisted principally in passing regulations concerning the disposal of the land. June 23, 1818, it was resolved that a Grammar School should be established. Rev. James Hughs was appointed preceptor. In 1823, Rev. Robert H. Bishop, D. D., then a Professor in Transylvania University, Lexington, Ky., was appointed President. The University began its operations in November, 1824. The first commencement was held in the autumn of 1826, at which time twelve young men were graduated.

The land granted for the use of the University consists of 23,040 acres. The amount now accruing to the college is \$5,500 per annum. A mile square has been divided into small lots for a town. The remainder has been divided into tracts of not less than 80 nor more than 150 acres. In 1817, one wing of a large college building was finished. In 1820, the main building was completed, containing a chapel, library room, rooms for recitations and for the use of the College Societies. In 1829, another building was erected, 100 feet in length by 40 in width. In 1835, an additional building was erected, and in 1837, a small laboratory. The number of rooms in all is 108.

Among the Professors who have been at various times connected with the college are John E. Annan, William Sparrow, William H. McGuffey, Thomas Armstrong, and A. S. Bledsoe. The Faculty now consist of

Robert H. Bishop, D. D., *President.*

John W. Scott, M. A., *Professor of Natural Philosophy, Astronomy and Chemistry.*

Samuel W. McCracken, M. A., *Professor of Mathematics and Civil Engineer.*

John M'Arthur, M. A., *Professor of Greek, Rhetoric and Mental Science.*

Chauncey N. Olds, B. A., *Professor of Latin and Hebrew.*

W. W. Robertson, M. A., *Master of the Grammar School.*

The present number of students in the College Proper is 141; English Scientific Department, 13; Grammar School, 50; total, 204. The whole number that have been in attendance since November, 1824, is more than 900. The number of the alumni of the College Proper, is more than 200. Between 60 and 70 have entered, or are about to enter on the Christian ministry, three of whom are foreign missionaries. The College library has 1,600 volumes; two Society Libraries have about 1,400 each; in all, 4,400. The University possesses valuable means in apparatus and specimens for promoting the study of natural philosophy, chemistry, mineralogy, etc. The location is healthful and pleasant, and the College is every way prosperous.

BRIEF HISTORY OF THE HACKNEY THEOLOGICAL SEMINARY, ENGLAND.

A SOCIETY called the "Village Itinerary Society," originated about the month of May, 1791, in the united efforts of the late Rev. John Eyre, M. A. of Hackney, and his Christian friends, Mrs. Mather, Edward Hanson, Esq., and Mr. David Whitaker, with a view of spreading the knowledge of the gospel, by preaching, and other scriptural means of instruction. Providence pointed out to them the destitute condition of some villages and towns in Hampshire, Surrey and Sussex, and there they began their operations. In 1801, the late Charles Townsend, Esq., joined this little band; and about the month of October, 1802, the late Mr. Eyre conferred with Mr. Collison about the plan of a Theological Seminary, for imparting preparatory instruction to pious candidates for the Christian ministry, and to give the Village Itinerary a more extended field of operation in different parts of the kingdom. In the first three months of 1803, three of the principal agents in the plan were removed by death, Messrs. Hanson, Townsend and Eyre. Mr. Townsend bequeathed £10,000 to the object. Soon after, Joseph Hardcastle, Esq., was chosen Treasurer, and Rev. Matthew Wilks, Secretary and Superintendent. The legacy was paid and invested, and the Theological Seminary commenced operations in 1803.

The Rev. George Collison is, at the present time, theological tutor, and the Rev. Samuel Ransom, classical tutor. The number of students is from 12 to 20. The studies are classical, biblical and theological. A committee of 26 gentlemen, chosen annually, manage the concerns of the Society. The following is the list of ministers educated at the Seminary up to the year 1836, with the places of their labor. Those individuals, against whose names is the following mark, * are dead.

Alloway, William, Missionary, Jamaica.
Aston, Thomas, Bucks.
Bannister, Stephen, Epping, Essex.
*Bartlett, ———
Bateman, Charles, Abbott's Roothing, Essex.
Braco, W. Sussex.
Brainsford, Charles, Missionary, Jamaica.
Buckpit, James, Barnwell, Cambridgeshire.
Butteau, Thomas, Norfolk.
*Campbell, ———
Carlisle, S. H., Romford, Essex.
*Childs, Thomas, Cornwall.
Clapson, Richard, Exmouth, Devon.
Clark, W., Godalming, Surrey.
Collet, Thomas, Dawley, Devon.
Corney, George, London.
Cornwall, W., Avebury Wilts.
Croft, Gabriel, Pickering, Yorks.
*Davis, ———
Docker, ———, Thorn, Yorkshire.
Dorrington, John, Cornwall.
*Drew, James, Hoddesden.
Dyer, John, Holderness, Yorks.
Eastmead, William, Hull, Yorks.
Elvey, James, London.
Evans, David, Bognor, Sussex.
Fermè, John, Breewood, Staffordshire.
*Fisher, John, Norfolk.
*Fisher, Peter, Gloucestershire.
*Francis, W., Whitstable.
*Garrard, Thomas
Garthwaite, William, Wattishall, Suffolk.
Gibson, J. Newton, Bushet, Devon.
Gilbart, Thomas, Secretary of Irish Evan. Society.
Gore, Lamber.
Greenwood, J., Petersfield, Hunts.
Gregory, William, Bristol.
*Guard, John
Guy, William, Clifton.
Harris, John, D. D., Lancashire.

Harsant, John, Beaconsfield, Bucks.
Hayden, William, Frodingham, Yorks.
Haymes, W., Surrey, Mission.
Hayter, Benjamin, Ingatestone, Essex.
Heath, Thomas, Missionary, South Seas.
Hellings, Nicholas, Devon.
Hicks, Thomas, Cottingham, Yorks.
Hobbs, George, Cornwall.
Howe, James, Missionary, Barbice.
Ivey, Robert, Yorks.
Jenkin, ———, Cranbrooke, Kent.
*Jones, ———
Jones, Absalom, Portsea.
Jones, John, Anglesey.
Kent, Benjamin, Barnstable, Devon.
Little, Samuel, Mera, Wilts.
Locke, John, Hunts.
Maitland, W., Church of England.
Mays, Thomas, Fordham, Cambridgeshire.
Miall, G. A.
Mouse, John, America.
Moreland, John, Milton.
Moore, B., Boxford, Sussex.
Moore, Francis, London.
*Mortimer, ———
Mumford, Thomas, London.
Mummery, Stephen, Middlesex.
Muscutt, Edward, Brentford.
*Muscutt, James, Cockermonth, Cumberland.
Muscutt, Thomas, E. Berghott, Suffolk.
Neath, E., London.
Newton, E., Cuckfield, Sussex.
Nicholl, W., Surrey Mission.
Oram, William, Benson, Oxfordshire.
*Parrott, Samuel, Devenport.
Pawling, Henry, Winchmore Hill, Middlesex.
Pearson, John, Yorks.
Penhall, Samson, Codford, Wilts.
*Perks, Isaac
Phillips, Isaac, Staplehurst.

Pinn, W., Herefordshire.
 Porter, T., Kilsby, Northamptonshire.
 *Potter, Wm.
 Raban, Samuel, Marden, Kent.
 Radcliffe, W., Bucks.
 Ransom, Joseph, Canada.
 Ransom, Samuel, tutor, Hackney.
 Reed, Andrew, D. D., Hackney, London.
 Reeve, E., Shropshire.
 Richards, J. E., Wandsworth, Surrey.
 Roberts, James, America.
 Rooke, H. J., Peversham, Kent.
 Russ, E., Dorset.
 Seaton, William, Church of England.
 Scott, John, Sidbury, Devon.
 Seaborn, Hugh, Whitstable.
 Shawyer, Andrew, Bridlington.
 Skeat, Isaac, Lostwithiel.

Stagg, ———
 Skinner, W., Broughton, Wilts.
 Slater, Martin, Wotton Bassett, Wilts.
 Smith, John, Linfield, Sussex.
 Tayler, Richard, Swansea.
 Thorn, William, Winchester.
 Tidman, Arthur, London.
 Timpson, Thomas, Lewisham.
 Vine, Samuel, Miss., Jamaica.
 *Violet, Edmunds, St. Johns, Newfoundland.
 Walton, William, Cumberland.
 Ward, ———, St. Johns, Newfoundland.
 Wastell, W. P., Hackney.
 Wells, John, Somersetshire.
 West, John, Barking, Essex.
 Widgory, J. W., Surrey Mission.
 Wilks, Mark, Paris.
 Wooley, William, Oxfordshire.

SKETCH OF THE BRISTOL ACADEMY, ENGLAND.

A FOUNDATION for a Baptist Academy was laid at Bristol, near the close of the seventeenth century, by Mr. Edward Terrill. It was commenced on a small scale, and was conducted with considerable success for many years by the learned and pious Mr. Foskett. In 1770, an institution, called the 'Baptist Education Society,' was formed in aid of the academy. In 1793, a capital of £1,700 had been secured. Noble bequests in books and money were also made by the Rev. Dr. Gifford, Dr. Llewellyn, and alderman Bull. The society, from its commencement, has been supported by annual subscriptions, donations and bequests, and it has been the principal means of supplying the Baptist churches in general, with a succession of pious and useful ministers. About 1817, a building was erected, calculated to accommodate thirty-three students. The studies embraced some of the principal Latin and Greek classics, various branches of Mathematics, Hebrew, Greek Testament, Chaldee, Syriac, Rhetoric, Theology, and the composition of sermons. We observe Prof. Stuart's Chrestomathy among the text-books. The principal instructors have been, the Rev. Drs. Caleb Evans, John Rippon and John Ryland, Rev. Robert Hall, (the son,) and William Anderson. The president of the academy at the present time is Rev. T. S. Crisp; classical and mathematical tutor, Mr. Edgar Huxtable. A very respectable library and museum have been collected. Among those who have preached the annual sermons, we observe the names of Rev. Dr. Caleb Evans, John Ash, Samuel Stennett, John Rippon, John Ryland, F. A. Cox, William Newman, William Steadman and James Hoby, Rev. Robert Robinson, Robert Hall, senior and junior, Isaiah Birt, John Sutcliff, Andrew Fuller, Joseph Kinghorn, John Foster, J. K. Hall, Joseph Hughes, William Anderson and John Howard Hinton.

The following ministers have been educated at this academy. The ministers thus marked * are deceased.

Acworth, James, M. A., President of the Baptist Academy, Bradford, Yorkshire.
 Adams, Samuel, Walgrave, Northamptonshire.
 Aitchison, Robert, Bratton.
 Amory, Eli, Collumpton.
 *Anderson, Wm., late Classical and Mathematical Tutor in the Academy, Bristol.
 *Ash, John, LL. D., Pershore.
 *Atkinson, George, Margate.
 Aveline, George, Loughborough.
 Bayne, Robert, late at St. Austel.
 Baynes, Joseph, Wellington, Somerset.
 *Boddome, Benjamin, M. A., Bourton-on-the-Water.
 Belsher, William, Greenwich.
 *Bicheno, James, M.A., Newbury, Berks.
 *Biggs, James, Devizes.

Birt, Caleb Evans, M. A., Portsea.
 Birt, Isaiah M. A., Hackney.
 Blackmore, Edward, Kington, Herefordshire.
 Bottomley, William, Middleton Cheney, North.
 Bunce, J. S., Devizes.
 Burchell, Thomas, Missionary, Jamaica.
 Burchell, W. F., Falmouth.
 *Burton, Richard, Missionary, Digah.
 Capern, Henry, Long Buckby.
 Carey, Eustace, London.
 *Chamberlain, John, Missionary, East Indies.
 Chapman, J. M., Yeovil.
 *Chater, James, Missionary, Colombo.
 Clarke, Robert, Bridgenorth.
 Claypole, Edward, Ross.
 Clowes, Francis, Bristol.

Coles, Thomas, M. A., Bourton-on-the-Water.
 *Cooper, John, Trowbridge, Wilts.
 Coombs, William, Taunton.
 Coultart, James, Missionary, Jamaica.
 Cousins, James, Kingstanley, Gloucestershire.
 Cox, F. A., LL. D., Hackney.
 Coxhead, Benjamin, Winchester.
 Cross, William, Thornbury.
 *Cuttriss, William, Ridgmont, Beds.
 Daniel, Ebenezer, Missionary, Ceylon.
 Daniell, Charles, Hull.
 *Daniell, E. C., Frome.
 Davies, J. J., Tottenham.
 Davies, Samuel, Crewkerne.
 Davis, S. J., Weymouth.
 Davis, David, Crediton.
 *Day, Robert, M. A., Wellington.
 *Dore, James, M. A., London.
 Dore, John, Wimborne, Dorset.
 Dore, William, Modbury, Devon.
 Draper, B. H., Southampton.
 *Dunscombe, Thomas, Coate—and Broughton.
 Dyer, John, Jr., Frome.
 Edmonds, Thomas, M. A., Cambridge.
 Evans, Benjamin, Blahy, Leicestershire.
 *Evans, Caleb, D. D., late President of the Academy, Bristol.
 Evans, Charles, Weymouth, late Missionary in Sumatra.
 *Evans, David, Pill, near Bristol.
 *Evans, Hugh, M. A., late President of the Baptist Academy, Bristol.
 Eyres, John, Oxley, Suffolk.
 Fall, Edward, Rugby.
 Finch, Thomas, Harlow, Essex.
 *Flint, Thomas, Weymouth.
 Ford, John, Dublin.
 Forster, E. L., Stony Stratford.
 Foster, John, M. A., Stapleton, near Bristol.
 *Francis, Benjamin, M. A., Horsley.
 Franklin, Francis, Coventry.
 Freer, John, Upton-on-Severn, Worcestershire.
 Fry, John, Coleford, Gloucestershire.
 Fuller, Benjamin, America.
 Geard, John, M. A., Hitchin, Herts.
 *Gibbon, Rees, Carmarthen.
 Gibbs, George, London.
 Giles, John E., Leeds.
 Goodrich, John, Langham, Essex.
 Gough, Thomas, Clifton.
 Gray, Joshua, Cambridge.
 Gray, William, Northampton.
 Griffin, Thomas, Hitchin.
 Griffiths, Thomas, Jersey.
 *Hall, John Kuen, M. A., Kettering.
 *Hall, Robert, M. A., Bristol.
 Harcastle, Charles, Waterford.
 *Harris, Joseph, Swansea.
 Hay, Alexander, Wantage.
 *Hinton, James, M. A., Oxford.
 Hinton, John Howard, M. A., Reading.
 Hohy, James, D. D., Birmingham.
 Horton, Thomas, Devonport.
 Howlet, Benjamin, Stratford-on-Avon.
 *Hughes, Joseph, M. A., Battersea, late Secretary to the British and Foreign Bible Society.
 Hull, Edmund, Watford, Herts.
 Humphrey, Robert.
 James, John, Olney.
 Jayne, George, Road, Northamptonshire.
 Jones, Henry, Manchester.
 Jones, James, Monk Kirby, Warwickshire.
 *Kilpin, Samuel, Exeter.
 *Kingham, Joseph, M. A., Norwich.
 *Langdon, Thomas, Leeds.
 Leslie, Andrew, Missionary, Monghyr.
 Lewis, Joshua, near Chepstow.
 *Mack, John, Clifton.
 Mack, John, Professor of Natural Philosophy in the Serampore College.
 Marshman, Joshua, D. D., Serampore.
 Milne, John, Scotland.
 Morgan Thomas, Birmingham.
 Mursell, J. P., Leicester.
 Newman, Thomas Fox, Shortwood.
 Nicholls, Samuel, Missionary, Jamaica.
 Overbury, Francis, Chatham.

*Pearce, Samuel, M. A., Birmingham.
 Pearce, William Howard, Missionary, Calcutta.
 Pengilly, Richard, Newcastle-upon-Tyne.
 *Phillips, Ebenezer, Missionary, Jamaica.
 *Phillips, Joseph, Missionary, Java.
 Pledge, Daniel, Margate.
 Price, Joseph, Alcester, Warwickshire.
 Price, Thomas, Devonshire Square, London.
 *Purdy, Mr., Chipping Norton.
 Ragdell, William, Brentford.
 Rhodes, William, Damerham, near Salisbury.
 Rippon, John, D. D., Park Street, Southwark.
 *Rippon, Thomas, London.
 Roberts, Thomas, King Street, Bristol.
 Robinson, William, Missionary, Serampore.
 Robinson, William, Kettering.
 Rodway, James, Beech Hill.
 Roff, Robert, Swansea.
 *Rowe, John, Missionary, Jamaica.
 *Rowe, William, Weymouth.
 Russell, Hugh, Broughton, Hants.
 *Ryland, John, M. A., Northampton.
 Saffery, Philip John, Salisbury.
 *Saunders, Samuel, Liverpool.
 *Shoveller, John, Missionary, West Indies.
 Simmons, James, Leicester.
 Sincos, Stephen, late at Dorchester.
 *Smith, Elisha, Campden and Blockley.
 Smith, Henry, Kidderminster.
 Smith, James, Astwood, Warwickshire.
 Souter, David, M. A., Aberdeen.
 Sprague, Joseph Lee, Bovey Tracey, Devon.
 Sprigg, James, M. A., Ipswich.
 *Stoughton, William, D. D., Philadelphia, America.
 *Steadman, William, D. D., late Pres. of the Baptist Academy, Bradford, Yorkshire.
 Steane, Edward, Camberwell.
 Stelle, Thomas, Oldham, Lancashire.
 Stonnet, Joseph, M. A., late of Calne.
 Stennet, Samuel, London.
 *Sutcliffe, John M., A., late President of the Baptist Academy, Olney, Bucks.
 Sutton, Stephen, Watchet.
 Swan, Thomas, Birmingham.
 Taylor, Samuel, Shipston-on-Stour.
 Taylor, John, near Nottingham.
 *Thomas, Benjamin, Prescott, Devon.
 Thomas, George, near Carmarthen.
 Thomas, Jenkin, Cheltenham.
 *Thomas, Micah, late Pres. of the Baptist Academy, Abergavenny.
 *Thomas, Thomas, Peckham.
 *Thomas, Timothy, Devonshire Square, London.
 Tinson, Joshua, Missionary, Kingston, Jamaica.
 Trend, Henry, Bridgewater.
 Trestrail, Frederick, Newport, Isle of Wight.
 Trotman, Daniel, Tewkesbury.
 *Trowt, Thomas, Missionary, East Indies.
 Tyso, Joseph, Wallingford, Berks.
 *Vernon, John, Downend.
 Waters, Thomas, M. A., Worcester.
 Watts, John, Wotton-under-Edge.
 Watts, John, Mazepond, London.
 Wheeler, Francis, Moulton, Northamptonshire.
 White, Daniel, Cirencester, Gloucestershire.
 Williams, Daniel, Fairford, do.
 *Williams, Daniel, Jr., Kingston Lisle, Berkshire.
 *Williams, David, Swansea.
 Williams, Hugh, Cheltenham.
 Wilson, J., Helston.
 Yarnold, William, Romsey, Hants.
 Yates, William, Missionary, Calcutta.
 Yates, William, Stroud.
 *Young, Solomon, late President of the Baptist Academy, Stepney.

The following is the last list of students that we have seen reported.

Davies, Thomas, Castleton.
 Webb, Edward, Bristol.
 Dowling, William, Reading.
 Parsons, George, Laverton.

Day, Alfred, Wincanton.
Millard, John, London.
Summers, Nathaniel, London.
Thomas, Thomas, Moleston.
Williams, Henry, Watchett.
Tuckett, Elias, Bristol.

Higgs, Samuel, Gloucester.
Butterworth, Joseph, Mass Pond.
Finch, Thomas C., Harlow.
Brown, John, Bugbrooke.
Morgan, Thomas, Swansea.
Rodway, G. W., Reading.

COLLEGIATE EDUCATION IN NEW ENGLAND.

[The statistics respecting Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were prepared by the Rev. CALVIN BUTLER, of Heath, Ms.; and those respecting Vermont were prepared by Mr. JAMES D. BUTLER, of the Theological Seminary, Andover.]

In the following tables there will be observed a little discrepancy of numbers, owing to inaccuracy in the catalogues of the colleges, or to deficiency in other sources of information on which reliance was placed: e. g. in the catalogue of Yale College, the residence of one student is said to be Weymouth, and as no State is named, Connecticut is implied; but there is neither town nor post-office known to be in the State of that name. So Clinton appears in the same catalogue, and in the same circumstances.

The population of New Hampshire, Vermont, Rhode Island, and Connecticut, is according to the census taken in 1830; that of Maine and Massachusetts is according to a census taken in 1837. Though the population of these States is reckoned at different times, still the comparative proportions is probably not far from being correct, as the population of Maine and Massachusetts increases much faster than that of the other New England States.

MAINE.

Bowdoin College, in Brunswick, Me., was established in 1794, when the State, (then District,) contained about 120,000 inhabitants. It did not immediately go into operation, but its first president was appointed in 1802, and its first class graduated in 1806: In ten years it graduated 74 students; in twenty years, 263; and its whole number of graduates at the present time is 625. Its average annual number of graduates, for the last ten years, is 28.

Waterville College, at Waterville, Me., was established in 1820, went immediately into operation, and graduated its first class in 1822. In ten years it graduated 70, and its whole number of graduates now, is 145.

TABLE,

Showing the number of Students in the Colleges of Maine; and the States of their residence.

	Me.	N. H.	Vt.	Ms.	R. I.	Ct.	N. Y.	N. E.	Total.
Bowdoin,	95	7	0	9	0	0	2	0	113
Waterville,	46	6	4	14	1	1	0	1	78
Total,	141	13	4	23	1	1	2	1	186

These students belong to the several classes as follows:—

	Sen.	Jun.	Soph.	Fresh.	Total.
Bowdoin,	24	27	37	25	113
Waterville,	19	16	16	22	73
Total,	43	43	53	47	186

TABLE,
Showing the number of Students in College from the several Counties of Maine.

	Bond.	Wat.	Dart.	West.	Harv.	And.	Wms.	Yale.	Union.	Total.	Popula- tion, 1857.	Inhab. to one Student.
Cumberland,	37	1	3	2	2					45	67,619	1,502
York,	6	3	5		1					15	53,781	3,585
Oxford,	5	1	4						1	11	40,637	3,644
Somerset,	4	12		1				1		18	42,963	2,387
Kennebec,	10	14		5		2				31	62,377	2,012
Lincoln,	13	5								18	60,071	3,337
Waldo,	7	4		1						12	36,817	3,068
Hancock,	2	2								4	27,979	6,994
Washington,	1						1	1		3	28,213	9,404
Penobscot,	9	2		1						12	54,994	4,582
Totals,	94	44	12	10	3	2	1	2	1	169	475,451	2,818

There are doubtless reasons, found in the settlement of many parts of the State, why there are so few young men in college that belong to this State. It appears from the preceding,

1st. That no county has so many students, as one to a thousand people ; and only three counties that have so many as one student to 3,000 people.

2d. That these three counties, with 172,959 inhabitants, are educating 94 students in college, which is one to 1,840 people. This ratio would give the State 258 students. But would this be enough for the great and growing State of Maine ?

3d. If all the counties should have as great a proportion of students as Cum-berland county, their numbers would stand thus :—

Cumberland,	45
York,	36
Oxford,	27
Somerset,	29
Kennebec,	41
Lincoln,	40
Waldo,	24
Hancock,	18
Washington,	18
Penobscot,	36
Total, 313	

And are we to think that Cumberland county is doing all for liberal education that ought to be done? Are forty-five students enough for 67,000 people to educate? If there are, on the average, six individuals to a family in the county, then there is but one student to 250 families. May the time soon come when in this State a much greater number of young men will perseveringly seek and obtain a liberal education.

NEW HAMPSHIRE.

[The reader is referred, for some statements, to page 362-3 of the tenth volume of the American Quarterly Register, where an article on this subject will be found.]

The number of students in Dartmouth College, according to the last catalogue, is, Senior, 61 ; Junior, 56 ; Sophomore, 83 ; Freshmen, 101 ; Total, 301. They belong to different States : New Hampshire, 183 ; Massachusetts, 58 ; Ver-mont, 33 ; Maine, 12 ; Connecticut, 1 ; New York, 8 ; Pennsylvania, 2 ; Georgia, 2 ; Tennessee, 1 ; Canada, 1.

TABLE, Showing the number of Students in College from the several Counties of New Hampshire.

	Dartmouth.					Harv.	Brown.	Yale.	Wesl.	Amh.	Bowd.	Walter.	Wash.	Wms.	Union.	Oberlin.	Total.	
	Se.	Ja.	So.	Fr.	Tot.													
Rockingham,	6	9	10	5	= 30	7	5	2		3	3	2					52	855
Hillsborough,	9	4	7	12	= 32	5	2	2	2	2		1			1	1	48	786
Merrimack,	6	8	7	11	= 32	1		3			1						37	935
Cheshire,	4	0	3	4	= 11	2	4	1	1	3			1	1			24	1,125
Sullivan,	4	2	4	6	= 16			1	1			1	1				20	984
Grafton,	2	9	11	9	= 31	1	1		3						1	1	38	1,018
Coos,	0	1	1	3	= 5										1		6	1,398
Strafford,	6	1	7	11	= 25		3	1	2		3	2					36	1,636
Total,	37	34	50	61	= 182	16	15	10	9	8	7	6	2	1	3	2	261	1,032

VERMONT.

TABLE, Showing the number of Students in College from the several Counties in Vermont.

Counties.	Rank as to No. of Stu. in proportion to Pop.	Population in 1830.	Middlebury.					Pl. Univ.					Total at College in the State.	Waterville.	Dartmouth.	Harvard.	Williams.	Amherst.	Brown University.	Yale.	Wesleyan University.	Total in New England	Union.	Western Reserve.	Oberlin.	Marilla.	Jefferson.	Ham. Lit. and Theol.	Amount on Grand List of 1836 for each Inhabitant.	Total from each county	Number of Inhabitants to one Student.	Dolls. Gr. List of 1836 for each Student.	Rank in pro. to Gr. list	Rank as to No. of Stud.	
			Seniors.	Juniors.	Sophomores.	Freshmen.	Total.	Seniors.	Juniors.	Sophomores.	Freshmen.	Total.																							
Addison,	1	24,940	12	13	15	7	47	1	2			3	52					1		1	1	53	3	57	437	3,402	1	1	2	7.77	57	437	3,402	1	1
Bennington,	7	17,470	5	1			5					1	5								1	9	3	14	1,248	10,233	8	8	2	8.67	14	1,248	10,233	8	8
Caledonia,	8	20,967	1	1			3					1	4								13	1	14	1,497	10,635	7	7	2	7.10	14	1,497	10,635	7	7	
Chittenden,	2	21,775	1	3			5					1	38								39	1	39	558	3,815	3	3	2	6.83	39	558	3,815	3	3	
Essex,	11	3,981					2					1	10								1	1	1	1	3,981	23,246	12	12	2	5.84	1	2,044	23,246	12	12
Franklin,	10	24,525	1	1			2					1	10								11	2	12	2,044	11,451	9	9	2	5.60	12	2,044	11,451	9	9	
Grand Isle,	9	3,696										1	2								2	2	2	1,848	13,542	10	10	2	7.32	2	1,848	13,542	10	10	
Orange,	6	27,285										2	8								1	21	3	23	1,769	8,759	6	6	2	7.38	23	1,769	8,759	6	6
Orleans,	13	13,980	1				1					2	2								3	30	1	3	4,660	25,112	13	13	2	5.39	3	4,660	25,112	13	13
Rutland,	5	31,295	3	5			13					3	21								1	9	1	31	1,095	8,723	5	5	2	8.64	31	1,095	8,723	5	5
Washington,	12	21,394	3	1			4					5	8								28	1	28	1	2,377	14,783	11	11	2	16.21	9	2,377	14,783	11	11
Windham,	3	28,748	3	1			1					6	9								39	1	39	1	821	5,973	3	3	2	7.27	35	821	5,973	3	3
Windsor,	4	40,623	1				1					1	25								41	1	41	1	990	8,295	4	4	2	8.45	41	990	8,295	4	4
		280,679	27	25	17	12	81	16	13	19	26	74	184	4	33	1	6	8	7	9	6	258	5	3	8	2	1	4	7	34.9	281	999	7,332		

None of those whose names appear on the last catalogues of Bowdoin, Washington, Geneva, Hamilton, New Jersey, and East Tennessee Colleges, date their residence from Vermont. Those now in other colleges from that State, if such there are, it is presumed are so few as not materially to affect the view above presented. Ninety-seven, or more than one third of all the students from Vermont, 281, are now in college out of the State. This cannot be a cause of complaint or regret to the patrons of its own institutions, since the catalogues of Vermont colleges contain the names of ninety-eight students who have repaired to them from without the State.

The column exhibiting the number of dollars on the grand list of 1836 for each inhabitant, is inserted to show that a liberal education is not uniformly prized most highly where wealth in proportion to numbers is greatest. Had this been the fact, Bennington county, which now ranks seventh as to the number of students in proportion to its population, would have stood first and foremost.

In a previous volume of this work, (vol. iii. p. 296,) the whole number of students from Vermont, at thirty-eight colleges, was stated to be 123, (erroneously printed 103,) in 1831. By comparing this statement with that in the table above, it appears that in eight years the number in college from that State has more than doubled.

The proportion of students from Addison county—one to 437 inhabitants—is not perhaps exceeded by that of any district in the Union of equal wealth and population. It is to be attributed in part to the location of Middlebury College within its limits. The sister institutions in Chittenden and Windsor counties have doubtless added many to the number of students from those sections. In each of these counties much is due to the labors of faithful and efficient ministers. A single pastor, in a town of which the inhabitants, in 1830, were 1,264, within thirty-three years saw more than thirty of the youth in his parish liberally educated.

Next to the counties in which colleges are situated, Windham, Rutland, and Orange have now, considering their population, more students in college than any others. In those counties, there have been from an early period, and are at present, the most ministers. Has the latter fact had no influence in producing the former? If academies have been the immediate cause of the great number of students from those districts, to whom more than to the clergy is the establishment of academies to be ascribed?

Much fewer students, proportionally, are now furnished by Orleans than by any other county. The grand list column shows it to be the poorest in the State—the statistics of population prove it to have been most recently settled—and those of religion testify that it has been most destitute of ministers.

MASSACHUSETTS.

This State has the honor of establishing the first college in the United States; and it existed sixty years without a companion in the work of education, and fifty years more before any of her younger sisters stood by her side as an equal. Nor do the people of Massachusetts yield to any in the land in attachment to sound learning, and a just estimation of its importance to the maintenance of the Republican institutions of the country, and the spirit of freedom bequeathed by our fathers to their children.

There are probably more educated men in this State than in any other according to its population; and of men thoroughly educated, whether connected with the profession of law, medicine or divinity, or with civil and political life, or with the literary men of the age.

This remark will be corroborated by considering the number of young men belonging to the State who are now pursuing a course of liberal education. There is not a college in the Northern States, which does not number some of the sons of Massachusetts among its pupils. This, with other facts, will appear from the tables on the following pages.

TABLE,

Showing of what Counties the Students belonging to Massachusetts are residents.

	Harv.	Amh.	Wms.	Dart.	Yale.	Brown.	Wesley.	Bowd.	Union.	Oberlin.	Total.*	Census of 1837.	People to one Student.
Essex,	16	13	1	19	10	8	7	5		3	82	93,689	1,142
Middlesex,	40	8	2	11	5	13	3				82	98,565	1,202
Suffolk,	59	4		7	14	16	8	1	2	2	108	81,984	759
Worcester,	13	24	3	17	6	6	1		8	6	79	96,551	1,222
Norfolk,	14	8		2	3	14		1	1		43	50,399	1,172
Bristol,	6	4				12			1	1	24	58,152	2,423
Plymouth,	9	2			1	12		1			25	46,253	1,850
Barnstable,		2		1	2			1	1	1	8	31,109	3,888
Dukes,						2					2	3,785	1,892
Nantucket,	1										1	9,048	9,048
Hampden,		7			5	8	4		1		20	33,627	1,681
Hampshire,	1	35	19		8		2				65	30,413	467
Franklin,		8	5	1	3	3	4		1	1	26	28,655	1,102
Berkshire,	1		26				1			1	29	39,101	1,348
Total,	160	115	56	58	57	89	25	9	10	15	606	701,331	1,170

* There are a few students in the other New England Colleges. Washington, Ct. 6. Middlebury, Vt. 3. University of Vermont, 3, and several in Waterville: but to what counties they belong is not ascertained. These are included in the 606 at the footing of the column.

TABLE,

Showing to what States the Students in the Collages of Massachusetts belong.

	Harvard				Amherst				Williams																				Total.	From other States.
	Sen.	Jun.	Soph.	Fresh.	Sen.	Jun.	Soph.	Fresh.	Sen.	Jun.	Soph.	Fresh.																	Total.	From other States.
	3	4	1	43	2	4	2	35	2	13	2	19																	64	21
	3	3		33	1	1	2	33	3	11	1	11																	44	11
	5	5		39	1	4	2	28	1	13	3	14																	54	15
	4	4		46	3	7	2	19	5	9		13																	55	9
	3	16	1	161	1	11			2	24																			217	56
		2	4	35	7	7			1																				57	22
		1	2	33	4	3			1	1																			48	15
	1	2	2	28	3	7			1	1																			47	19
	1	3		19	3	7			2																				37	18
	2	8	8	115	1	17	24		5	2																			189	74
		1	2	19	2	13																							37	18
			1	11	3	11			1																				31	20
	1		2	13	3	14			2	1																			38	25
			1	13	4	9																							29	16
	1	1	6	56		12	47	3	1																				135	79
Total,	6	25	15	332	2	30	82	3	8	2	5	4	1	2	4	1	3	3	3	3	1	2	1	1	1	1	541	209		

From the preceding it appears,

1. That of 606 students belonging to the State, 275, more than four-ninths go out of the State for their education: and that of 541 in the three colleges of the State, 209 are from other States. So that there are 65 students more belonging to the State than there are in the colleges in the State.*

* In New Hampshire the fact on this point is the reverse; for while there are 301 students in Dartmouth, there are, in the various colleges, only 256 that have their residence in New Hampshire; and 182 in Dartmouth which belong to that State. So that there are 45 more in Dartmouth from other States than there are in other colleges from the State of New Hampshire.

2. That Hampshire County with a population of 30,413 is educating 65 students in college ; which is one student to 467 inhabitants ; this ratio would give the State 1,500 students : Bristol County, with a population of 58,152 is educating 24, which is one to 2,423 inhabitants ; this ratio would give the State only 288 students : while at the present ratio of Barnstable County, the State would have only 180 students in college.

3. The three southeastern Counties, Bristol, Plymouth and Barnstable, with a population of 135,514 are educating 57 students at college ; which is one student to 2,377 inhabitants. The three Counties on Connecticut River, viz. Hampshire, Hampden and Franklin, with a population of 92,695, is educating 111 students, which is one student to 835 inhabitants. Why is this surprising difference in attention to liberal education ? Why are the children of the first Pilgrim fathers, with whom is the memory of the Mayflower and Plymouth Rock, so far in rear of their brethren ?

If the whole State were to educate their sons according to the present ratio of Old Hampshire County, the numbers in the several counties would be as follows :

Essex	112
Middlesex	118
Suffolk	98
Worcester	115
Norfolk	60
Bristol	70
Plymouth	55
Barnstable	37
Dukes	4
Nantucket	10
Hampden	40
Hampshire	36
Franklin	34
Berkshire	46
Total	835

Is it thought that the people in any part of the State are doing too much for the education of their sons ? Is Hampshire County, with 65 students, expending too much in the cause of education, in enlightening her yeomanry ? It is often said by some that “a man is none the better farmer or mechanic for his college learning.” These same individuals are strenuous advocates for a legislature of “working men.” In this, every true Republican will unite : providing only, that these working men be also men of moral and intellectual cultivation. Under a government like ours, where every man is a politician, and participates in some measure in the affairs of the government, knowledge and intelligence cannot be too thorough, nor too widely diffused, nor Christian morality too strictly practiced. Farmers, mechanics and tradesmen cannot be too well educated. And where shall a young man go for education, but to the public fountains of it ? “Let no father plead inability to educate a son :” the facilities of education are multiplied and the expense of it diminished, so that it is brought almost to every man’s door, and within the reach of every aspiring mind. And every dollar judiciously expended in education, will return more than a hundred fold, in character, influence, and rational enjoyment.

RHODE ISLAND.

Brown University was established in 1764, and was the first Collegiate institution founded by the Baptist denomination in this country. Its first class was graduated in 1769. During the war of the American Revolution, its operations were suspended ; and for four years there appear to have been none graduated ; previous to which, 60 had been graduated.

Its whole number of graduates now amounts to 1,346. The present number of students on its catalogue is, Seniors 39, Juniors 56, Sophomores 45, Freshmen 43. Total, 183. From the State of Rhode Island 42, Massachusetts 88, New Hampshire 15, Connecticut 10, Vermont 7, New York 7, Pennsylvania 4, Maryland 3, Georgia 3, South Carolina 1, Maine 1, New Brunswick 1.

TABLE,
Showing the number of Students in College from each of the Counties in Rhode Island.

	Brown University.					Yale.	Wash.	Wesley.	Harv.	Amh.	Waterv.	Union.	Oberlin.	Total.	Population.
	Sen.	Jun.	Soph.	Fresh.	Total.										
Providence	8	11	5	9 =	33	8	1		1				1	40	1,175
Bristol				=	00	1	4							5	1,093
Washington	1	1	2	1 =	5	1	1					2		4	1,712
Newport			1	1 =	2	1					1			2	4,133
Kent		1		1 =	2									2	6,892
Total	9	13	8	12 =	42	5	6	1	1	1	1	2	1	60	97,212

From the preceding it appears first, Providence and Bristol Counties, with a population of 52,480, have 45 students in college, which is one student to 1,164 people. This ratio would give the State 83 students, and the other Counties 38; which with a population of 44,732 have but 15 students; that is, one to 2,982 inhabitants. This ratio would give the State but 32 students. Secondly, That of 183 in Brown University, 141 are from other States; and that the number in the University is three times as great as the number in the colleges from Rhode Island.

Brown University has always had many, and generally the greater part of its students from Massachusetts.

Ought not the enterprising, the influential and the benevolent in Rhode Island, immediately to give more attention to education in the State?

CONNECTICUT.

Connecticut has long been celebrated for the excellence of its literary institutions. Yale College, the second established in New England, and the third in the United States, was founded A. D. 1700, when the population of the State (then province) was variously estimated from 15,000 to 30,000. After struggling through many and great difficulties, it came in forty-five years, to take an honorable stand, but little, if any, inferior to Harvard, which was sixty-two years its senior. Their comparative standing they maintained, with various alternations of prosperity and adversity in each, for more than half a century; till for the last thirty years, Yale has been decidedly before Harvard in number of students, and the first in the country: and no other college has been so much resorted to by students from other and distant States. The two other colleges of Connecticut are of quite recent establishment.

TABLE,
Showing the number of Students and the States of their residence in the three Colleges of Connecticut.

TABLE,
Showing the number of Students in Colleges from the several Counties of Connecticut.

	Yale.	Wash.	Wesleyan.	Amb.	Williams.	Union.	Brown.	Hart.	Dart.	Oberlin.	Total.	Popula- tion, 1830.	People to one Stud.
New Haven	45	6	1		2				1	3	58	43,848	756
Litchfield	23	7	4		8	4				1	47	42,855	912
Hartford	28	8	7	6		2					51	51,141	1,002
Middlesex	12	1	8			1	2				24	24,845	1,035
New London	18	3	5	8			4	1			34	42,295	1,244
Windham	7	1	2	5	1	1	4				21	27,077	1,289
Fairfield	17	7	3	2	1	2					32	46,950	1,467
Tolland	6	1	2	1							10	18,700	1,870
	156	34	32	17	12	10	10	1	1	4	277	297,711	1,077

From the preceding it appears,

- 1. That of 644 students in the colleges of Connecticut, 367 (or about four-sevenths) are from other States; and that of 277 students belonging to Connecticut, only 55, (or about one-fifth) go out of the State for their education, and 222, (about four-fifths) remain in the State: which is as good a recommendation of these colleges as their most ardent friends can desire.
 - 2. That New Haven County, with 43,848 inhabitants, is educating 58 students, which is one student to 756 inhabitants: this ratio would give the State 393 students; and that Fairfield County, with 46,950 inhabitants is educating 32 students, which is one student to 1,467 inhabitants; this ratio would give the State but 203 students. And if the State should adopt the ratio of Tolland County, the students would be reduced to 160.
- If all the counties in the State were to increase their students to the present ratio of New Haven County, their number would stand thus :—

New Haven	58
Fairfield	62
Litchfield	56
Hartford	67
Middlesex	33
New London	55
Windham	35
Tolland	24

Does it appear that any part of the State is doing too much for the cause of education? And why is there so great a *disparity*, in the different parts of the State, in attention to this great subject? Is it not as important for the people in one section to educate their sons, as for those in another? for Tolland as for New Haven? There was never a time when every station of public life, civil, political and educational, more imperiously demanded the labors of men of thorough education, and sound virtue and integrity.

It may appear an important question with some, How large a proportion of the young men ought to receive a liberal education? and it may not be a very easy question *definitely* to determine. But this is certain, there is no danger of having *too many* educated, nor even hope of having *enough*, so long as any chief magistrates of States and cities, any members of Congress, any judges of Courts, or any ministers of the gospel, are men whose minds have not been liberalized by a public and thorough education.

SCHEDULE,
Exhibiting the number of Students in several Colleges, and the States in which they reside.
[By James D. Butler, Member of the Theological Seminary, Andover.]

Colleges.	Total.	Maine.	New Hampshire.	Vermont.	Massachusetts.	Rhode Island.	Connecticut.	New York.	New Jersey.	Pennsylvania.	Delaware.	Maryland.	Virginia.	North Carolina.	South Carolina.	Georgia.	Alabama.	Mississippi.	Louisiana.	Tennessee.	Kentucky.	Ohio.	Indiana.	Illinois.	Missouri.	Michigan.	Arkansas.	District of Columbia.	New Brunswick.	Canada.	Nova Scotia.	Wisconsin.	Texas.	West Indies.	Sandwich Islands.	Ireland.	Greece.	Brazil.	Ceylon.	Denmark.	Florida.		
Bowdoin,	113	95	7	4	9	1	1	2		2																																	
Waterville,	73	46	6	33	14			8																																			
Portsmouth,	301	12	182	74	59			15																																			
University of Vermont,	102		2	1	3			26																																			
Middlebury,	123		1	81	3			4																																			
Norwich University,	57		11	29	2			11																																			
Harvard,	216	1	15	1	161	1		47	3	2																																	
Williams,	135	3	1	6	56	1		25		1																																	
Amherst,	189	2	7	8	116	1		80	7	4																																	
Brown University,	183	1	15	7	88	42		23	1	2																																	
Yale,	411	2	9	9	57	5		80	7	21																																	
Washington,	81		2	5	6	1		23	1	10																																	
Wesleyan University,	103	3	3	5	14	2		39		2																																	
Union,	286	1	4	5	10	2		238		10																																	
Oberlin,	115		2	8	15	1		45	1	2																																	
Hamilton Institution,	72			4	3			55	2	2																																	
New Jersey,	237		1	1	3			32	65	1																																	
Jefferson,	147							3	2	87																																	
East Tennessee,	55									2																																	
Marietta,	45							7		1																																	
Western Reserve,	69																																										
Hamilton College,	82							75																																			
Geneva,	41							39																																			
University of Pennsylvania,	105									103																																	
University of Virginia,	247									3																																	
Total,	3,588	168	271	280	623	60	278	782	81	281	7	41	219	23	44	34	58	23	22	36	13	140	1	4	9	2	25	—	18	3	27	2	1	1	1	1	4	3	1	1	1	2	

NOTICES OF NEW PUBLICATIONS.

1. *Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Boston: Perkins & Marvin. 1839. pp. 407.*

We hardly know in what terms to speak of this Memoir. Nothing of the kind has interested our feelings so much, since we perused the Memoir of Henry Martyn. We have tried to analyse the effect which the book produces, and to state to ourselves the points in which its excellence consists. We are unable however, to do justice to our feelings in this particular. We cannot describe what attracts us to the last chapter in the biography of Martyn. We are drawn irresistibly to the narrative. There is a charm which an often repeated perusal has not broken. So with Mrs. Smith's memoir. A third perusal has more deeply interested us than the first. She writes in perfect simplicity, and as if entirely unconscious of her extraordinary powers. There is no effort in the style, yet it is accurate, clear and dignified, and exactly expresses the conception. A lofty imagination and "a great deep of emotions," are almost always under her control. She had a loftiness of aim, and a spirit of daring enterprise, which seemed to be in perfect harmony with the modesty and gentle attractions of an accomplished woman. Her piety was intelligent, winning and all-pervading. It shed the sweetest charms around a character which was eminently marked by the God of nature. We anticipate for the volume the widest sale and the most extensive usefulness. No one, who has the least piety, or sensibility, or intelligence, can read it without manifest improvement. We do not intend to write indiscriminate eulogies of books, but in this case we cannot prevent it. If there are faults in this volume, of which we have seen none of any importance, we have no heart to search for them.

2. *Addresses delivered at the Inauguration of the Professors of Middlebury College, March 18, 1839. Published by request of the Corporation. Middlebury. 1839. pp. 56.*

These addresses are four in number. The authors are Mr. Solomon Stoddard, professor of ancient languages, formerly a tutor in Yale College; Mr. Charles B. Adams, professor of chemistry and natural history, formerly a tutor in Amherst College, and more recently a professor in Marion College, Mo.; Mr. Alexander C. Twining, professor of mathematics and natural philosophy, late civil engineer, and formerly a tutor in Yale College; and the Rev. John Hough, professor of the English literature and education, formerly a minister in Vergennes, Vt., but for many years professor of languages in Middlebury College. Mr. Stoddard's subject is, Liberal Education, what such an education implies, how it may be acquired, and what are some of its valuable results. Prof. Adams discourses on some of the benefits which have resulted to society from the efforts of the chemist, and

other laborers in the field of natural history. Prof. Twining considers the subject of our colleges, what a college ought to be, in its religious bearings and system of spiritual means, in its plan of intellectual discipline and internal government, and in relation to science at large. Prof. Hough makes some remarks on the importance of a forcible and correct English style, and the importance of studying the principal English classics in preference to the productions of writers whose authority is uncertain, and whose character is not established. All these addresses may be read with much interest and profit. They are fraught with sound, common sense, and philosophical views. Middlebury has a faculty that cannot fail to command the respect and confidence of an intelligent public.

3. *Annual Catalogue of the Hamilton Literary and Theological Institution, 1838-9. pp. 24.*

The following is the summary of students at this flourishing institution: Resident graduates 3, theological department 16, collegiate 55, academic 29, shorter course 17, total 120. We understand that a considerable number of students have been admitted since this catalogue was published. The faculty are, Nathaniel Kendrick, D. D., Professor of Systematic and Pastoral Theology; John T. Maginnis, Biblical Theology; Thomas J. Conant, Hebrew and Biblical Literature; George W. Eaton, Civil and Ecclesiastical History; A. C. Kendrick, Greek; Stephen W. Taylor, Mathematics and Natural Philosophy; and John F. Richardson, Latin. The tutors are P. B. Spear, J. H. Raymond, and A. Lamb, Jr. A course of lectures is given annually on chemistry by William Mather, M. D. of Fairfield. The course of study in this institution is well arranged and very extensive. One of the good fruits of the establishment of this seminary is the translation of Gesenius's Hebrew Grammar by Professor Conant, just printed at the University press, Cambridge.

4. *Annual Circular of Marietta College, Ohio, with the Inaugural Address of President Linsley, delivered July 25, 1838. Cincinnati. 1839. pp. 28.*

The number of students in the College course is 56, Latin 46, Teachers' Seminary 86, total 188. The officers of the college are, Rev. Joel H. Linsley, D. D., President, and professor of Moral and Intellectual Philosophy; Henry Smith, M. A., professor of Languages; D. Howe Allen, M. A., professor of Rhetoric and Oratory and Political Economy; Samuel Maxwell, M. A., associate professor of Languages, and principal of the Teachers' Seminary; Israel W. Andrews, Tutor; Samuel Hall, assistant instructor. The professorship of Mathematics and Natural Philosophy is vacant. The Board have commenced raising a fund for the aid of pious and indigent young men preparing for the ministry. Such progress has been made that they are able to remit a considerable portion of the tuition of twenty-five or thirty students each year. The

course of studies is on the model of the eastern colleges. Dr. Linsley's Inaugural Address, which is included in the pamphlet, embraces two general divisions—thorough and comprehensive education, and the removal of the more prominent objections which are urged against our colleges. Dr. L. earnestly recommends, as we might expect, a sound and enlightened course of studies and discipline. The discourse is fraught with good sense, expressed in an earnest and vigorous style. We rejoice that Marietta College has a head who is so well able to promote the cause of education in the West, and who has so much at heart the still higher interests of morality and religion.

5. *The Comparative Value of Greek and Hebrew Poetry in a course of Liberal Study, an Inaugural Address.* By Innes Grant, Professor of Languages in Oneida Institute. Whitesboro'. 1839. pp. 14.

This is an unassuming address, and contains valuable thoughts on an important subject.

6. *An Address before the Philadelphian Society of Middlebury College, Aug. 13, 1838.* By Rev. Harvey Curtis. pp. 16.

The subject of this Address is, "The attainment of eminent piety considered in its relation to the Christian's usefulness." It is happily illustrated under the following particulars. Eminent piety improves the whole man, and thus qualifies him for more efficient action in promotion of any worthy end; it produces singleness of purpose; it suggests a better direction to effort; it secures to its possessor the favor of God, and to his enterprises the blessing of Heaven.

7. *Funeral Discourse at the Interment of the Rev. Sylvester G. Pierce of Methuen, Ms.* By Samuel C. Jackson, Pastor of the West Church, Andover. pp. 24.

Mr. Pierce was born at Wilmington, Vt., Jan. 18, 1797. He spent some time at Union College, and at the Andover Theological Seminary, but did not complete his course in either. He was installed at Dracut, Ms., in April, 1829; on account of ill health he was dismissed. June 27, 1832, he was installed pastor of the church in Methuen. He died of a pulmonary consumption, May 8, 1839, aged 42. As a minister, he was distinguished for great fervency and spirituality. He was eminently successful, in various places, in winning souls to Christ. Mr. Jackson's sermon is an affectionate and interesting tribute to his memory. The text is Phil. i. 21. "For me to live is Christ, and to die is gain." The text is explained with great propriety and force.

8. *An Historical Account of Massachusetts Currency.* By Joseph B. Felt. Boston: Perkins & Marvin. 1839. pp. 248.

Mr. Felt has long been known as one of our most diligent antiquarians. His Annals of Salem and his History of Ipswich and of the neighboring towns, are among our best local histories. For a considerable period he has been industriously employed, under the patronage of the State government, in arranging the voluminous public records in the State-house, and also in preparing an Ecclesiastical History of New England, the first volume of which, we learn, is in readiness for the press. The present volume is one of the

fruits of his labors. The substance of it was delivered in two lectures before the Historical Society. It is now published, with enlargements, in a handsome form. To those who are engaged in the study of this great branch of political economy, the volume will be of much value, and to such we commend it, for their perusal. Many of the facts recorded in it, will be interesting and entertaining to the general reader.

9. *Memoir of Mrs. Elizabeth McFarland, or Full Assurance of Hope, the rewards of Diligence in the Christian life.* By Nathaniel Bouton, Pastor of the First Congregational Church, Concord, N. H. Concord: Marsh, Capen & Lyon. 1839. pp. 319.

The subject of this biography, was personally known to a large circle of clergymen and of Christians, and by them her varied excellencies were highly appreciated. All such, and we trust many others who never saw her face in the flesh, will be grateful to Mr. Bouton for his labor. The mother of Mrs. McFarland was an intimate friend of Mrs. Waters, Mrs. Mason, and of others, who formed, at the beginning of the present century, a circle of "devout women," in Boston, who were adorned with all the graces of holiness, and whose prayers were offered without ceasing for the coming of the kingdom of Christ. Mrs. McFarland evidently partook largely of their spirit. The great business of her life was to do good to all as she had opportunity, and to stand, herself, complete in the whole will of God. The volume will be eminently useful, we have no doubt, in many families in New England and through the country. In ministers' dwellings, especially, it will be a cherished book. The biographer's labors, as might have been expected, have been performed with judgment and ability.

10. *Second Annual Report of the Board of Education of Massachusetts, together with the Second Annual Report of the Secretary of the Board.* pp. 79.

Whatever may be the opinions of some of our readers in regard to the ultimate utility of some of the plans on foot in this State for the promotion of common school education, all will unite in the opinion of the high value of the annual document of the Board of Education, proceeding from the eloquent pens of the Governor, and of Mr. Mann the Secretary.

11. *An Address delivered before the Mercantile Library Association at the Odeon, Boston, Sept. 13, 1838.* By Edward Everett. pp. 40.

This Address, like every thing which Gov. Everett commits to the press, will well repay a careful perusal. The thoughts are fresh and striking, and beautifully expressed.

12. *A Discourse on the Alton Outrage, delivered at Peacham, Vt.* By Rev. Leonard Worcester. pp. 16.

This Discourse is a solemn vindication of the supremacy of the laws, and an earnest remonstrance against the outrage at Alton. Though the interest connected with the event has somewhat diminished, yet the sermon may still be read with profit.

13. *Blessedness of the Faithful Servant: A Sermon preached in Pownal, Me., Jan. 31, 1839, at the Interment of the Rev. Perez Chapin, late Pastor of the Congregational Church in Pownal. By Asa Cummings, Editor of the Christian Mirror, Portland. 1839. pp. 52.*

Mr. Chapin was born in Whately, Ms., April 29, 1783. He graduated at Middlebury College in 1808. He studied theology with the Rev. Abijah Wines of Newport, N. H., afterwards professor in the Maine Charity School. He was ordained at Pownal, in March, 1811. He died Jan. 27, 1839, in the 56th year of his age, after having sustained the pastoral relation twenty-eight years. His ministerial life, as delineated by Mr. Cummings, seems to have been one of unusual excellence and usefulness. He exhibited the scriptural requisites of a minister of Jesus Christ in an eminent degree. "He was universally and every where the efficient minister. He could encounter fatigue with more success than most ministers. He had great elasticity of body and mind. He had a well-balanced mind, a quick discernment of character, and a large and compassionate heart." Mr. Cummings's text is Luke xii. 43, "Blessed is that servant, whom his Lord when he cometh shall find so doing." This passage of Scripture is well illustrated, and the character of Mr. Chapin is drawn with uncommon discrimination and ability. The style is fresh and vigorous, and the whole discourse is every way worthy of perusal.

14. *A Sermon delivered at Williamstown, Ms., on the day of the Annual State Fast, March 28, 1839. By Albert Hopkins, Professor in Williams College. Published by request of the Students. Troy, N. Y. 1839. pp. 21.*

This sermon is founded on Ps. lxxxii. 5, "All the foundations of the earth are out of course." The text is understood by the author as asserting the existence of universal disorder among the moral elements, and at the same time indicating an analogy in this respect between the moral and material world. The discourse is written with great earnestness and solemnity, and is well fitted to the occasion on which it was delivered.

15. *An Inaugural Address, delivered Aug. 21, 1838. By Elius Loomis, M. A., Professor of Mathematics and Natural Philosophy in Western Reserve College. New York: John F. Trow. 1839. pp. 38.*

The position maintained in this Address, is, that it is essential to the best interests of society that there should be a class of men devoted exclusively to the cultivation of abstract science without any regard whatever to its practical applications; and consequently, that such men, instead of being a dead weight upon society, are to be ranked among the greatest benefactors of their race. We have examined this Address of Prof. Loomis with much satisfaction. It indicates an enthusiasm in the pursuit of science which will not fail to be attended with marked results. We rejoice to behold in a youthful professor an ardor which men of phlegmatic temperament might condemn. Without it, no high eminence, no distinguished usefulness will ever be attained in any department of knowledge or of life. The address of Mr. Loomis is crowded with interesting statements and illustra-

tions, intended to show the practical value of the mathematical sciences. The unscientific reader may peruse it with the deepest interest.

16. *Catalogue of Books belonging to the Porter Rhetorical Society, Theological Seminary, Andover, Ms., April, 1839. pp. 54.*

The Rhetorical Society in the Seminary at Andover, was formed in the year 1823. In 1825, it assumed the name, "The Porter Rhetorical Society," in honor of Rev. Ebenezer Porter, D. D., to whose liberality, in the donation of the copy-right of his popular work on Rhetorical Delivery, the Society is largely indebted for its library. The number of volumes at present contained in the library is about 2,500. They are mostly works in standard English literature. The Society of Inquiry respecting Missions have a missionary library of about the same size. This contains a large number of works in the Indian, East Indian and Oriental languages.

17. *Sermons by the late Rev. Edward D. Griffin, D. D. To which is prefixed a Memoir of his Life, by William B. Sprague, D. D., Minister of the Second Presbyterian Congregation in Albany. New York: John S. Taylor. 1839. Vol. I. pp. 597. Vol. II. pp. 596.*

An account of the principal incidents in Dr. Griffin's life, together with a notice of the funeral sermons of the Rev. Dr. Spring, and of Rev. Dr. Hopkins, President of Williams College, may be found in the American Quarterly Register, vol. x. p. 285. It is not necessary here to repeat this account. Dr. Sprague's volumes are well printed, and make a handsome appearance. Of the first volume, 270 pages are occupied with the Memoir. In the remainder of the volume, and in the second, are sixty sermons. These are on a considerable variety of subjects. They are in general highly characteristic of the eloquent author. Some of them will rank very high as specimens of pulpit eloquence. The life is written in Dr. Sprague's finished manner. The materials are well selected, and are wrought up with great skill. The task which Dr. Sprague assumed was a somewhat delicate one, inasmuch as Dr. Griffin was so lately among us, and was, for a long period, so well known, and was so intimately connected with many of our important institutions. Full justice, however, is done to Dr. Griffin's eminent talents and services, while no man or body of men will have cause, so far as we can see, to take any exception. The volumes will, unquestionably, occupy a high and permanent place in American theological literature.

18. *Truth made Simple: being the first volume of a System of Theology for Children. Character of God. By the Rev. John Todd, Pastor of the First Congregational Church in Philadelphia, Author of Lectures to Children, etc. Northampton: J. H. Butler. 1839. pp. 424.*

We find the following touching paragraph in Mr. Todd's introduction, or rather dedication of the volume to his little son. "Far away from our house, lives an aged widow. She has no children near her. She has no home. She has no money. She has been deprived of reason ever since I can remember. She does not even know her own children. That aged woman is

your father's mother! For the last twelve years, I have had the honor to provide for this afflicted woman, and to do it, I have been obliged to use my pen. For this I have written books, and every cent of the proceeds has been thus devoted. Nothing else would have ever made me an author—nothing else would ever keep me one." After an address to mothers, there follow eleven lectures on the following subjects. Is there any God? God a Spirit. God eternal. God every where. God wise. God knows every thing. God's power. Truth of God. God does as he pleases. God is holy. God is good. This volume, we predict, will be one of the most useful and widely extended of the author's now somewhat numerous publications. The prominent excellence of Mr. Todd's efforts, is, that he deeply interests children in important truth, while he enlarges their minds and elevates their conceptions. His books do not degrade the infant or the youthful understanding. The influence, both intellectual and moral, is healthful and ennobling. Thousands of children on both sides of the Atlantic will bless his memory.

19. *The Life of William Wilberforce.* By his Sons, Robert Isaac Wilberforce, M. A., Vicar of East Farleigh, late Fellow of Oriel College, and Samuel Wilberforce, M. A., Rector of Brighthelm. Abridged from the London edition, by Caspar Morris, M. D. Philadelphia: Henry Perkin. 1839. pp. 544.

The original life, as published in England, made two large and expensive octavo volumes. Dr. Morris has brought the most valuable portions of them into one cheap yet well printed duodecimo. We have read about one-third of the volume with great and unexpected interest. We had formed an unfavorable opinion of the memoir from a cursory perusal of two or three reviews in the British literary quarterlies. We should have recollected, however, that Mr. Wilberforce's religious character, as well as his independent and untrammelled political course, were any thing but pleasant to men who are mere literary characters, or mere politicians. They would insensibly, if not intentionally, undervalue or misrepresent a memoir of this description. It savors too much of spiritual subjects for them. It records the conflicts of an eminent saint in his path towards heaven. To the Christian philanthropist, it is a book full of the deepest interest. It cannot be seriously read by any one, without the most decided benefits. Dr. Morris, so far as we can judge, has performed his task with skill and with entire honesty and impartiality.

20. *Spiritual Improvement: or Aid to Growth in Grace. A Companion for the Christian's Closet.* By Ray Palmer, Pastor of the Third Congregational Church, Bath, Me. Boston: Perkins & Marvin. 1839. pp. 239.

The subjects discussed in this volume are the following: Traits of Christian character, means of spiritual progress, growth in Christian knowledge, religious meditation, relation of believers to the Redeemer, contemplation of Christ, indwelling of the Spirit, being spiritually-minded, steadfastness in piety, God and the world, uses of temptation, uses of affliction, the love of enemies, characteristics of the heavenly state, perpetuity of Messiah's kingdom, the Saviour's prayer. Mr. Palmer writes in a pure and forcible style,

and frequently with great beauty. The varied instruction which he communicates, is sound and scriptural, and well accomplishes what is promised in the title-page.

21. *The Ancient Edom, or Arabia Petraea.* Published by the American Sunday School Union. 1839.

This is a succinct and faithful account of the discoveries of modern travellers in Edom, especially in Petraea, in connection with the predictions of the Old Testament in relation to the Edomites. A large amount of valuable information is here condensed into a small space. It is derived from a careful study of the Bible, and from the journals of Burckhardt, Legh, Bankes, Irby, Laborde, Stephens, etc. It is not conveyed in the language of little children, nor was this necessary. All intelligent scholars of fifteen years of age and upwards, and all Sabbath school teachers, ought to be able to understand it.

22. *The New England Gazetteer; containing Descriptions of all the States, Counties and Towns in New England: also descriptions of the principal Mountains, Rivers, Lakes, Capes, Bays, Harbors, Islands and Fashionable Resorts within that Territory, alphabetically arranged.* By John Haywood, Author of the *Columbian Traveller*, etc. Fifth edition. Concord, N. H.: Boyd & White. 1839.

We have had time only to glance at this volume. Competent judges, among whom is the accurate editor of the Boston Daily Advertiser, the Hon. Nathan Hale, have expressed their approbation of it, as containing a faithful and trustworthy statement of facts. From the articles which we have read, we concur in the same opinion. The author intimates that he has performed long and wearisome journeys in the pursuit of information, and examined many hundred books, MSS., etc. We hope that he will be well rewarded. A good Gazetteer was much wanted.

23. *Historical Collections; being a General Collection of Interesting Facts, Traditions, Biographical Sketches, Anecdotes, etc., relating to the History and Antiquities of every Town in Massachusetts, with Geographical Descriptions. Illustrated by 200 engravings.* By John Warner Barber, Author of *Connecticut Historical Collections*, *Elements of General History*, etc. Worcester: Dorr, Howland & Co. 1839. pp. 624.

We noticed Mr. Barber's book on Connecticut in vol. xi. p. 92 of the American Quarterly Register. The remarks there made will apply to the present volume. An immense and exhausting amount of labor has been expended in the preparation. The author seems to have visited every part of the State in person. The numerous engravings, interspersed throughout the book, were, with few exceptions, taken on the spot, by Mr. Barber. They will greatly assist the reader, who is not familiar with the most prominent places in the State, to gain an intelligible and satisfactory idea of the principal natural and artificial objects in them. Valuable civil and ecclesiastical notices are inserted, respecting every town. There are also amusing anecdotes, traditions, Indian legends, etc. The book will be very popular and useful. We have

observed that children are captivated with its 'stories' and 'pictures.' An excellent moral feeling pervades the book.

24. *Late Works of the Messrs. Abbott.* Boston: Crocker & Brewster. 1839.

We have recently perused McDonner, (a sequel to Hoary Head,) and Caleb in the Country and Caleb in the Town, by Mr. Jacob Abbott. McDonner is written with great power, or what is better, with great truth to nature. The crowning excellence of Mr. Abbott's productions is that they are taken from life. They are not the cold and stereotyped delineations of the books. They are fresh from the living world. Mr. Abbott has seen with his own eyes, and heard with his own ears, and felt in his own mind whatever he describes. His pictures are as they exist in nature, not distorted, disproportioned, caricatured. In our opinion, Hoary Head and McDonner display higher powers of conception and illustration than any thing which Mr. Abbott has written. The moral effect is unquestionably good. The two 'Calebs' are well fitted to correct some very common and very bad habits in children. The "Youth's Guide to Truth and Duty," by the Rev. John S. C. Abbott, is among the most interesting works of its class. The various positions are illustrated by striking and apposite anecdotes.

25. *The House of Prayer.* By the Rev. John Harris, D. D., Author of *Mammon, Great Teacher, Union, etc.* Boston: Gould, Kendall & Lincoln. 1839. pp. 55.

This book is the substance of a discourse delivered at the re-opening of a place of worship. It is a vigorous production on a subject of the greatest practical importance.

26. *The Three Last Things: the Resurrection of the Body, the Day of Judgment, and Final Retribution.* By the Rev. Joseph Tracy. Boston: Crocker & Brewster. 1839. pp. 104.

This little work "aims to exhibit clearly, one of the many sufficient arguments by which an important truth is proved." The argument conveys the impression that the writer is in earnest. Every extraneous consideration is excluded. The most momentous truth is presented in a way which, if it fails to convince the reader, and make him solemn, it will not be the author's fault.

MENTAL DISCIPLINE FOR DIVINES AND STUDENTS IN THEOLOGY.

1. Reflect much on the indispensable and transcendent importance of personal piety.

2. Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.

3. Repress, to the utmost, the feelings of vanity and pride, and the undue desire of popular applause.

4. Let the grand points of religion have their due prominence in your discourses.

5. Aim, in preaching, at the utmost seriousness of manner.

6. Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.

7. Let there be in your discourses the

utmost clearness of discrimination between the two great classes of characters of which your hearers must necessarily consist.

8. Let pointed appeals to the heart, and direct applications to the conscience, form a prominent feature in your discourses.

9. Do not aim at a degree of originality to which you are not equal, or of which the subject does not admit.

10. Study assiduously the best way of access to the human mind.

11. In your preparations for the pulpit, endeavor to derive from the subject on which you are about to preach, that spiritual benefit you wish your hearers to receive.

12. Attach due importance to the devotional parts of public worship, and be solicitous to conduct them in a spirit of evangelical fervor.

13. Cherish earnest desires, and encouraging expectations of success.

14. Exercise an humble and entire dependence on the promised influence of the Holy Spirit.

15. Endeavor to adopt the most interesting and efficient methods of conveying religious instruction to the young.

16. Endeavor to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.

17. Cultivate with daily solicitude spirituality of mind.

18. Cultivate and display Christian zeal for the interests of true religion, both at home and abroad.

19. Propose to yourself, as a model, the character of the Apostle Paul.

20. Guard against every approach to a sectarian and party spirit; and cherish the feeling of Christian love to all who embrace the faith, and "adorn the doctrine" of the gospel.

21. Do full justice to the talents and excellencies of other ministers, without the spirit of rivalry or jealousy.

22. Deem it not justifiable for a Christian pastor to indulge, beyond certain limits, in the pursuits of literature and science.

23. Suffer not the pressure of public engagements to contract unduly the exercises of private devotion.

24. Guard against levity of spirit and demeanor.

25. Cherish the strictest purity of thought, of sentiment, and demeanor.

26. Cultivate and display the most delicate sense of honor in all the intercourses of life.

27. Remember the preëminent importance of prudence and discretion.

28. Study and display that courtesy which is the essence of true politeness.

29. Observe punctuality in all your engagements.

30. Do not hastily abandon a station of usefulness, in which you have acquired a moral influence.—*Watchman of the South.*

[From the Missionary Intelligencer.]

LIST OF THE MISSIONARY STATIONS OF THE UNITED BRETHREN ; AND OF THE MISSIONARIES EMPLOYED IN THEM, TOWARDS THE CLOSE OF THE YEAR 1837.

N. B. In this catalogue, *m.* denotes that the missionaries are married ; *w.* widowed ; *s.* single, or unmarried. In the enumeration of missionaries, the wives are included.

GREENLAND.—Begun 1733.

NEW-HERRNHUT.—*m.* Brn. Lehman, Ulbricht, Mehlhose ; *s.* Brn. Herbrich, Richter.

LICHTENFELS.—*m.* Brn. Eberle, Tietzen ; *s.* Brn. C. Kögel, C. Lund.

LICHTENAU.—*m.* Brn. Ihrer, John Kögel ; *s.* Br. Asbøe.

FREDERICKSTHAL.—*m.* Brn. Müller, Baus ; *s.* Br. I. P. Lund.

Total, 4 stations ; 24 persons.

LABRADOR.—1770.

NAIN.—*m.* Brn. Lundberg, Beck, Fritsche ; *s.* Br. Albrecht.

HOPEDALE.—*m.* Brn. Meisner, Glitsch, Stock ; *s.* Br. Barsøe.

OKKAK.—*m.* Brn. Stürman, Knaus, Henn, Herzberg ; *s.* Br. Erdman.

HEBRON.—*m.* Brn. Morhardt, Menzel ; *s.* Brn. Kruth, Freytag.

Total, 4 stations ; 29 persons.

NORTH AMERICAN INDIANS.—1734.

NEW-FAIRFIELD in Upper Canada.—*m.* Brn. Luckenbach, Miksch, J. Vogler.

CHEROKEE MISSION.—*m.* Br. Clauder.

Assistant, *s.* Br. M. Vogler.

Total, 2 stations ; 9 persons.

WEST INDIES. DANISH ISLANDS.—1732.

ST. THOMAS : New-Herrnhut.—*m.* Brn. Wied, Damus, Menzel.

Miesky.—*m.* Brn. Freytag, Blitt.

ST. CROIX : Friedensthal.—*m.* Brn. Sybrecht, Müller ; *w.* Sr. Schick.

Friedensberg.—*m.* Brn. Sparmeyer, Popp.

Friedensfeld.—*m.* Brn. Staude, Plattner.

ST. JAN : Bethany.—*m.* Brn. Meyer, Köster.

Emmaus.—*m.* Brn. Schmitz, Wedeman, Kleint.

On their passage thither, *m.* Br. Hohe ; *s.* Br. Kleiner.

Total, 7 stations ; 36 persons.

JAMAICA.—1754.

FAIRFIELD.—*m.* Brn. Zorn, Elliott.

NEW-EDEN.—*w.* Br. Kochte.

IRWIN-HILL.—*m.* Br. Robbins.

NEW-CARMEL.—*m.* Br. Renkewitz ; *w.* Sr. Collis.

NEW-BETHLEHEM.—*m.* Br. Haman, (appointed to the Mission in Demerara.)

NEW-FULNECK.—*m.* Br. Davies.

BETHANY.—*m.* Br. Scholefield.

BEAUFORT.—*m.* Br. Pfeiffer.

Assistants, *s.* Brn. Blandford and Vines.

On a visit in North America, *m.* Br. P. Ricksecker.

On a visit in St. Thomas, for the restoration of his health, *w.* Br. Jos. Römer.

Appointed to the service of the Mission, *m.* Br. Prince, and *s.* Sr. Götting.

Total, 8 stations ; 26 persons.

ANTIGUA.—1757.

ST. JOHN'N.—*m.* Brn. Harvey, Hartwig, Thraen; *w.* Br. Gardin.

GRACEHILL.—*m.* Br. Bayne; *w.* Br. Miller.

GRACEBAY.—*m.* Br. Möhne.

CEDAR-HALL.—*m.* Br. Zetzsche; *w.* Br. Newby.

NEWFIELD.—*m.* Br. Morrish.

On his passage thither, *m.* Br. Baun.

Appointed to the service of the Mission, *s.* Br. Haugk, and *w.* Sr. Eder.

Total, 5 stations; 21 persons.

ST. KITTS.—1775.

BASSETTERRE.—*m.* Br. Oerter.

BETHESDA.—*m.* Br. Münzer.

BETHEL.—*m.* Br. Theodore Roemer; *w.* Sr. Scholefield.

On his passage thither, *m.* Br. Senft.

Total, 3 stations; 9 persons.

BARBADOES.—1765.

BRIDGETOWN.—*m.* Brn. Coleman, Ellis.

SHARON.—*m.* Br. Klose.

MOUNT-TABOR.—*m.* Br. Zippel.

Total, 3 stations; 8 persons.

TOBAGO.—1790. (Renewed 1827.)

MONTGOMERY.—*m.* Brn. Light and Coates.

Assistant, *s.* Br. Heath.

Total, 1 station; 5 persons.

DEMERARA.—1835.

ANNA REGINA ESTATE.—Appointed to the Mission, *m.* Br. Haman of Jamaica.

Total, 1 station; 2 persons.

SURINAM.—1735.

PARAMARIBO.—*m.* Brn. Passavant, Treu, Jacobs, Döhrman, Bleichen, M. Lund; *s.* Br. Bauch.—On the plantation.

CHARLOTTENBURG.—*m.* Brn. Voight, Hartman, Schmidt.

On his passage thither, *s.* Br. Wolter.

Total, 2 stations; 20 persons.

SOUTH AFRICA.—1736. (Renewed 1792.)

GENADENDAL.—*m.* Brn. Hallbeck, Teutsch, Stein, Nauhaus, Sonderman, Schoppman, Brauer; *w.* Sr. Kohrhammer.

Assistant in the school, *s.* Sr. G. Hallbeck.

GROENEKLOOF.—*m.* Brn. Lemmertz, Lehman, De Fries, Franke.

HEMEL-EN-AARDE.—*m.* Br. Tietze.

ENON.—*m.* Brn. Genth, Halter, Stoltz.

ELIM.—*m.* Brn. Luttringhausen, Meyer.

SHILOH.—*m.* Brn. Fritsch, Hoffman, Bonatz; *s.* Br. Küster.

Total, 6 stations; 43 persons.

SUMMARY.—46 stations and 230 missionaries, of whom 5 are assistants in the schools.
Increase during the year, 14 missionaries.

LETTER FROM HON. JOHN QUINCY ADAMS.

WE have been kindly permitted to take a copy of a letter addressed by Mr. ADAMS to the officers of a literary society in Baltimore. It will be read with great interest, and is certainly a very admirable paper of its kind.—*Baltimore Chronicle*.

WASHINGTON, June 22, 1838.

Gentlemen :—I have no words to express my gratitude for the kind feelings and more than friendly estimate of my character contained in your letter of the 9th instant, and am not less at a loss for language to utter the humiliation of a deep conviction how little your panegyric has been deserved.

Were it even so far deserved that I could feel myself qualified to give you the advice which you desire, it would afford me the most heartfelt pleasure to give it, but, situated in life as you represent yourselves to be, I could scarcely name any list of books, or of authors, which I could recommend as equally worthy of attention to you all. The first, and almost the only book, deserving such universal recommendation, is **THE BIBLE**,—and, in recommending that, I fear that some of you will think I am performing a superfluous, and others a very unnecessary office—yet such is my deliberate opinion. The Bible is the book, of all others, to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then to be laid aside, but to be read in small portions of one or two chapters, every day, and never to be intermitted, unless by some overruling necessity.

This attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter to which we are all destined. It furnishes rules of conduct for our conduct towards others in our social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the Book of Job, an active mind cannot peruse a single chapter and lay the book aside to think, and take it up again to-morrow, without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth; and

when we pass from the Old Testament to the New, we meet at once a system of universal morality founded upon one precept of universal application, pointing us to peace and goodwill towards the whole race of man for this life, and to peace with God, and an ever-blessed existence hereafter.

My friends, if all or any of you have spiritual pastors to guide you in the paths of salvation, do not imagine that I am encroaching upon the field of their appropriate services. I speak as a man of the world to men of the world, and I say to you, *Search the Scriptures!* If ever you tire of them in seeking for a rule of faith and a standard of morals, search them as records of *history*. General and compendious history is one of the fountains of human knowledge to which you should all resort with steady and persevering pursuit. The Bible contains the only authentic introduction to the history of the world; and in storing your minds with the facts of this history, you will immediately perceive the need of assistance from geography and chronology. These assistances you may find in many of the Bibles published with commentaries, and you can have no difficulty in procuring them. Acquaint yourselves with the chronology and geography of the Bible; that will lead you to a *general* knowledge of chronology and of geography, ancient and modern, and these will open to you an inexhaustible fountain of knowledge respecting the globe which you inhabit, and respecting the race of men (its inhabitants) to which you yourselves belong. You may pursue these inquiries just so far as your time and inclination will permit. Give one hour of mental application, (for you must not read without thinking, or you will read to little purpose,) give an hour of joint reading and thought to the chronology, and one to the geography of the Bible, and, if it introduces you to too hard a study, stop there. Even for those two hours you will ever after read the Bible, and any other history, with more fruit—more intelligence—more satisfaction. But, if those two hours excite your curiosity, and tempt you to devote part of an hour every day for a year or years, to study thoroughly the chronology and geography of the Bible, it will not only lead you far deeper than you will otherwise ever penetrate into the knowledge of the book, but it will spread floods of light upon every step you shall ever afterwards take in acquiring the knowledge of profane history, and upon the local habitation of every tribe of man, and upon

the name of every nation into which the children of Adam have been divided.

There are many other subsidiary studies to which you may devote more or less of time, for the express purpose of making your Bible reading more intelligible to yourselves. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement.

I remain your friend and fellow-student for life,

J. Q. ADAMS.

Messrs. LEWIS AUDOUN, H. D. McCULLOCH, and C. L. L. LEARY, a committee of the Franklin Association of Baltimore.

FAITH.—True faith utterly disclaims all ground of pretension to justification and eternal life, but on the *sole footing* of God's absolute grace, and the Messiah's finished salvation.

The *faith* of God's people is a faith inseparably connected with holiness and infallibly productive of practicable obedience. Whoever has St. Paul's *faith*, will and must have St. James's *works*.

Little *faith* goes to heaven no less than great *faith*, though not so comfortably, yet altogether as surely.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

CHARLES WALKER, Cong. inst. pastor, Wells, Maine, May 8, 1830.
CHARLES DAVIS, Cong. ord. pastor, Palermo, Me. May 28.
C. C. BEAMAN, Cong. ord. Evang. Houlton, Me. June 25.
MAAC CARLTON, Cong. inst. pastor, Oxford, Me. June 25.

FRANCIS V. PIKE, Cong. ord. pastor, Rochester, New Hampshire, Feb. 28, 1830.

JOHN UPTON, Bap. ord. pastor, Chester, N. H. April 16, 1830.

NATHAN STETSON, Bap. inst. pastor, Hanover, N. H. April 12.

JAMES P. APPLETON, Bap. inst. pastor, DeLisle, N. H. May 1.

JAMES R. DAVENPORT, Cong. inst. pastor, Francestown, N. H. May 10.

STEPHEN T. ALLEN, Cong. inst. pastor, Merrimack, N. H. May 20.

WILLIAM HUTCHINS, Cong. inst. pastor, Plainfield, N. H. May 28.

JOHN WILDE, Cong. inst. pastor, Conway, N. H. June 18.

HORACE WOOD, Cong. ord. pastor, Dalton, N. H. July 10.

PHOTIUS KAVASALEN, Cong. ord. Evang. Halifax, Vermont, March 14, 1830.

ERENEZER BURROUGHS, Cong. ord. Foreign Miss. Oran, Vt. March 18.

SAMUEL SPANAWKE, Cong. ord. pastor, Pittsfield, Vt. March 20.

J. T. PHELPS, Cong. inst. pastor, Ennsburg, Vt. May 1.

GEORGE BUTTERFIELD, Cong. ord. pastor, Wilmington, Vt. June 8.

T. E. HUBBARD, Cong. ord. Foreign Miss. Stockbridge, Vt. June 12.

LEVI H. STONE, Cong. inst. pastor, Cabot, Vt. June 18.

JACOB SCALES, Cong. inst. pastor, Cornwall, Vt. July 3.

EDWARD G. BEARS, Bap. ord. pastor, North Marshfield, Massachusetts, March 26, 1830.

CHARLES ROCKWELL, Cong. inst. pastor, Chatham, Me. March 17.

SAMUEL HASSARD, Eps. ord. Rec. Great Harrington, Me. April.

LEWIS PENNEL, Cong. inst. pastor, Northbridge, Me. April 2.

ADIEL HARVEY, Bap. ord. pastor, Westboro', Me. April 17.

EDWARD LAVERMORE, Eps. ord. priest, Boston, Me. April 21.

NATHANIEL RIPLEY, Bap. ord. pastor, Colerain, Me. April 28.

HORATIO WOOD, Unit. inst. pastor, Tyngboro', Me. May 1.

JOHN AN, Bap. ord. pastor, South Gardner, Me. May 1.

FOOT, Bap. ord. evang. Conway, Me. May 1.

E. ED, inst. pastor, Kingston, Me. May 1.

INCE, Cong. ord. pastor, Haverhill, Me. May 1.

HA, Bap. inst. pastor, Boston, Me. May 26.

TH, Unit. ord. pastor, Ellersie, Me. May 26.

ED, Cong. ord. pastor, Middlefield, Me. May 26.

DAVID R. AUSTIN, Cong. inst. pastor, Southbridge, Me. July 1.

WILLARD JONES, Cong. ord. For. Miss. North Weymouth, Me. July 4.

DAVID S. DEVENS, Eps. ord. priest, Northampton, Me. July 10.

ALFRED GOLDSMITH, Cong. inst. pastor, Little Compton, Rhode Island, May 1, 1830.

LEVI F. BARNEY, Bap. ord. pastor, Pawtucket, R. I. June 27.

CALEB STRONG, Cong. ord. Evang. Oxford, Connecticut, Oct. 16, 1830.

SILAS LEONARD, Bap. ord. Evang. Norwich, Ct. March 22, 1830.

CHARLES KITTREDGE, Cong. ord. pastor, Columbia, Ct. March 27.

B. S. PARSONS, Cong. ord. pastor, New Preston, Ct. April 17.

JOHN WOODBRIDGE, D. D. Cong. inst. pastor, New Hartford, Ct. April 24.

F. W. CHAPMAN, Cong. inst. pastor, Deep River, Ct. May 28.

AUSTIN ISHAM, Cong. inst. pastor, Roxbury, Ct. June 5.

SPOFFORD D. JEWETT, Cong. inst. pastor, Windsor, Ct. June 19.

S. S. SMITH, Bap. ord. pastor, Elba, New York, Feb. 27, 1830.

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ROBERT HUME, Pres. ord. Foreign Miss. Delhi, Delaware, March 18, 1839.

WILLIAM M. ATKINSON, Pres. inst. pastor, Winchester, Virginia, Feb. 2, 1839.

A. D. MONTGOMERY, Pres. inst. pastor, Halifax Co. Va. June 23, 1839.

WILLIAM W. EELLS, Pres. inst. pastor, Wilmington, North Carolina, April 28, 1839.

WILLIAM H. SMITH, Luth. ord. pastor, Charleston, South Carolina, April 21, 1839.

WILLIAM DAVIS, Pres. ord. pastor, Abbeville Dist. S. C. May 15.

ALVAN NASH, Pres. inst. pastor, Ravenna, Ohio, April 8, 1839.

ELIAS VANDERMAN, Pres. inst. pastor, London, O. April 8.

C. J. ABBOTT, Pres. ord. pastor, Mayfield, O. May 1.

WILLIAM E. CHANNING, Unit. ord. pastor, Cincinnati, O. May 10.

I. A. HART, Pres. inst. pastor, Sandusky City, O. May 14.

F. FITCH, Pres. inst. pastor, Lower Sandusky, O. May 17.

A. F. NORTON, Pres. inst. pastor, Alton, Illinois, May 9, 1839.

WILLIAM L. BROWN, Bap. ord. pastor, Ann Arbor, Michigan, Feb. 24, 1839.

Whole number in the above list, 92.

SUMMARY.

Ordinations.....	48	STATES.	
Installations.....	44	Maine.....	4
Total.....	92	New Hampshire.....	9
		Vermont.....	8
		Massachusetts.....	19
		Rhode Island.....	2
		Connecticut.....	8
		New York.....	18
		New Jersey.....	4
		Pennsylvania.....	6
		Delaware.....	1
		Virginia.....	2
		North Carolina.....	1
		South Carolina.....	2
		Ohio.....	6
		Illinois.....	1
		Michigan.....	1
		Total.....	92

OFFICES.

Pastors.....	75
Evangelists.....	5
Priests.....	7
Missionaries.....	4
Rector.....	1
Total.....	92

DENOMINATIONS.

Congregational.....	34	DATES.	
Presbyterian.....	27	1838. October.....	2
Episcopalian.....	8	1839. February.....	5
Baptist.....	15	March.....	9
Unitarian.....	4	April.....	17
Lutheran.....	1	May.....	52
Dutch Ref.....	3	June.....	20
		July.....	7
		Total.....	92

QUARTERLY LIST OF DEATHS OF CLERGYMEN.

NICHOLAS SMITH, at. 62, Cong. Bingham, Maine, May 5, 1839.

JOSIAH STONE, at. 77, Bap. New Boston, New Hampshire, March 22, 1839.

JAMES P. APPLETON, Bap. Dublin, N. H. May 1.

ORANGE GREEN, at. 34, Bap. Danby, Vermont, May 27, 1839.

WILLIAM ANDREWS, at. 28, Unit. Chelmsford, Massachusetts, Nov. 18, 1839.

JOHN BROWN, D. D. at. 58, Cong. Hadley, Ms. March 22, 1839.

SYLVESTER G. PIERCE, at. 42, Cong. Methuen, Ms. May 8.

DANIEL CHESSMAN, at. 52, Bap. South Barnstable, Ms. May 21.

RUFUS HURLBUT, at. 52, Cong. Sudbury, Ms. June 11.

JOSHUA W. DOWNING, at. 26, Meth. Boston, Ms. July 15.

WILLIAM NORTROP, Bap. North Kingston, Rhode Island, May 30, 1839.

JEHU CLARK, at. 71, Pres. Newtown, Connecticut, March 24, 1839.

ELISHA ATKINS, at. 80, Cong. Killingly, Ct. June 14.

ALFRED HOUGH, at. 36, Pres. Vernon Centre, New York, May, 1839.

ELIHU D. HUBBELL, at. 45, Bap. Clifton Park, N. Y. May.

CHRISTOPHER HUNT, at. 36, Ref. Dutch, New York, N. Y. May 6.

JOHN DUNCAN, Bap. Cahoes, N. Y. May 22.

DAVID S. BOGART, at. 70, Ref. Dutch, N. Y. July 10.

LEMUEL MAYNARD, at. 65, Meth. Lawrenceville, Pennsylvania, Jan. 8, 1839.

L. BAKER, Bap. Erie, Pa. April 3.

ALBERT JUDSON, Pres. Southwark, Pa. April 14.

SALMON KING, Cong. Warren, Pa. April 15.

ARTHUR WAINWRIGHT, D. D. Cong. Pottsville, Pa. April 2.

JOHN SMITH, Pres. Chester, Pa. May 10.

JOSEPH RUSLING, Meth. Philadelphia, Pa. July 6.

J. HOUSEWART, at. 32, Meth. Baltimore, Maryland, Dec. 4, 1838.

JOHN I. JACOB, at. 32, Meth. Hampshire, Virginia, March 3, 1839.

JAMES M. TAPPAN, at. 37, Epia. Essex, Va. March 24.

GEORGE A. CHAPPEL, at. 34, Meth. Lumpkin, Georgia, April 1839.

ASHLEY VAUGHN, at. 30, Bap. Natchez, Mississippi, March 17, 1839.

J. W. MOODY, at. 39, Meth. Henry Co. Tennessee, Dec. 30, 1838.

SIMEON NORTON, at. 32, Meth. Columbia, Ten. March 12, 1839.

RICHARD BIBB, at. 36, Meth. Russellville, Kentucky, Jan. 25, 1839.

SPENCER COOPER, at. 52, Meth. Lexington, Ky. Feb. 8.

SILAS M. NOEL, D. D. at. 56, Bap. Lexington, Ky. May 8.

JAMES D. BROWN, at. 33, Meth. Giles Co. Ohio, Jan. 5, 1839.

FREDERICK BUTLER, at. 35, Meth. Green Co. O. March 6.

SPENCER HOWELL, at. 59, Meth. Brunswick, O. May 29.

JOHN HARDY, at. 34, Meth. Indiana, Nov. 29, 1838.

WILLIAM MEDCALF, Meth. Indiana, Ia. June 30, 1839.

WILLIAM CUNDIFF, Meth. Peoria, Illinois, April, 1839.

Whole number in the above list, 41.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	Maine.....	1
30 40.....	11	New Hampshire.....	2
40 50.....	2	Vermont.....	1
50 60.....	6	Massachusetts.....	6
60 70.....	8	Rhode Island.....	1
70 80.....	2	Connecticut.....	2
80 90.....	3	New York.....	5
Not specified.....	11	Pennsylvania.....	7
	—	Maryland.....	1
Total.....	41	Virginia.....	2
Average age of those		Georgia.....	1
specified.....	49 1-2	Mississippi.....	1
		Tennessee.....	2
		Kentucky.....	3
		Ohio.....	3
		Indiana.....	2
		Illinois.....	1
		Total.....	41

DENOMINATIONS.

	DATES.	
	1838. November.....	2
	December.....	2
	1839. January.....	2
	February.....	1
	March.....	8
	April.....	6
	May.....	13
	June.....	3
	July.....	8
	Total.....	41

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
AUGUST, 1839.

TWENTY-THIRD ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE American Education Society held its Twenty-third Annual Meeting at the Marlboro' Chapel, Boston, on Monday, May 27, 1839, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being present, the Rev. Leonard Woods, D. D., Professor in the Theological Seminary, Andover, an Honorary Vice President, took the chair.

The meeting was opened with prayer, by the Rev. Eliakim Phelps, Philadelphia, Secretary of the Philadelphia Education Society.

The minutes of the last Annual Meeting were read by the Secretary.

The Annual Report of the Treasurer, certified by the Hon. Pliny Cutler, as Auditor, was read, accepted and adopted.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, P. M., in the Marlboro' Chapel, for public services.

The Society met according to adjournment.

The services were commenced with prayer, by the Rev. Israel W. Putnam of Middleboro', Ms.

An abstract of the Report was read by the Secretary.

On motion of the Rev. Hubbard Winslow of Boston, seconded by the Rev. John Marsh of New York, Secretary of the American Temperance Union,

Resolved, That the Report, an abstract of which has now been read, be accepted

and adopted; and be printed under the direction of the Executive Committee.

On motion of the Rev. John Codman, D. D. of Dorchester, seconded by the Rev. Nehemiah Adams of Boston,

Resolved, That the most grateful acknowledgements are due to Almighty God, for the signal success which has attended the efforts of the American Education Society in supplying the world with evangelical and faithful ministers.

On motion of the Rev. Aaron Warner, Professor in the Theological Seminary, Gilmanton, N. H., seconded by the Rev. John Maltby of Bangor, Me.,

Resolved, That this Society, in raising up ministers thoroughly and extensively educated, is worthy of the confidence and patronage of all who love the Redeemer and his cause.

On motion of the Rev. Ebenezer Cheever of Newark, N. J., seconded by the Rev. Rufus Anderson, D. D. of Boston, one of the Secretaries of the American Board of Commissioners for Foreign Missions,

Resolved, That, as the character of the Christian ministry is to exert an extensive and powerful influence upon the social and religious condition of the present and future generations of men, this Society prefers strong claims to the affections and favor of all classes in the community.

On motion of the Rev. Mark Tucker, D. D. of Providence, R. I., seconded by the Rev. George W. Blagden of Boston,

Resolved, That the present state of the Christian church and of the world demands a large increase of able and faithful ministers of the gospel.

Appropriate and interesting addresses

were delivered by the Rev. Messrs. Codman, Warner, Cheever and Tucker.

The meeting was then closed with the benediction, by the Rev. Warren Fay, D. D. of Charlestown, Ms.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon. Samuel Hubbard, LL. D.

Vice-President.

William Bartlett, Esq.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
 Rev. Ashbel Green, D. D., LL. D. Philadelphia.
 Rev. Jeromiah Day, D. D., LL. D. Pres. Yale Col.
 Rev. Eliphalet Nott, D. D., LL. D. Pres. Union Col.
 Rt. Rev. Alexander V. Griswold, D. D. Boston.
 Rev. Joshua Bates, D. D. Pres. Middlebury College.
 Rev. Henry Davis, D. D. Clinton, N. Y.
 Rev. Daniel Dana, D. D. Newburyport, Ms.
 Rev. William Allen, D. D. Northampton, Ms.
 Rev. Nathanael Emmons, D. D. Franklin, Ms.
 Rev. James Richards, D. D. Prof. Theol. Sem. Auburn.
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
 Rev. Heman Humphrey, D. D. Pres. Amherst Col.
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.
 Rev. Francis Wayland, D. D. Pres. Brown University.
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
 Rev. James M. Matthews, D. D. New York.
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.
 Rev. Joseph Penny, D. D. Pres. Hamilton College.
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
 Hon. Theodore Frelinghuysen, LL. D. Ch. N. Y. Univ.
 Rev. Robert H. Bishop, D. D. Pres. Miami University.
 Rev. George E. Pierce, D. D. Pres. West. Reserve Col.
 Rev. Bennet Tyler, D. D. Pres. Connecticut Th. Inst.
 Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.
 Rev. Edward Beecher, Pres. Illinois College.
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.
 Rev. Thomas McAuley, D. D. Pres. N. Y. Th. Sem.
 Zachariah Lewis, Esq. Brooklyn, N. Y.
 Rev. Mark Hopkins, D. D. Pres. Williams College.
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.
 Henry Dwight, Esq. Geneva, N. Y.
 Hon. Charles Marsh, LL. D. Woodstock, Vt.
 Hon. Lewis Strong, Northampton, Ms.
 Hon. Edmund Parker, Nashua, N. H.

Directors.

Rev. Brown Emerson, D. D.
 Rev. Warren Fay, D. D.
 John Tappan, Esq.
 Arthur Tappan, Esq.
 Hon. Samuel T. Armstrong.
 Rev. John Codman, D. D.
 Rev. William Cogswell, D. D.
 Rev. Ralph Emerson, D. D.
 Rev. William Patton, D. D.
 Rev. William Jenks, D. D.
 Rev. Ebenezer Burgess, D. D.

Secretary.

Rev. William Cogswell, D. D.

Treasurer.

Hardy Ropes, Esq.

Auditor.

Hon. Pliny Cutler,

Executive Committee.

Rev. Warren Fay, D. D.
 Rev. John Codman, D. D.
 Rev. William Jenks, D. D.
 Rev. Joy H. Fairchild,
 and the Secretary.

Financial Committee.

John Tappan, Esq.
 Hon. Samuel T. Armstrong,
 William J. Hubbard, Esq.
 and the Treasurer.

ABSTRACT OF THE THE TWENTY-THIRD ANNUAL REPORT.

The Directors of the American Education Society, in presenting their Twenty-third Annual Report, are more deeply than ever impressed with the magnitude and importance of the cause in which they are engaged—a cause which is most intimately connected with the highest interests of man in the present life, and with his destiny in eternity. Having been permitted to direct the varied operations of the Institution through another year, they come, feeling their high responsibility, to render an account of their stewardship to the Society and to the Great Head of the church. While reviewing the year that is just passed, in order to prepare a detailed report of their proceedings, they have been naturally led to take a survey of the Society from its commencement—to contemplate its rise, progress and results. In doing this, they have been much affected at a view of what, with the blessing of God, has been accomplished; have exclaimed in the fulness of their souls—"Hitherto hath the Lord helped us;" have felt quickened in duty, and taken courage in the pursuit of the objects which they have endeavored to promote.

The report then gives an account of the origin and organization of the Society;—speaks of its object and character, the manner of conducting its operations by Branches and Auxiliaries, by Agents and publications;—gives an account of Anniversaries;—states particularly the manner and ways in which appropriations to beneficiaries have been made;—the precaution in selecting candidates for patronage, and the importance of Pastoral supervision, as a means of sanctification to the beneficiaries.

Number of young men assisted.—The whole number of individuals who have received the patronage of the Society is 3,153. An exact statement in regard to all these is impossible; an approximation to the facts respecting them may be found in the following estimate:

Ordained Pastors, Foreign Missionaries, Secretaries and Agents of Benevolent Societies, and Candidates for the ministry,	1,400
Now under patronage,	981
Temporarily employed as instructors,	150
Permanently employed as instructors,	70
Entered other professions for various reasons,	53
Deceased,	75
Failed on account of ill health,	155
Number discontinued for deficiency in suitable qualifications,	137
Number concerning whom no recent information has been received,	132

The number of beneficiaries assisted the past year is 981. Of these, 160 were new applicants. This number is less than was aided the previous year, and the reasons for

it are probably the pecuniary embarrassment of the country, the supposed uncertainty of obtaining assistance should application be made, and various other causes.

The number aided in each succeeding year since the formation of the Society, is, 7,* 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141, 981.

Thus it appears that the number assisted during the first five years is 618, average number in a year, 124; the second five years, 1,039, average number, 208; the third five years, 1,938, average number, 388; the fourth five years, 4,472, average number, 894; the last three years, 3,247, average number, 1,082. The average number assisted the last three years is about nine times as large as it was the first five years. May it not be hoped that the number will increase in a far greater ratio in time to come!

Amount of Earnings—Owing to a delinquency on the part of the officers of some of the Branches, a full account of the earnings cannot be given. The amount for manual labor and school-keeping which has been returned, is \$33,177. The sum of earnings reported from year to year, for the last thirteen years, is as follows, viz:—1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502; 1837, \$39,685; 1838, \$37,844; 1839, \$33,177;—amounting in all to \$277,231.

As one important design of the Education Society is to enable and induce young men to assist themselves, by encouraging habits of industry and economy; so its friends and patrons must be gratified in seeing the young men under patronage exerting themselves with such commendable zeal towards their own support. Personal effort in sustaining themselves has a happy effect on their character, in a mental, moral, and religious view.

Amount Refunded.—There have been refunded by beneficiaries the last year, \$4,426 40, thus furnishing the means for the education of 13 individuals to preach the gospel of salvation. The several sums refunded to this time is as follows:—during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90 00; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,247 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,644 10; 1838, \$4,467 95; 1839, \$4,426 40;—making \$34,982.

Receipts and Expenditures.—The receipts into the treasury for the year amount

* In the above reckoning, the year of the Society, as it respects appropriations, is considered as commencing with July.

to \$55,075 50. Of this sum only \$12,668 have been received from the Treasurers of the Central American and Western Education Societies, and the Western Reserve, Illinois, and Michigan Branches. Besides this sum, \$16,174 57 have been received into the treasury of the Central American Education Society, which are not reckoned in the receipts of the Parent Society; but which have been expended in liquidating a debt which had been long accumulating against that Society, and which had very much embarrassed its operations, and in paying the current expenses of the year. Great commendation is due to their Secretary for his enterprise and efforts in making these collections, and to the friends of the cause in the city of New York and vicinity for their readiness in contributing to the object. This sum has relieved that Society from pecuniary embarrassment, and freed the Parent Society from much anxiety. Add this to the receipts of the treasury, which may with propriety be done in *this* Report, though not in *that of the Treasurer*, and the amount of the receipts will then be \$71,250 07; making a greater sum than has been received by the Society in any year except one, and in that year there were \$27,000 received by legacies. The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, omitting the fractional parts, viz:—1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,148; 1821, \$13,108; 1822, \$15,940; 1823, \$11,545; 1824, \$9,454; 1826,* \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,084; 1830, \$30,710; 1831, \$40,450; 1832, \$42,080; 1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; 1837, \$65,574; 1838, \$55,660; 1839, \$55,075.

The expenditures of the Society during the year have been \$55,735, exceeding the receipts by \$659 51. This last sum, added to \$17,848 73, the debt of the last year, and it makes \$18,508 24. But as \$7,000 of the receipts, being a legacy for the Permanent Fund, must be placed to that account, and not used for current expenses, the debt of the Society at the present time is \$25,508 24, while the Permanent Fund is increased \$7,000. Though the debt of the Parent Society has been increased the last year, and increased altogether by drafts upon it from the Branches, and quite recently by the remittance to the Western Reserve Branch of a thousand dollars to pay appropriations which they could not meet; yet the Society, taking the state of its own treasury and the treasuries of all the Societies connected with it into account, is less embarrassed by more than \$10,000 than it was one year ago. All the Branches are now free from debt, and all appropriations to

* In 1826 the time for holding the annual meeting was changed, and the Annual Report of that year embraces a period of twenty months.

beneficiaries of the Society throughout the whole country are paid, or provision for their payment is in the hands of the agents of the treasurers. *This* could not at any time have been said for many years past. All the pecuniary liabilities are now in the debt of the Parent Society. Though this debt is large, the Directors entertain the hope that it will ultimately be met, and the Society freed from its embarrassment. They cannot, however, but express their anxiety in relation to this subject, and most earnestly call upon all the friends of the Institution to render it their sympathies and prayers, and their *greatly increased contributions*.

Funds.—The amount of the permanent fund is \$72,152 80 for scholarships; \$12,980 for the support of the Secretary, and for the general purposes of the Society;—making \$85,132 80.

Library.—The greatest earthly patron and benefactor of this Society, the late President Porter of the Theological Seminary, Andover, gave as a part of his bequest to this Society, the larger portion of his choice and excellent library. From these books, the Directors selected those which were deemed the most appropriate and useful for a library of the Society, and set them apart for this purpose, as was evidently the intention of the Donor that they should, and the remainder were disposed of for the pecuniary benefit of the Society. These books, together with a few others, purchased before and since this bequest, for the accommodation of the officers of the Society, amount to about nine hundred volumes.

Results.—Some years since, the Directors addressed a Circular to those individuals assisted by the Society who had entered the ministry, and in answer to the questions propounded them, they received a most interesting account of their labors, and, in some respects, the results of their labors. From these communications, it appears that the amount of labor they had performed, and the good they had accomplished is not only great, but far greater than would have been imagined. Assuming their statements as a general basis of calculation, varying only in one or two particulars, as reason obviously dictates, the following statistics will show what have been the labors, and the results of the labors of the 1,400 ministers aided by the Society.

They have taught schools and academies, in all, 2,814 years.

They have instructed 376,110 children and youth.

They have been instrumental of 2,562 revivals of religion, and of the hopeful conversion of about 210,000 persons.

There are now instructed in Sabbath schools and Bible classes in their parishes, 207,200 individuals.

They preach stately to about 420,000 hearers.

In their parishes are contributed annually for various benevolent purposes, \$280,000.

Number of young men whom they have been the means of inducing to study for the ministry, 1,054.

It will be kept in remembrance that these statements are made on the supposition, that all the 1,400 beneficiaries have labored as abundantly and as successfully, as those individuals from whom letters have been received. It is not, however, probable that this is the case in all instances, so that these estimates should, no doubt, be somewhat modified. Besides, in this number of ministers, is included many Foreign Missionaries, and some Secretaries and Agents of benevolent societies. Though these individuals have not in all respects been employed as the located ministers of this country, and therefore may not have been instrumental of the same results; yet their labors have probably been as valuable to the church.

Such are some of the direct results of the operations of this Society, while the indirect and collateral are nearly as great. These considerations magnify this cause beyond all computation.

Conclusion.—The success of the Society in carrying out its plans has surpassed the highest expectations of its founders. Though formed on broad and liberal principles, and, in some respects, under favorable auspices, yet they could not have anticipated such results. In view of what has been accomplished, the Directors would unite in devout ascriptions of praise—"Now, therefore, our God, we thank and praise thy glorious name.—But who are we—that we should be able to offer so willingly after this sort? for all things come of thee.—O Lord, God of Abraham, Isaac and Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

From the success of the past, the Directors are encouraged to look forward with hope to the future. The cause has been blessed of God, and they trust his smiles will continue to attend it. As its advancement is inseparable from the promotion of the interests of the church, the welfare of the universe, and the divine glory, it must be dear to the heart of Infinite Love. The future, then, is bright with promise. While they adore the Father of mercies, and the Giver of every good gift, and ascribe praise to his holy name for his blessings on the efforts of this Society, and gratefully acknowledge the active and generous patronage it has received from its friends, the Board feel urged by the most solemn and affecting considerations to press forward in this enterprise of benevolence with increased vigor. The justice of Sinai, the mercy of Zion, and the command of God to "preach the gospel to every creature," constrain them to adopt as their motto—*Energetic Perseverance*. Then let every Christian be persuaded to strive unceasingly in this work of benevolence for the subjection of the whole world, until it is prostrate at the feet of Immanuel, and the herald of the

Millennium shall announce—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

THE CALL FOR MINISTERS—HOW SHALL IT BE MET?

THE rapid settlement of the Western States, the extension of the manufacturing and mercantile interests, and the opening of canals and rail-roads, within the last few years, have created many important towns and centres of influence, and call loudly for a supply of active and intelligent ministers of the Gospel. At the same time, many other communities, which were before content to live without preaching, feeling the quickening impulses of the times, awake to the conviction that they too must have the ministry, and all the attendant privileges of the sanctuary. There is thus created an almost unprecedented demand for laborers in the Gospel harvest.

How shall this demand be supplied? This is a question that forces itself upon the mind with intense interest. When we rise from the perusal of communications from various parts of our land,—after spelling out the tear-steeped pleadings of a mother in the woods of Michigan—or being transported in imagination to the cottages on the prairies in Missouri or Illinois—or hearing the discouraged complaint of the poor, neglected, and almost broken hearted churches in obscure valleys and corners of the older States—we feel that this state of things *must not continue*—that there *MUST BE*, at whatever cost of treasure, or consecration of men, a more adequate supply of good ministers for the dying thousands of our country. But *how* shall it be secured? This is the great problem of the day.

We advert to this subject in the hope that some few hearts, at least, will feel so much interest in it, as to make it the theme of special and persevering prayer. Every good we receive comes in answer to intercession; and if ever the voice of the faithful herald of salvation is heard stately in every hamlet in our land, it must be in connection with the deep longings of pious souls, breathed forth incessantly at the mercy seat. And we earnestly entreat pastors, and all who have influence with the churches, to bid God's people to "lift up their eyes and behold the fields, that they are white already to the harvest," and to pray to "the Lord of the harvest that He would send forth laborers into his harvest."

In this connection, we give utterance to a feeling which we doubt not finds a place in many breasts. It is, the painful conviction that very many of those already in the sacred office, are not, as they might be, making full proof of their ministry. Let us not be misunderstood to disparage the pre-

sent generation of preachers of the Gospel. On the contrary, we regard them as, on the whole, more spiritual, more laborious, than those of almost any previous age. But what we refer to is, the fact, that *so large a number of clergymen are out of the pulpit*. We dare not undertake to say what proportion of all the evangelical ministers in this country are employed in other stated callings than that of preaching; but if an investigation were made, we should not be surprised to learn, that from one *fourth to one third* are mainly occupied in other matters. It is true, that the management of some of the leading benevolent societies, and of colleges and theological seminaries, requires ministers of the Gospel; but, besides these, how many instances are there, where clergymen have lapsed from the pulpit into secular employments, and sometimes into situations not directly connected with the public good. When ministers find themselves pressed with poverty, cumbered with large families, or in impaired health, the temptation is very great for them to go into situations involving less responsibility, less wear and tear of the heart, and of the health, and promising a better temporal support. Nor do we doubt there are cases where this is proper. But where the result is so frequent, and each new case serves as a precedent for many successive ones, we are sure there is *something wrong*. We fear the dignity of the priest's office is losing its solemn charm; that the consecrating vow, uttered in the soul's tenderest moments, in its nearest approach to the throne—the vow registered in heaven—is forgotten on earth, and he that uttered it has declined in his enjoyment of Christ's presence, as well as lost much of his influence to do good to men.

To one who is called of God to the work of the ministry, there is this almighty support, "Lo, I am with you always." Even if other aids are wanting, the thought, that he is a devoted man, will uphold his spirit in the hour of trial. He is consecrated to Christ. The Head of the church, through his ministers, hath laid upon him the hand of authority, and separated him for the peculiar service of heaven. He is "Jesus Christ's man,"—earth has no interest in him, nor power to harm him; his only business with it is to do it good, and this is his business, and his *whole* business. The consciousness of this high calling renders him quite superior to the trials of the world. He walks on elevated ground, and breathes celestial air. Shall he, then, for slight reasons—we had almost said, for *any* reason—forego this great honor of being the ambassador of Christ, and lose this sustaining consciousness of divine favor and support!

If there be any, who, declining in their zeal, or oppressed by their trials, and disgusted with men, have fled, like the prophet of Israel, to the wilderness, and buried

themselves in caves of the mountains, we could pray that the Lord would speak to them in the same "still, small voice," saying, "What doest thou here, Elijah?" and directing them, "Go, return on thy way to the wilderness of Damascus,"—go again to your duties—resume the labor and conflict, and you shall enjoy the succor and rewards of a minister of God!

Should this direction be obeyed, and all the ministers of the Gospel in the land, who are not absolutely disqualified by physical causes, should, with revived piety, return to the work of preaching the unsearchable riches of Christ, it might add, at once, perhaps one fourth to the numerical strength of the profession, and do much more to supply the immediate wants of our feeble churches, especially in the older States, than our education societies can accomplish in many years to come.—*Home Missionary*.

DUTY OF SUPPORTING THE CHRISTIAN MINISTRY.

EXTRACTS from a Sermon on the duty of supporting the Christian ministry, by the Rev. BENJAMIN LABAREE, Secretary of the Central American Education Society, published in the Presbyterian Preacher.

The text is from Luke x. 7. For the workman is worthy of his hire.

The duty of active benevolence seems to be better understood and more generally practised by Christians, in the present, than in any preceding age, since the time of the apostles. The belief is becoming common, that a liberal and systematic appropriation of money, for the advancement of religion, is not less essential to Christian character, than the offering of prayer or the forgiveness of injuries. The prompt and cheerful response made to the various and repeated calls of benevolence at home and from abroad, is one of the most auspicious signs of our times. But the pleasure we take in bearing this honorable testimony to the pious liberality of many individuals and churches, is not a little diminished by some painful exceptions, that truth and justice require us to make

In the midst of wealth and luxury, the public advocate of any large department of Christian enterprise, is not unfrequently repulsed by manifest indications of displeasure, where he had every right to expect tokens of cordial approbation. Instances are not rare, in which a sordid thirst for gain seems to have acquired a complete ascendancy over every generous feeling. The heart is firmly barred against the most thrilling appeals of want or of woe, and the hand grasps its golden idol with the tenacity of a dying miser. In surveying the deplorable condition of some of our churches, one

would suppose, that the spirit of mammon had escaped from the nether world, gained access to the garden of the Lord, and seduced from their allegiance, not a few of the professed friends of Zion.

Wherever the church becomes absorbed in worldly pursuits, religion languishes, her institutions are poorly sustained, the claims of benevolence are generally unheeded, and the efforts of the minister, paralyzed. In many cases, one of the first symptoms of religious decline, is the reluctance with which Christians contribute for the support of their preacher. His services are neither appreciated nor rewarded, and to obtain the necessities of life for himself and family, he is perhaps compelled to spend a portion of his time in some secular employment. From his worldly pursuits he enters the sacred desk, like the strong man shorn of his strength, and offers in sacrifice, the sick, the lame, and the blind. Then may be seen the powerful influence of mutual reaction. The more secular the minister becomes, the less are his people inclined to support him; and the less they are disposed to aid him, the more is he devoted to the world.

The great Author of our religion has connected the prosperity of his church on earth with the instrumentality of a pious, active ministry; and has plainly pointed out many important reciprocal duties between the pastor and his flock. While the gospel herald is required to be wholly given to his work, a corresponding duty is enjoined upon those, who are profited by his instructions. They are taught that "the laborer is worthy of his hire," and are directed to afford him a competent support. This duty is in itself so reasonable and just, that we are surprised it should ever be neglected by those, who can feel the claims of justice and gratitude; but our surprise is increased to astonishment, when we remember that this neglect involves a disregard of the explicit injunction of Jesus Christ.

It is my purpose, on this occasion, in a plain and practical way, to urge upon Christians the duty of affording their pastors a comfortable and respectable support.

I come not to plead my own cause, nor to enforce my own claims, nor to seek redress for wrongs of my own. I speak by the direction of others in behalf of that class of men, who have consecrated their time, their talents, and their all, to the public good.

The first argument that I shall adduce to prove that a pious, intelligent, industrious ministry are entitled to support, shall be based upon,

I. The benefits which the civil community derive from their labors.

II. Humanity and justice require that the clergy should be supported.

III. The Divine command requires that Ministers of Religion should be supported by the Church.

IV. The practice of the primitive churches ought to stimulate Christians to the performance of this duty.

V. I derive an argument for the support of the Ministry, from the dealings of Providence with the Churches.

But some may ask, what does a comfortable and respectable support include? Without attempting to specify minute particulars, I will mention a few things that a generous people will carefully provide for, if they consult their own duty and the happiness and usefulness of their minister.

1. *Your minister should be furnished with a comfortable habitation, and decent apparel.*

2. *He must be able to educate his children.* This is a common Christian duty, but it is especially incumbent upon a minister. As he will have no estate to bestow upon his children, he ought to give them an equivalent, in a good education. Were he to teach them himself, he would interfere with the appropriate duties of his vocation, and inflict a material injury upon his people. From the avails of his salary he ought to give his sons and daughters a respectable education.

3. *He must have books.* Paul exhorts Timothy to give attendance to reading. Amid all his cares and trials the great apostle himself was accustomed to refresh and extend his knowledge in the same manner. He always remembered "his books and parchments." It is a fact much to be deplored that most of our clergy are unable to purchase such books as are really necessary to aid them in their studies. Perhaps there never was a time when ministers had greater need of such auxiliaries. The sentinel, who in these perilous times guards the walls of Zion, must be completely equipped and ever ready for action. Error, in all its Protean forms, grows rife and luxuriates in our soil. The old landmarks of truth are removed, new schemes devised to rob Christianity of its glory and destroy its vital energies. Infidelity, too, has marshalled her forces and taken the field in battle array. Her banner is now waving in the breeze, alluring to her ranks, the dissolute, thoughtless multitude. Her stores of abuse and ridicule are well nigh exhausted, and she is now endeavoring to press into her service the aid of science. By deep research, she professes to have discovered, that Moses has made some important mistakes respecting the time of the world's creation; and that his account of the deluge cannot be sustained by the legitimate results of scientific investigation. Vigorous efforts are made, funds contributed, printing presses established, societies organized, and periodicals issued to oppose and overthrow the religion of Christ. The facilities that our country affords for intercommunication renders it easy for infidel societies in our large maritime cities to diffuse the poisons of their

sentiments through all the veins of this extended republic. How shall the mischievous effects of this formidable array of wickedness be counteracted? Who shall resist and drive back this desolating flood of iniquity? Who shall expose the infidel's sophistry and unmask the turpitude of his dark designs? Who will show that the declarations of science and the revelation of God are perfectly harmonious? It must devolve upon preachers of the gospel; it is their appropriate duty.

To be well qualified for the wide range of ministerial duty, those who are set for the defence and propagation of the truth, must acquaint themselves with the original languages of Scripture, must survey the extensive fields of science and literature, must be familiar with sacred and profane history, and have a general knowledge of the political and religious doings of the present age. They must be ever ready to feed their flocks with the rich and varied instructions of divine truth, must bring forth from the treasury things new and old. For these purposes they must have books. The minister who does not refresh and invigorate his mind by constant reading and study, will contract and impair his own intellectual powers, and feed his flock upon stale truths and husky repetitions. Let him have a competent salary, so that he can make a liberal appropriation yearly for mental furniture, and his people will be richly paid in the freshness and vigor of his instructions, and the cause of truth will find a more successful and efficient champion.

4. *A Minister must be an Example of Liberality.*

5. *The Minister ought occasionally to Travel for Health and Improvement.*

6. *The Minister ought to lay up something for his Wife and Children in anticipation of his own decease.*

Are you favored, my Christian friends, with the services of a faithful, devoted pastor? How do you evince your gratitude for this inestimable blessing? Do you endeavor to increase his usefulness by anticipating his wants, by sustaining him in his trials, and rendering his situation comfortable and pleasant? If you subscribe liberally to his support, are you punctual in paying that subscription? Do not forget that your minister must have something more substantial than promises. Many a one has been under the painful necessity of disappointing his creditors, because his church failed to fulfil their solemn engagements. Do not permit the reputation of your preacher to be sullied by your culpable neglect. But if you contribute promptly to his support, do you regard the appropriation in the light of charity, and do you give to your minister as you would bestow alms upon a poor mendicant? If so you will deeply wound his sensibilities and do him manifest injustice.

As well may you consider the bill of your physician, your merchant, or your mechanic, a charitable donation. If he has sacrificed the prospects of wealth, and devoted his time and talents to the promotion of your dearest interests, are you not bound by every principle of justice and of gratitude, to furnish him with the means of subsistence? Call it not charity.

Do not, I entreat you, compel your minister to obtain support from secular employments. His mind will be distracted, his heart become cold, and his services of little worth. The duties of a gospel preacher would give full scope to the powers of the tallest angel; and shall frail man pretend adequately to discharge those duties with a meagre portion of his thoughts, and a fraction of his time? Relieve him from this fatal necessity, and permit him to bring to your service the best energies of his mind and heart. If, however, he voluntarily engages in worldly avocations, and preaches mainly to advance his own temporal interests, the less you give him, the more perfectly he will be paid. That man cannot profit his hearers, who enters the sacred desk, with his mind divided between a mathematical diagram and the messages of truth, or with a bill of sale in one pocket and the bones of a vapid declamation in the other.

But do you withhold a just and generous allowance from your minister, that you may accumulate a large estate for your children? If so, Heaven will doubtless chastise your avarice and your disobedience, by compelling you to witness, as many a parsimonious Christian has done, the rumseller and the gambler rioting upon the spoils of your estate.

Look around I beseech you, and behold "iniquity coming in like a flood," and threatening to overwhelm with its turbid waters, truth and righteousness. Who shall oppose this desolating tide? I know "the Spirit of the Lord shall lift up a standard against it," but where are the *standard bearers*? If they are left to faint and to famish unsustained by the church, how can they successfully fight the battles of the Lord? Again, look abroad upon the world and behold the fields already white for harvest; *but where are the reapers*? If those now in the field are driven from their work, and compelled to minister to their own temporal wants, who shall raise up a company of youthful, vigorous laborers, to thrust in the sickle and reap this golden harvest?

If, then, Christian friends, you regard your own spiritual interests; if you would promote the present and future welfare of your families; if you can feel the claims of patriotism and philanthropy; if you would yield to the dictates of humanity and common justice; if you would obey the positive commands of God, and the express injunction of Jesus Christ, enforced by the cogent arguments of an inspired apostle; if you would

imitate the pious example of the primitive Christians; if you would listen to the voice of God's providence, speaking a language of loudest terror to the covetous, but of comfort and consolation to the liberal; if you would be moved by the piercing cries of a dying world, and would be instrumental in saving souls from death, encourage the heart and strengthen the hands of your minister, by promptly and cheerfully affording him a competent support.

THE RIGHT KIND OF PREACHERS.

Remarks of Rev. Dr. Alexander, of Princeton, N. J.

THE church wants preachers *now*, who will be willing to make a sacrifice of popularity and worldly gain, and who will devote themselves to the word of God and prayer. The church never stood more in need of humble, holy, devoted ministers. For such laborers the harvest truly is great, and the fields white for the sickle. She wants no more "new divinity," nor "new measures," but she does need and urgently demands a set of ministers, greatly exceeding in spirituality and in profound knowledge of the Holy Scriptures, and their own hearts, those who have preceded them. "*Oh that the Lord of the harvest may raise up many such.*"

There is now an urgent demand for some men of superior abilities, and deep undissembled piety to go into the foreign field; men of a higher standard than common, both of talents and spirituality, to occupy as leaders, important points which ought not to remain vacant. But who will go for us? Or rather who is qualified for the work in such responsible stations? Do not suppose that I underrate the wisdom, energy and diligence of our missionaries from America. I give thanks to God for endowing so many of them, with gifts which have rendered them able ministers of the New Testament. I have with gratitude admired that our missionaries have risen, in many cases, far above the expectation of their friends; and in my opinion, far above what they would have attained to, had they not become missionaries. But why do so few ministers of mature age, and some experience, give themselves to this most important work? Why is it committed almost entirely to young men, who have scarcely completed their studies, before they are shipped off to perform the most arduous as well as the most important work in the world?

TO PIOUS YOUNG MEN.

Extract of a letter to the Secretary of the Society, from a Missionary in heathen lands.

"MY DEAR BROTHER,—At the termination of the next century, the United States will probably contain several hundred millions of inhabitants. Who then will be

looked upon as the greatest benefactor of our country? If in our day that person can be found who, to an untiring intercourse with Heaven and other qualifications, will spend his life in the sole object of endeavoring to bring forward young men for the gospel ministry, I venture to predict, that he is the man. If an individual, of whom I have been reading, who was a settled minister of the gospel for about thirty-five years, and who "introduced to the field one laborer for nearly each year of his ministry," could do so much in his very limited sphere, what might not an Agent, whose whole time should be devoted to this business, do among the one hundred and twenty thousand pious young men of our churches?

"Lift up your voice, my dear brother, and put the question to some one of the young ministers who may be qualified for such a work, whether he will not become such an Agent. If no one can be found, put it to some individual in the Theological Seminaries who will undertake the service. Should you succeed in obtaining one, let him immediately commence his work. O, how would such an agency, with divine aid, tell on the destitute parts of our country and on the heathen world! Let the agent, in the execution of his plans, put into the hands of the pious young laymen belonging to the churches, the following questions, that they may add them to the list of questions which they daily ask, when engaged in the duty of self-examination.

"O my soul! as there are six hundred millions of heathen and Mohammedans, to whom Christ has commanded his church to make known his gospel, and as this cannot be done unless many of her pious young men go forth to proclaim it, is there not reason to believe that thou art one to whom the eyes of thy Saviour were directed, when he gave this command? As this may be the case, it becomes thee to inquire into the reasons why thou dost not engage in this work. *What are they? Are they different from those which may be urged by every pious young man? Are they such as will stand the test of the judgment-day? Are they such as will enable thee to look every heathen and Mohammedan in the face then, and say, I am clean of your blood? Are they such as will enable thee to appeal to thy Saviour then, and say, Thou knowest, my Saviour, that I would have gone to the ends of the earth to proclaim thy gospel, had I been among that number, to whom thou gavest thy last great command? Art thou quite sure they are such as that the Saviour will not then apply the words to thee, which he used when addressing the man of whom mention is made in Matt. xxii. 13?*"

Let every pious young man in the land read these questions, and then ponder them well.

EARLY RISING.

From March to November, at least, no cause, save sickness, or one of equal weight, should retain us in bed a moment after the sun has risen—so says Dr. Granville, in his Catechism of Health, upon whose rules, however, we cannot consent to act. The following from Time's Telescope, is more in accordance with our notions:

"Whosoever is found in bed after six o'clock, from May-day to Michaelmas; cannot, in any conscience, expect to be free from some ailment or other, dependent on relaxed nerves, stuffed lungs, disordered bile, or impaired digestion. Nothing can be done—absolutely nothing—if you do not rise early, except drugging your draughts, a luxury which the indolent morning sleeper must prepare himself to purchase dearly. We give him joy of his choice; bid him good bye, and springing out into the sunny air, we gather health from the heath, and become young again among the glittering May dew and the laughing May flowers."

"What a luxury the sons of sloth lose!" says Harvey, in his flowery Recollections on a Flower Garden; "little, ah little is the sluggard sensible how great a pleasure he foregoes for the poorest of all animal gratifications!" Be persuaded; make an effort to shake off the pernicious habit."

"Go forth," as King Solomon says, "to the fields; lodge in the villages; get up early to the vineyards;" mark the budding flowers, listen to the joyous birds—in a word, cultivate morning pleasures, and health and vigor must certainly follow.—*New York Evangelist.*

PUNCTUALITY.

It has justly been said that punctuality is more precious than gold, and that like the precious metal, its value increases with its scarcity. After all which has been said on this subject, and after the importance of the practice in question has been so universally acknowledged, it is astonishing that we do not find a greater number of persons disposed to maintain a convenient and obliging virtue, which is so essential to the welfare of a plodding, trading community, like our own. It is also, if we are not mistaken, a painful fact, that so far from the boasted spirit of improvement having reached us in this particular, we have greatly degenerated from the good, prompt habits of our ancestors. Certainly, this ought not so to be.

We have no wish to be censorious; but only desire to state simple facts, upon this point. We ask our reader, then, whatever may be his occupation or profession, if he has not suffered from unpardonable negligence, in this particular, either in himself or others. A neighbor agrees to meet you at your house, in a morning, before you

shall leave it for your daily business. You wait a half hour, perhaps an hour, for this purpose; but no neighbor arrives. Impatient of the hindrance, you go forth to your labors without having seen your tardy friend. Soon after you are gone, he calls at your house, of course to no purpose but to be ascertained of his negligence and folly. There may have been important business pending between yourself and neighbor, requiring immediate attention. By this delay, then, he has probably not only robbed you of your time, and diminished your confidence in him, but also seriously impaired your interest, not to mention the equal if not greater injury done to himself, by indulgence in this evil habit.

A lack of punctuality seems the more inexcusable because it is almost always wholly unnecessary. Why is it not as easy, when we know we have something to do, to perform it at the time, as to postpone it to the last moment in which it can be done. You will see some people who appear destined to be the last in every thing. They are the last to rise in the morning; the last to perform their work, and the last to retire. They invariably enter church after the services are commenced; and if they are to make a trip by stage, car, or steamboat, they are sure to arrive just when the conveyance is beyond sight and call. Such persons are frequently hurried; for improvidence of time begets a habit of being so. The most distinguished persons who have ever lived, have been remarkable for the observance of punctuality.—*Christian Watchman*.

DIRECTIONS TO A SON IN COLLEGE.

EXTRACT FROM THE MEMOIR OF PRES. PORTER.

The following "paternal directions," written near the close of his life, for the use of one in whose welfare he felt a father's interest, exhibit his views of a parent's duty towards his son during a most important period of his life; contain counsels which it is devoutly to be wished might meet the eye and secure the attention of every youth, leaving the domestic circle for the untried scenes and temptations of a residence at college.

"1. Let no day pass without reading the Bible, and secret prayer: and if you have a pious room-mate, prayer in your room.

"2. Have a *stated time* daily for these devotional exercises.

"3. Never break a law of college, nor encourage any one to do it. To be sure of this *study* the laws.

"4. Join no combination to resist authority.

"5. Make conscience of it not to be marked on the monitor's bill—unless you are sick. Let me know how many such marks you have in a term.

"6. Next to your *devotions*, your primary care is to *get your lessons*. And as to the disposal of spare time for reading, ask Mr. — what books and in what order.

"7. Exercise should be uniform as the sun; always *before* meals, if you can.

"8. Avoid night studies after 10 o'clock.

"9. If your health *requires* it, ask *good* medical advice.

"10. As to boarding place, purchase of books, and prudentials generally, take no steps without Mr. —'s advice.

"11. I shall send no money beforehand, for your *regular* and *principal* expenses. The bills must come to me at vacations, that they may be paid at the beginning of each new term.

"12. As to minor expenses which must be paid at the time, keep an exact account to a cent, and bring it to me.

"13. Write to me whenever there is anything special. In other cases, write to me or some of the family, a journal letter or letters to be sent as you have conveyance.

"14. Take care of your *tongue*,—especially when excited be *silent*.

"15. Take care *what* and *to whom* you speak of others characters.

"16. Take care of your *temper*.—When *excited* stop think think after a day or a week act, not sooner.

"If you would have your class-mates love you, *love them*: be benevolent. Be modest, kind, gentle. You cannot *force* esteem; you must *win* it. To do this, you must *deserve* it, and then in the end you will *have* it."

EXTRACTS FROM THE REPORT ON EDUCATION,

Adopted by the New Hampshire Conference of the Methodist Episcopal Church, at Danville, Vt, July, 1838.

We must have an educated ministry.

It is not meant that all who enter the ministry, should be educated at the College, or the Theological Seminary, though the acquirements thus secured would, without a doubt, be very desirable for a minister of Christ, and highly conducive to his usefulness. It is meant, however, that all who engage in the ministry should be liberally and extensively educated. It may be asked, how it is possible, that a novice, or even what is termed a man of moderate information, can be expected to perform successfully, the arduous and diversified duties of an able minister of the New Testament? Are we to look upon this as an age of miracles? Are we to expect men to spring up among us supernaturally endowed—all at once armed and equipped for the holy strife? Are such remarkable gifts as the gift of tongues, the power of working miracles, and the like, conferred upon ministers of the present age? And is there not a necessity for eminent qualifications for the sacred

office now, as well as in any former period? Are not the natural heart and sin the same as in the Apostolic days? Has Satan at all changed his character, or withdrawn one of all his wiles and snares with which he aims to entrap the souls of men? Are there not the same moral battles to be fought—the same victories to be won? Are the present condition and prospects of the Church inferior in point of interest, to those of any era since the commencement of Christianity?

How monstrously absurd the idea that extensive learning is necessary for some other professions, but less so for the preacher of the gospel! What delusion could be more gratifying to the evil adversary of all our bliss! Satan objects not at all to weak and inefficient men being placed in the ministry. But God demands different kind of men for this great work. He demands workmen who need not to be ashamed, rightly dividing the word of truth—such as study to show themselves approved unto God. He demands the very best of talents and abilities: and the whole condition of the church, as well as all the circumstances of the times, and the entire spirit of the age, reiterate, more and more loudly, the same demand. If ever ordinary talents would suffice for a minister of God, they will not suffice now. Every thing around calls for men of the first abilities, the most accomplished minds, as well as of the most ardent piety, to stand forth in the ranks of the ministry of reconciliation. A mighty effort is to be made in conflict with the powers of darkness, and for the establishment of the reign of righteousness; and the great conqueror in that glorious war will lead on to the eventful strife, soldiers completely harnessed for the battle. Dr. Clarke, speaking of the qualifications of a Christian minister, remarks, "Who is sufficient for these things? Is it such a man as has not intellect sufficient for a common trade or calling? No, a preacher of the gospel should be a man of the soundest sense—the most cultivated mind, the most extensive experience;—one who is deeply taught of God, and who has deeply studied men—one who has prayed much—read much, and studied much." And in another place he advances the idea, that for no calling are these requisite qualifications so various and extensive, as for the Christian ministry.

It cannot be urged here with any degree of fairness, that in maintaining the above views, we are departing from Apostolic simplicity and faith, and leaning too strongly toward worldly maxims and worldly policy. It has long been a favorite theme with many to declaim largely concerning the ignorance and intellectual weakness of the Apostles, thence inferring, that for ministers of the present day, extensive learning and thorough education are not indispensable, if they be even desirable. But who can fail to per-

ceive that such reasoning is equally unsound in its premises, as it is illogical in its conclusions? If it be asserted that when the Apostles were commissioned to go into all the world and preach the gospel to every creature, they were destitute of extensive literary qualifications, we demand the evidence. And what can be urged in defence of so strange an assertion? Will it be the fact, that these same Apostles were, for a series of years, the constant and familiar companions of Him who is the fountain of all wisdom and knowledge; that for a long time they were students of the Lord Jesus Christ, the great master of all science, human and divine? Will it be, that they long hung upon the lips of the most accomplished teacher that ever appeared upon earth? Will it be that they enjoyed the unspeakably precious privilege of settling perfectly all questions of uncertainty and doubt at the great fountain head of truth and knowledge; thus, in a single hour, by a single lesson at the feet of Jesus, receiving perfect knowledge and entire assurance, concerning inquiries which costs us years of painful controversy and study, resulting after all in partial blindness, ignorance, and distressing perplexities? Or will it be urged by the advocates of Apostolic ignorance, that after having for several years, sat under the teachings of Immanuel, they were endowed after their Lord's ascension, with various splendid gifts, among which was the wonderful gift of tongues, so that they were able to proclaim immediately to any and all nations, in their own language, the great salvation of the gospel?

Contemplate an Apostle thus prepared for his work, and tell us if there be a minister of the gospel in Christendom, possessing qualifications equal to these. Where is the man who, with all his studies, is prepared to go into any nation whatever, and preach the gospel? To say that the Apostles were never educated in the schools, is to say nothing to the purpose, so long as it is a fact that they were *educated*; and educated too, under privileges which none of their successors in the ministry can hope to enjoy. To say that they were "unlearned mechanics and fishermen," and devoted no time to the pursuit of languages and other studies, is to say nothing to the purpose, so long as it is a fact that they were masters of all languages, and were able to speak with other tongues the wonderful works of God. The objector thinks lightly of an educated ministry, on the ground that the Apostles were uneducated. Let him give to us the qualifications which adorned them, and we ask no more. But if he asserts, as he must, these to be above our reach, then let him never again allude to the Apostles as examples of ignorance, or of limited endowments.

Brethren, it is high time that against all such unadvised appeals to an imaginary ignorance on the part of the Apostles of

Christianity, we should record our most deliberate and solemn protest. An enlightened and proper view of their eminent qualifications and accomplishments, must ever have an influence to elevate our notions of their high and holy office, to inspire us with the most unwearied diligence in improving and disciplining our own minds and hearts, as well as to have existing among us, down to remotest time, an eminently holy, intelligent and learned ministry.—*Zion's Herald*.

Anniversaries of Societies connected with the American Education Society.

CENTRAL AMERICAN EDUCATION SOCIETY.

THE Anniversary of this Society was held at the Broadway Tabernacle, New York, May 10, 1839. The Rev. Samuel H. Cox, D. D., presided on the occasion. The Report on the state of the treasury was read by Charles Starr, Esq. Treasurer of the Society. The Report of the Directors was read by the Rev. Benjamin Labaree, the Secretary of the Society, an extract from which, together with a list of the officers, may be expected in the next Journal. The meeting was addressed by the Rev. Charles White of Owego, N. Y., Rev. Ansel D. Eddy of Newark, N. J., and the Rev. Dr. Cox of Brooklyn, N. Y.; and the exercises were closed with the apostolic benediction by the Rev. Asa Hillyer, D. D. of Orange, N. J.

CONNECTICUT BRANCH.

THE Annual Meeting of this Society was held at Danbury, in connection with the meeting of the General Association, on the evening of Tuesday, June 18, 1839. The President being absent, Rev. Zephaniah Swift of Derby was called to the chair. The meeting was opened with prayer by the Rev. Mr. Punderson of Huntington. The Report of the Directors was read by the Secretary of the Society, the Rev. Samuel H. Riddel, and the meeting was addressed by the Secretary of the Parent Society, and the Rev. Messrs. Hinsdale of Blandford, Ms., Bacon of New Haven, and Baird of New York.

The following persons were elected officers of the Branch for the ensuing year,

viz: Hon. Thomas Day, Esq., *President*; Joseph Battelle, Esq., *Vice President*; Rev. Samuel H. Riddel, *Secretary*; Eliphalet Terry, Esq., *Treasurer*; Rev. Jeremiah Day, D. D., Rev. Joel Hawes, D. D., Rev. Nathaniel W. Taylor, D. D., Rev. Bennet Tyler, D. D., Rev. Chauncey A. Goodrich, D. D., Rev. Leonard Bacon, Rev. William W. Turner, Rev. Horace Hooker, Rev. Horace Bushnell, Rev. Oliver E. Daggett, Prof. Benjamin Silliman, and Prof. Denison Olmsted, *Directors*.

An extract from the Report may be expected in the November Journal.

MAINE BRANCH.

THIS Society held its Anniversary at Brunswick, on Wednesday, June 26, 1839. The meeting was opened with prayer by the Rev. J. B. Condit of Portland. The Annual Report was read by the Rev. Dr. Tappan of Augusta; and the audience was addressed by the Rev. J. W. Chickering of Portland, Rev. Joel Parker of New York, and the Secretary of the Parent Society. The Hon. Robert Pinckney Dunlap, late Governor of the State, is President of the Society, the Rev. Benjamin Tappan, D. D. is Secretary, and Prof. William Smyth of Bowdoin College is Treasurer.

CHESHIRE COUNTY AUXILIARY, N. H.

THE Cheshire County Education Society held its ninth Anniversary at Fitzwilliam, June 13, 1839. February and March is the time for making collections for the Education cause. Elijah Parker, Esq. of Keene is President of the Society, Rev. Moses Gerould of Alstead is Secretary, and Samuel A. Gerould, Esq. of Keene is Treasurer.

NORFOLK COUNTY AUXILIARY, Ms.

THE Anniversary of the Norfolk Auxiliary Education Society was held at the meeting-house of the First Church, (the church of the Rev. Dr. Burgess,) Dedham, June 12, 1839. The meeting was opened with prayer by the Rev. Calvin Park, D. D. of Stoughton, and the sermon on the occasion

was preached by the Rev. Calvin Durfee of the South Parish in Dedham. Mr. Durfee's text was from Gen. xlix. 10.

The officers chosen for the ensuing year are Nathaniel Miller, M. D., *President*: Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., Robert Blake, Esq., *Vice Presidents*; Rev. Samuel Cozzens, *Secretary*; Rev. John Codman, D. D., *Treasurer*; Mr. Lewis Tucker, *Auditor*; and Gen. Nathaniel Guild, *General Agent*.

The next Annual Meeting is to be held in the South Parish of Braintree, at the meeting-house of the Rev. Mr. Matthews, and the Rev. David Sanford of Medway is to preach on the occasion.

The sermon of the Rev. Mr. Durfee is printed, and extracts from it may be expected in our next. At the close of the sermon is an Appendix, containing an account of the time and place of the meeting of the Society ever since its formation, May 2, 1816, together with the name of the preacher and his text.

BERKSHIRE COUNTY AUXILIARY.

THE Berkshire Auxiliary Education Society held its Twenty-first Anniversary at Dalton, June, 11, 1839.

Samuel Shepherd, D. D., President, in the chair. The meeting was opened with prayer by the President, and singing by the choir. The Report of the Secretary, Rev. Joseph Knight, was read. Rev. Platt T. Holley of Sandisfield moved the acceptance of the Report; seconded by Rev. Tertius S. Clark of Stockbridge. Both of these gentlemen addressed the meeting. The Treasurer's Report was then read by the Secretary, the Treasurer being necessarily absent. Its acceptance was moved and adopted. Addresses were made by Rev. Mark Hopkins, D. D., President of Williams College, and Rev. Mr. Baird, Corresponding Secretary of the Foreign Evangelical Association.

The meeting was an interesting one, and an impulse was given to the cause, which, we trust, will be lasting.

About \$670 were collected for the cause the last year in the county.

The officers of the Society for the present year are Rev. Samuel Shepard, D. D.,

President; Hon. Robert T. Barnard, Esq., Vice President; Rev. Joseph Knight, Secretary; J. C. Furber, Esq., Treasurer; Hon. William Porter, Esq., Auditor; Additional Directors, Rev. William A. Hawley, J. Hotchkin, H. Boice, T. S. Clark, Capt. S. Gates, Rev. E. W. Dwight, J. W. Turner, M. Hopkins, D. D., Professor Kellogg, C. F. Fenn, Esq.

HARMONY CONFERENCE AUXILIARY, WORCESTER COUNTY.

THIS Auxiliary held its Anniversary on Tuesday, April 16, 1839, at Uxbridge. The Report was read by the Secretary, the Rev. Hiram A. Tracy of Sutton.

The Report gives an account of what has been done, the year past, by the Auxiliary; sets forth in a concise and lucid manner the present condition, operations and wants of the Parent Society, the destitution of ministers in the United States, and the duties of Christians in view of these facts.

The meeting was addressed by the Rev. Mr. Grosvenor of Uxbridge, and the Rev. Joseph Emerson, an Agent of the Parent Society.

ANNIVERSARY OF THE NEW YORK YOUNG MEN'S EDUCATION SOCIETY.

This Society, which has its location in the city of New York, held its Annual Meeting December 10, 1838, in the Central Presbyterian Church. William A. Booth, Esq., President of the Society, took the chair. The report was read by the Secretary of the Society, the Rev. Asa D. Smith, and the meeting was addressed by the Rev. Leonard Bacon of New Haven, Ct. and the Rev. Joel Parker and the Rev. Dr. Cox of New York. An extract from the Report follows:

What, then, are the leading principles of the Education Society?

First of all, the Society assumes, in common with kindred associations, that "the heathen" are to be given to Christ for his "inheritance," and "the uttermost parts of the earth for his possession." There would be ample scope for our labors at present, were our own country only to be saved. But our plans and efforts have respect to *the world*, on the ground just mentioned.

And do we mistake in regard to it? Are the churches at large in error concerning the promises? Are they deluded by visions of fancy? We cannot believe it, when we remember the explicit declarations of God—so numerous and so well known that we need not repeat them. We must still hold it as an article of our faith, and as an incentive and guide to Christian action, that “all flesh shall see the salvation of God.”

It is another principle of the Education Society, that *the world is to be saved mainly by the preaching of the gospel*. Do they err in this? Saith not the Scripture, “After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of **PREACHING**, to save them that believe?” And did not Christ say to his disciples, “Go ye into all the world, and preach the gospel to every creature?” Has not Christianity advanced, in every age, mainly through the preaching of the word? Are not all other instrumentalities of little avail without it? Spring not churches from it, under God, and ordinances, and Christian fellowship, and all the train of gospel influences? How evident is it, that our labors are concerned with the primary means of the world’s conversion.

Another principle of this Society is, that the church are bound to do, and that a right spirit would lead them to perform, whatever is essential, on their part, to the universal proclamation of the gospel. If the word is to be preached every where, then must preachers be greatly multiplied. As prayer is one important means to such an end, Christ has expressly enjoined it on his followers. He has bidden them pray “the Lord of the harvest,” that he would “send forth laborers into his harvest.” And whatever else can be done to furnish such laborers, is obviously implied in the expression of God’s will that the whole field should be supplied with them.

We come then to the inquiry, what else *can* the church do to raise up ministers of the gospel? Is any thing besides prayer incumbent on her? A negative answer might, perhaps, be given to this question—so far, at least, as the contribution of money is concerned—had every suitable candidate for the ministry the means of securing the needful preparation. This not being the case, however—there being many worthy youth desirous of preaching the gospel, but unable of themselves to obtain an education—is not the path of duty plain? Have the benevolent misapprehended it, in believing that special measures should be taken to aid persons of this description? Shall we ascribe it to undue tenderness of feeling, or to error of judgment, that they have felt themselves urged to such measures by the pressing and pathetic calls for preachers of the gospel both from Christian and pagan lands?

But *how* shall candidates for the ministry

be aided? By private liberality, say some, rather than by societies of any description. We need only reply to such a suggestion, that unless the standard of benevolence should be greatly raised, the number fitted for the ministry in this way would be very small. There are but few whose individual contributions to the Education cause would sustain even a single beneficiary. To this we may add, however, that most of the objections urged against the education of young men by Societies, would be found to lie, with equal force at least, against the substitute proposed. In respect to the selection of beneficiaries, the supervision exercised over them, the correction of their faults, and the prompt dismissal of the unworthy, an association has, indeed, obvious advantages over an individual. It is much more likely to act from fixed and salutary principle; to be free from favoritism, caprice, instability, and undue tenderness toward the wayward. That candidates for the ministry, then, should be aided chiefly, if aided at all, by societies of some sort, is sufficiently evident.

But it may still be asked, have those in existence so discharged their high trust as to merit continued patronage? Is it so, in particular, with that to which the New York Young Men’s Education Society is auxiliary? To what conclusion would the results of its labors lead us? Here we may be met with certain oft repeated objections to it, grounded on the *character of its beneficiaries*. These relate both to their *faults*, and the *failures* among them. Let us briefly notice these two classes of objections, beginning with the last mentioned.

Many, it is said, study for a time under the patronage of the Society, and then resort to other employments; and a great waste of charity is the result. To this we reply, that a careful examination would show the number of beneficiaries who have taken this course to be much less than many suppose. The fact is, failures attract notice—they are startling exceptions—while perseverance to the end is but an ordinary virtue. It would be to the credit of the Education Society, it is believed, to compare it, as to the point in hand, with any other agency for the training of the young. Take, for example, parental influence. How often is this abortive, as to all its most important ends. In how many cases do the sons of the moral, the discreet, and even the pious, utterly disappoint the reasonable expectations of their friends. And yet who thinks of discarding parental influence? What father would infer, even from the ruin of one of his sons, the folly of all effort to prepare the others for usefulness? The truth is, failures more or less frequent, are incident to human nature under every species of training. Where is the teacher who does not sometimes grieve at the utter waste of intellect? Where is the pastor

who might not apply to some the language of Paul to the Galatians, "I am afraid of you, lest I have bestowed upon you labor in vain." Even the great Shepherd and Bishop of our souls, said to the little flock around him—the little band of candidates, so to speak, for the sacred office—"Have not I chosen you twelve, and one of you is a devil?" Failure among Christ's beneficiaries in the proportion of one to twelve! Let the opposer of Education Societies ponder this, and remember, that "the disciple is not above his master, nor the servant above his Lord."—Let it be noted further, that beneficiaries are sometimes prevented from entering the ministry by ill health, or other causes utterly beyond their control, and not implying moral delinquency. In such cases, good results, undoubtedly, from a temporary connection with the Education Society. The persons referred to, by the acquisition of knowledge, and the improvement of their mental and moral habits, become better fitted for usefulness. They are likely to feel a much deeper interest than before in whatever pertains to the success of the gospel, and to be more efficient auxiliaries to the preacher. Whatever the Society has expended on them, moreover, as well as on all others who fail to enter the ministry, is to be refunded. The obligation to this effect is peculiarly strong; and it furnishes an additional safeguard against the waste of sacred funds.

Is it reasonable, then, to withhold patronage from the Education Society on the ground we have been considering? If, in the course of its operations, there have been, as some affirm, a larger number of failures than in those of most of our other benevolent Societies, it is easily accounted for. Bibles never apostatize. Tracts are in no danger of dyspepsy, vertigo, or consumption. And the case of the missionary is very different from that of the beneficiary. The latter is young, and his character of course but imperfectly developed;—with even the rigid examination prescribed by the Education Society, however promising its result, we have no such grounds of confidence as in the case of the former,—subjected as he has been to a severe probation of eight or ten years continuance, and mature as his character must of course be. The student, besides, is far more liable to apostacy than the minister, from his being at a period of life when the heart is peculiarly susceptible of seductive influences. While human nature continues as it is, therefore, it may be expected that failures will sometimes occur among the beneficiaries of the Education Society. No human sagacity or foresight can prevent it. And the fact that the Reports of the Society occasionally disclose such failures, should rather strengthen our confidence in it, than call forth censure. It assures us of the

vigilance and fidelity with which its concerns are managed. It warrants the belief that if, through the imperfection of human knowledge, some should be received as beneficiaries who are unworthy of patronage, few if any of this description will be carried forward to the ministry. The failures referred to are, in some sense, successes. And no argument can be derived from them against Education Societies, which may not be wielded, with greater or less force, against every institution for the benefit of the human race.

But where utter failures do not occur, it is said, *faults* are often apparent of the most painful kind. With this objection our appeals for patronage are continually met. Numerous and widely scattered as the beneficiaries of the Parent Society are, most persons become acquainted with some of them; and it is no marvel if they discover, here and there, grounds of censure. Though we all believe in the perfectibility of human nature, none of us expect to witness here its perfection. Ministers of the gospel, it is believed—yea, even the most devoted missionaries—have their faults. To judge rightly of beneficiaries, as well as others, we must have strong faith in the common depravity of our race. We must remember that a *right line* is but the ideal as well of the moralist as the geometrician. It is vain to expect that even the most careful selection of beneficiaries, and the most vigilant supervisions of them—such as the rules of the Society enjoin, and its officers exercise—will ensure their utter faultlessness. Be it remembered, however, that we justify not their faults, nor ask for special charity on their behalf. Let them stand on a common footing with their fellow men. Let not the objector try them by a severer test than he applies to others who receive his confidence. As was said in relation to another point, they are young and inexperienced, their characters are in a forming state. And it is very properly the avowed design of the Education Society to sustain toward them a parental relation. When the elements of mental and moral excellence are apparent, and perfection is aimed at, it is neither parental nor reasonable to make the minor indiscretions of boyhood and early youth the ground of utter condemnation. If iniquities were thus to be marked, who could stand? What father would educate his children? What hope could be cherished concerning any of the rising generation?

It should be remembered, further, that beneficiaries are peculiarly subject to observation, and that of a critical sort. They are as "a city that is set on a hill." From the very circumstances in which they are placed, two things result;—one is, that all their little foibles become known to many—and the other, that those foibles are viewed through a medium far different from that

diffused around the domestic fire-side. The young breathe there an atmosphere of charity, in which faults are diminished and virtues magnified. To the very father who is most severe in his strictures on the conduct of beneficiaries, we might say, are your own children perfect? See you not faults in the best of them? Yet you bear with their foibles—you take the most favorable view of them—you publish them not, but seek privately to correct them. Suppose now, these children were thrown into a circle of strangers; suppose their more private walks were laid open to the inspection of others, as a student's often are; and suppose, too, the reception of charity had drawn upon them a peculiarly scrutinizing gaze; would they fare better, think you, than the subjects of your own invective?

These remarks are not designed to lower the standard of qualification for the gospel ministry. They were intended to meet the difficulties of some who have honest doubts respecting the Education cause, and to invalidate the objections of others who are predisposed to neglect it. Some of the latter class will probably never be convinced. Let a beneficiary wear a single garment a little too costly, or fall short, on a single occasion, of a suitable gravity of countenance, and it outweighs, in their estimation, all the real excellencies he may possess; yea, it is remembered, when a hundred men like David Brainard are forgotten. The attention of such persons, either from moral affinity or otherwise, seems to be specially attracted to whatever is unseemly in human nature. They are like the splenetic traveller, who turns away, as it were, from the lofty mountain, the broad river, the magnificent forest, the lovely vale, to plunge into every gloomy fen, and traverse every arid and cheerless desert. The truly candid and benevolent, however, will not only appreciate duly the general principles of the Education Society, but feel the force of the reasonings by which we seek to defend its measures.

THEOLOGICAL SEMINARIES.

MANY objections have been made to Theological Seminaries; but one thing is certain: Students who attend a regular course of instruction in a Theological Seminary, have advantages and facilities for improvement and mental discipline, which are unknown to those who study in private. To afford these advantages, they must be fully organized—that is, a sufficient number of competent professors must be secured, to give due attention to the different branches of study, and to do justice to their several departments.

Libraries also are indispensable. These ought to be extensive and well selected, containing works on all the parts of theology

in its widest sense, composed both in ancient and modern times, together with the most popular and approved foreign and domestic periodicals of the present day, relating not merely to theology, but also to the arts and sciences and general literature.

Candidates for the ministry must take a regular and thorough course of study. The course of study in theological schools under the Old Testament dispensation, was long, leisurely and mature. No priest could enter on the full and active duties of his office, until he was thirty years of age, having devoted ten of the preceding years to diligent study and preparation. Some of the early councils decided that no man ought to be ordained to the work of the ministry under thirty years of age. It was almost impossible to get the consent of some of the most learned and devoted men of that age to receive ordination; so deeply were they impressed with a sense of their own unfitness, and of the importance of the work.

No intelligent individual can examine the plan of studies in any of our seminaries, without being convinced, that to acquire even a superficial knowledge, will require, at the least calculation, three years of diligent and laborious application. But it is amazing and humiliating to see how many step from the workshop or the plough into the ministry, with scarcely an idea in their heads, save that they have been called to preach the gospel. They perhaps do not affect to despise human learning; yet they do not see the necessity of spending so much time in preparation. They wish to take a shorter course. Instead of opening the gate, and walking decently along the prescribed path as other men, they, Samson like, lay hold of both gate and posts, and are for carrying all off together. In a word, young men had better study a while, and learn something, before they set up to be teachers of others. They may think that God has need of them sooner, but in all probability they are mistaken.—*Princeton Biblical Repertory*.

EARLY REPUTATION.

It is an old proverb, that he who aims at the sun, to be sure he will never reach it, but his arrow will fligh higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not in general, conscious of what they are capable of doing. They do not task their faculties, nor improve their power, nor attempt as they ought to rise to superior excellence, they have no high commanding objects at which to aim; but often seem to be passing away life without object and without aim. The con-

sequence is their efforts are feeble, they are not waked up to any thing great or distinguished; and therefore fail to acquire a character of decided worth.

Intercourse with persons of decided virtue and excellence is of great importance in the formation of a good character. The force of example is powerful. We are creatures of imitation, and by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view nothing is of more importance to young men than the choice of their companions. If they select for their associates, the intelligent, the virtuous and the enterprising, great and most happy will be the effect on their own character and habits. With these living patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low and unworthy. Young men are in general, but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy, it elevates them in the public estimation: as it is an evidence they respect others. On the contrary, intimacy with persons of a bad character always sinks a young man in the eye of the public. —*Western Presbyterian Herald.*

MOTIVES FOR ENTERING THE MINISTRY.

I MUCH doubt whether many pious young men have ever even agitated the question whether they are called of God to engage in this great business. Many, especially those who live in more remote places, where the publications of the Education, Missionary, and other Societies are to a very limited extent circulated, have, it is to be feared, but little knowledge of the moral dearth of our land and world. Or, if they have such knowledge, the subject is so seldom presented to their minds with the force it deserves, or with reference to personal duty, that but comparatively little impression is produced. Such can hardly be expected to inquire whether they ought to enter the ministry. My friend, who are you, now reading these lines? Are you one of the pious young men belonging to the American churches? Though you may be included in the number who ought to preach the gospel, you may have various reasons for concluding that you are not. Let us examine these reasons.

1. You say you cannot enter the ministry because you *have not the means* to obtain an education. But have you applied, through your pastor, or otherwise, for assistance from any Society or Board of Education? If not, can you continue to urge the want of means as an excuse?

2. You urge that you have not *the requisite qualifications*. Let me inquire what

qualifications you do need. Want of *piety*? Go to the foot of the cross, and lie there till you obtain it. As, however, you may form too low an estimate of your piety, you cannot confide solely in your own judgment in this matter, and consequently are under obligations to ask the opinion of judicious friends. Do you urge want of *talents*? This may be a legitimate plea; but it has been urged by some of the most eminent men which the world has produced. When God required the services of Moses, how earnest was he in argument for declining? Jeremiah said, "Ah, Lord God, I cannot speak, for I am a child."

3. Do you say, "I do not *feel that I have a call* to the ministry? If I could ascertain that I had one, I would enter on a course of preparation." But is there no way to ascertain this? It appears to me there is. Consider the momentous bearings of this question of duty. You allow that you are bound to do all the good and prevent all the evil you can in the world. By entering the ministry, with the aid of the Holy Spirit you may be instrumental in converting many of your fellow-men; in raising up preachers of the gospel; and in doing much good in various other ways. If you do not enter it, you leave the field to be filled with the natural and rapid growth of errors in doctrine and practice, which will soon amount to little less than heathenism. Go to God in humble and importunate prayer for direction; follow the indications of his Providence and the guidance of his Spirit; take counsel of his ministers; be willing to go where duty calls: and if you seriously believe *that you can glorify God more by preparing for the ministry*, and there be no valid reasons against it; then it appears to me that you are to wait for no other call; and we be to you if, through your own criminal neglect you preach not the gospel.

To those of you, beloved brethren, who have such a belief, I will mention some of the motives which should constrain you to engage in this work:

1. Your *obligation to your Saviour* should move you. He has enrolled your name in heaven, and prepared a place for you at his right hand, where you are to drink forever of the streams which make glad the city of your God. O, had you a thousand lives to spend in the service of this adorable Being, or had you ten thousand tongues to sound abroad his praise, you should dedicate all to him who has done so much for you.

2. Your *obligations to your neighbor*. Him you are commanded to love as yourself.—Thousands of your fellow-men, who are all your neighbors, are perishing. The soul of every one of these has been pronounced by Him who has the keys of death and hell, to be of more value than the whole world. This thought alone ought to be sufficient to make you rejoice to leave

your farm, or your merchandize, or the law, or medicine, and fly to the help of any one who can possibly be rescued from so tremendous a doom.

3. *Consistency of conduct.* On your knees, at the throne of grace, you plead with your Saviour to send more laborers into the harvest. How can you spread forth your hands, while you are unwilling to do your part towards the advancement of his kingdom, and keep back a part of the price?

4. The *rewards* which await you, if found faithful. "They who turn many to righteousness shall shine as the stars forever and ever." What joy shall thrill through your bosom, in seeing the honor which those whom you are instrumental in saving, will bring to your Redeemer. You should never forget, that every soul which is saved will, through some period of eternity, bring more glory to this adorable Being than yet has been brought by all the myriads who have gone to heaven.

In consideration of what has been said, I have two questions to ask, answers to which I solemnly enjoin it upon you to give to the Head of the church.

Do you intend to go up to the help of the Lord in this mighty work? If so, whatsoever your hands find to do, do it with your might.

Are you disposed to *decline entering the ministry*, or are you *halting between two opinions*? But are you prepared to resist the calls which are made upon you? I entreat you to think well of this matter before you come to a determination in the negative. As an ambassador of the King of Heaven, I charge you to make these calls a subject of much prayer and meditation. Let the first question on your self-examination list, for morning, be, Am I going to glorify my Saviour to-day by not setting my face towards the Christian ministry?—And let your first question on your self-examination list, for evening, be, Have I gloried God to-day in not setting my face towards the ministry?—While engaged on your farm, or in your shop, or in your law or medicine, often put the question to your conscience, Do I believe my God looks down upon me with as much approbation as he would if I were now engaged in laboring in the vineyard of his Son?

Can you quietly stand still and see multitudes perish? Have you no bowels of pity? Have you no sentiments of compassion? Have you no tender concern for your perishing fellow men? If you have, I beseech you to show it, by flying to their help. How will your very knees smite together with trembling, when you see them pointing out their hands towards you in the presence of the assembled universe, and hear them saying, "There stand the men who solemnly covenanted, over the body and blood of their Lord, that they would love their neighbor as themselves;

but they loved us not—though they know what evil was coming on us forever, they pitied us not?" How will your hearts die within you, when you hear your Saviour say, Is this the love you bear to your fellow-men, to let them sink into the fire never to be quenched, without one effort on your part to save them? Is this the way you have shown your gratitude to me, who shed my blood for you?—*Lutheran Observer.*

CALL FOR MISSIONARIES.

Who will go for us?

THE following missionaries are urgently needed, at the missions of the American Board of Commissioners for Foreign Missions, to go out at an early day:

1. At the mission on the Island of Borneo, composed of members of the Reformed Dutch church.—Two or three ministers, a physician, and a printer.

2. *Mission to Syria.*—A physician, to reside at Beyroot; and a printer, to take charge of the printing establishment of the Board at the station.

3. *Nestorian Mission.*—A physician to take the place of Dr. Grant, at Ooroomiah; and a printer to take charge of the press at that station, which has been lying idle for two years, for want of some one to manage it.

4. *Sandwich Islands Mission.*—A physician, to give instruction in the Mission Seminary at Lahainaluna, and to practice medicine on the islands of Maui, Kauai, and Moloka; to go out with the Rev. Mr. Dibble on his return to the Islands this fall.

5. *Indian Missions.*—A teacher for the boarding-school at Dwight; and female teachers for Park Hill, among the Cherokees; for the Stockbridge Indians, near Green Bay; and the Tuscarora Indians, in New York.

Persons who may be willing to offer themselves for either of the stations named above, and ministers or others who may know suitable persons, whose services may be obtained, are requested to write to the Secretaries of the American Board of Commissioners for Foreign Missions, Missionary House, 30 Peabody Square, Boston; or office of American Board of Commissioners for Foreign Missions, New York.

Brick-Church Chapel, New York, July 16, 1839.

HOLY LIVING.

DAILY RESOLUTIONS OF J. C. LAVATER.

I WILL never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place and implored God for his assistance and blessing.

I will neither do, nor undertake any thing, which I would abstain from doing if

Jesus Christ were standing visibly before me; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will, with the Divine aid, accustom myself to every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular work of love.

Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without praying, nor, when I am in health, sleep longer than, at most, eight hours.

I will every evening examine my conduct through the day, by these rules, and faithfully note down in my journal how often I offend against them.

NEWSPAPERS, MAGAZINES AND PERIODICALS

Published in the United States, July 1st, 1839.

Taken from returns made to the Post Office Department.

Maine,	41
New Hampshire,	26
Vermont,	31
Massachusetts, (at Boston, 65,)	124
Rhode Island,	14
Connecticut,	31
New York, (at N. York city, 71,)	274
New Jersey,	39
Maryland, (at Baltimore, 20,)	48
Pennsylvania, (at Philadelphia, 71,)	253
Delaware,	8
District Columbia, (at Wash. 11,)	16
Virginia, (at Richmond, 10,)	52
North Carolina,	30
South Carolina,	20
Georgia,	33
Florida Territory,	9
Alabama,	34
Mississippi,	36
Louisiana, (at New Orleans, 10,)	26
Arkansas,	4
Tennessee,	50
Kentucky,	31
Ohio, (at Cincinnati, 27,)	164
Michigan,	31
Wisconsin Territory,	5
Iowa Territory,	3
Indiana,	69
Illinois,	33
Missouri,	25

Total, 1,555

Of the above, 116 are published daily, 14 tri-weekly, 30 semi-weekly, and 991 once a week. The remainder are issued semi-monthly, monthly and quarterly, principally magazines and reviews. Many of the daily papers also issue tri-weeklys, semi-weeklys and weeklys. Thirty-eight are in the German language, four in the French, and one in the Spanish. Several of the New Orleans papers are printed in French and English.

DISSENTING ACADEMIES IN GREAT BRITAIN FOR YOUNG MINISTERS.

From Mann's *Lectt. Eccl. Hist.*, xii. p. 518.

When founded.

- 1665 Rathmel, in Yorkshire, removed to Attercliffe, near Sheffield, 1698, and back to Rathmel, Presbyterian, extinct.
- 1665 Taunton, Presbyterian, extinct in 1759.
- 1669 Shrewsbury, Presbyterian, extinct.
- 1710 Bristol, Particular Baptist.
- 1716 Kendal, Independent, extinct in 1752.
- 1729 Northampton, now at Wymondley, Herts, Independent, removed to London and called Coward College.
- 1752 Axminster, Independ't, removed to Exeter.
- 1756 Hexmondwike, Yorkshire, Independent, extinct in 1800.
- 1757 Warrington, Lancashire, Socinian, extinct in 1783.
- 1768 Trevecka, South Wales, removed to Cheshunt 1792, by Countess of Huntingdon.
- 1772 Homerton, from Mile End, Independent.
- 1780 Abergavenny, removed to Oswestry 1782, and to Wrexham 1795, Independent.
- 1782 Newport Pagnel, Bapt. and Independent.
- 1783 Hoxton, now Highbury, Independent.
- 1786 Manchester College, removed to York 1803, Socinian.
- 1789 Gosport, Independent, Missionary Acad. Extinct.
- 1794 Worship Street, London, General Baptist, Socinian, (doubtful.)
- 1795 Rotherham, Independent.
- 1795 Carmarthen, Independent.
- 1799 Wisbeach, General Baptist, new connex'n.
- 1800 Idle, near Bradford, York, Independent.
- 1803 Hackney, Independent.
- 1806 Bradford, Particular Baptist.
- 1807 Abergavenny, Particular Baptist.
- 1810 Stepney, Particular Baptist.
- 1816 Blackburn, Independent.

CHARITY A DOUBLE BLESSING.

There is no virtue in being relieved; a poor man is not a better man for the charity he receives; it brings with it an increase of duty, and calls upon him for a more sure trust on God, for greater thankfulness to him: and some obligations it lays him under, with respect to his benefactors here. And it may happen, that the charity, which is his present relief, may be a burden upon his future account; and will be so, if he misapplies the gift. But the giver has a better prospect before him; charity is the discharge of a duty, and has the general promises of obedience; it is a virtue likewise distinguished from the rest, and has its own reward; the blessings of the life which is, and of that which is to come; it is a debt which God will own at the last day; it is a treasure transferred to heaven, and will be repaid in never failing riches.—*Bishop Sherlock.*

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held July 10, 1839. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee. It was

Voted, That the 2d Article of Chapter VI. of the Rules of the Society be altered so as to read as follows, viz:

2. The annual amount granted to the young men in the first stage of education, shall be *sixty* dollars—*fifteen* dollars for each quarter, and the number of quarterly appropriations not to exceed *eight*; to those in the second stage, *eighty* dollars—*twenty* dollars for each quarter, and the number of quarterly appropriations not to exceed *sixteen*; and to those in the third stage, *eighty* dollars—*twenty* dollars each quarter, and the number of quarterly appropriations not to exceed *twelve*.

Appointment.

The Rev. Rodney G. Dennis of Somers, Ct., was appointed an Agent of the American Education Society, with the expectation that the State of Massachusetts will be his principal field of labor. He has accepted the appointment, and will immediately enter upon the duties of his office.

Mr. Dennis has been for many years favorably known in Connecticut and Massachusetts, as an able, faithful and affectionate pastor. Some years since, he performed a short but very acceptable and successful agency in behalf of the American Education Society. He has also had experience in making collections for other benevolent enterprises. He is with much confidence commended to the Christian community in this new relation.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Not long since I visited Berkshire County, Massachusetts, and my visit was attended with interest and gratification. I was cordially received by the churches and treated with respectful attention.

There is much in that county to interest, please and profit. Though its surface is broken and mountainous, yet its soil is

generally rich and fertile. The Hoosac and Housatonic rivers, which water this county, are skirted with rich and well cultivated meadows, and occasionally afford a fine opportunity for mill seats, which the enterprising inhabitants do not neglect to improve. If the earth must be cultivated that it may bring forth in rich variety and abundance; how much more important is it that mind, immortal mind, should be cultivated! And how important is it that those who are to give bias to minds and to educate them for immortality, should be well disciplined and richly imbued with the Spirit of the living God! It is the object of the Education Society to introduce men of this description into the gospel ministry.

The Connecticut and Hudson river railroad passes through the centre of this county. As I saw them pull down the high mountains and fill up the deep vallies to give an easy passage to this railroad, I was reminded of the scriptural declaration which is so full of promise and encouragement to the church of Christ. "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." I fully believe that this and similar improvements, which make countries and nations widely separated from each other, as it were contiguous, will greatly facilitate the work now in progress to bring all nations to worship God in the beauty of holiness; and to make this earth, which has so long groaned under the burden of sin, resplendent with the divine glory.

This county is also distinguished, for its vast quarries of fine and beautiful marble, which is conveyed in large quantities to New York, Philadelphia and other parts of the United States. I saw the workmen hewing out and carrying away large blocks of marble for the noted Girard Seminary. I drew near to the quarry and then paused; and soon I was almost unmindful of the objects before me by delightful contemplation of the Temple built by Solomon, which presented itself to my vision by the law of suggestion. Some of the passages of Scripture which occurred to my mind were the following:—"And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." "In his Temple doth every one speak of his glory." "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." As I carried out the analogy between the edifice for which that fine and beautiful marble was designed, and

the Temple built by Solomon, I could not but exclaim, *How imperfect the resemblance!* How unlike in their design and influence! In the Temple built by Solomon men were taught to serve and worship God, and were trained up for heaven; but in *this* edifice, men whom God designed to be religious beings, are to be educated without religion. And if this unsanctified learning, connected with "a carnal mind, at enmity with God," strengthened by age and example, does not make them restless and regardless of the general good, and prepare them for deeds of wickedness, it will prove irresistibly that we cannot refer to the past in illustration of the future. I wonder that the founder of this seminary had not been so far in advance of the age in which he lived and died as to have adopted "the no government scheme," and embodied it in the constitution of this seminary. He would then have shown in living examples, what men would be without either human or divine restraint! When we see seminaries like this established in our country, how valuable does the enterprise appear in which the Education Society is engaged! How important is it that those who fear God and regard the best interests of men, should make all suitable effort to educate those who will rear a standard against the unhallowed influences that may proceed from unsanctified learning—*men* who will plant the standard of the cross in the destitute parts of our country, and preach the truth faithfully as it flows from the lips of infinite purity—*men* who will sustain the schools of the prophets where teachers feel that they are instructing and giving character to the moral subjects of the government of the just and holy God!

In this county is located Williams College, which has contributed much for many years to advance the interests of learning and religion in our country; and in the hands of an able and efficient faculty it promises to do much in future. Some of the individuals most distinguished for talent and usefulness in each of the learned professions in our country, were educated at this College. Here also were taught some of the first that engaged in the missionary enterprise. Here they felt and prayed for the heathen; and formed plans of usefulness which now commend themselves to all who pray for the prosperity of Zion and are willing to labor to evangelize the world. Here were educated Gordon Hall, Samuel J. Mills, and James Richards. I looked for the noted stack of hay where they resorted to pray for the heathen, but like its humble and devoted visitors it had disappeared. The names of these men of God are not only preserved as precious in the memory of God's people, but they are indelibly engraven on the Saviour's crown, and, when read by the assembled universe, a multitude of the heathen will rise up and call them

blessed. A number, not small, of the fourteen hundred beneficiaries of the American Education Society that have been licensed to preach the gospel, were educated at this College. Some of them, like Dr. King, have gone to the heathen, and others occupy important places in our country, where they are laboring to enlarge the borders and beautify the habitations of Zion. The talent, piety and usefulness of the beneficiaries educated at Williams College, afford much to interest the good people in that county in the Education Society. There are also other reasons to raise a general expectation that a deep interest would be taken in this enterprise. The people have for a long time been instructed by able and faithful men of God, such as Catlin, and Hyde, and Griffin. There also God has often poured out his Spirit to revive and sanctify his people and to save sinners from the error of their way. The churches *there* were also among the first that became interested in the benevolent enterprises of the day. They have for a long time directed their attention to the wants of the world, and offered prayers to God for its redemption from sin and misery. About one-fourth also of their churches are without pastors, and their relative position is such that a thousand voices from the West must continually break upon their ears, saying, "Come over and help us." These things raise an expectation in every reflecting mind that the county will be deeply interested in the Education Society. And it is gratifying that this interest is felt; and that they have contributed more this year for the Education cause than they have done in any previous year except one.

I have recently been laboring in Norfolk and Essex counties, where this Society has been well patronized ever since its commencement. The churches are disposed to respond to the call for aid and to render that assistance which the cause so imperiously demands. A further account of my labors will be given in my next report.

Danvers, June 27, 1839.

Extract of a Letter from a Beneficiary.

"I AM now expecting to ask for licence to preach, the coming spring—and to devote myself to the work for which I have been so long preparing, as soon as my term of service here as tutor expires. God has blessed me abundantly all along my way thus far, with health, with friends, with success in my studies and plans. *Money* can never cancel the debt of gratitude which I owe the Education Society for the aid which it proffered me in the hour of need. I owe to the Society—but most of all to the God of the Society—a life of untiring faithfulness and fervent prayer in its behalf, and in behalf of the great cause of benevolence in which it ministers."

FUNDS.

Receipts of the American Education Society, for the July Quarter, 1839.

INCOME FROM FUNDS	728 00
LOANS REFUNDED	688 00
Donated from "A Friend," 15, Do. 5	21 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

(Hasty Hopes, Esq. Boston, Tr.)

Boston, Essex Street Society, a friend 2, a gentle man 2 00	4 00
Providence Street do. bal. of sub.	71 00
A Lady	3 00
A Friend, by Mrs. B. H. Hume	3 00—90 00

BERKSHIRE COUNTY.

(John C. Parker, Esq. Lee, Tr.)

(The following principally by Rev. Job Hall, Agent.)

North Cong. Soc.	12 35
Certificates, Rev. Mr. Hubbard's Soc.	8 02
Dutton, Rev. Mr. Bode's do.	37 50
Agnew, Rev. Basil Clark's do.	11 75
Grand Barrington, Soc. of Rev. Josiah W. Turner, to const. him an H. M.	40 00
Hinsdale, Rev. Mr. Hawley's Soc.	20 20
Lanesboro', Cong. Soc.	17 10
Lee, do.	41 67
Lewis, Ch. 20, Ch. and Soc. 17	37 00
North Adams, Rev. Mr. Russell's Soc.	14 15
New Marlboro', (South,) Rev. Mr. Utley's Society	0 00
New Marlboro', (North,) Cong. Soc.	54 72
Old, do.	5 00
Pittsfield, Rev. Mr. Brinsmade's Soc.	10 00
Richmond, Rev. Eber Clark's Soc.	50 01
Stockfield, Soc. of Rev. Platt T. Holley, to const. him an H. M.	17 00
Sturbridge, Rev. Mr. Bradford's Soc.	40 00
Sturbridge, Rev. Mr. Clark's Soc.	45 07
Tyringham, do.	50 81
West Stockbridge, Centre, Rev. Mr. Keet's Society	3 70
West Stockbridge, Village, Rev. Mr. Laver's Soc.	12 00
Whitcomb, North Cong. Soc.	10 00
Do. South, do.	75 72
Windsor, Rev. Pelatous Clark's Soc.	6 50
	473 04

The following collection by Rev. Amos Nash, Agent, should have been inserted in the Journal for May, 1839.

Dutton 20 47, Hinsdale, (in part,) 11 00 40 42	
Pittsfield 110 00, Whitcomb 100 45 210 40	
	\$200 80

ESSEX COUNTY SOUTH.

(David Choate, Esq. Essex, Tr.)

Danvers, Rev. Mr. Brown's Soc. (Gent.) by Rev. J. Hall, Agent	47 72
2d Cong. Soc. by do.	30 00
Salmon, Sabbath School in Rev. Mr. Worcester's Soc. by Mr. F. F. Webster	6 00—144 30

ESSEX COUNTY NORTH.

(Col. Ebenezer Hale, Newbury, Tr.)

Andover, Mr. Samuel Merrill, by Mr. A. J. Gould	3 00
Newburyport, Mrs. Mary Greenleaf, by Rev. Jos. C. March	10 00
Ladies' Ed. Soc. by Miss Harriet Clark	3 00—16 00

FRANKLIN COUNTY.

(Mr. S. Maxwell, Jr. Greenfield, Tr.)

Greenfield, Cong. Soc. in part, by Rev. J. Emerson, Agent	34 72
Concord, Cong. Soc. by do.	73 72—108 44

HAMPSHIRE COUNTY.

(Hon. Lewis Strong, Northampton, Tr.)

Ware Village, Soc. of Rev. J. E. Woodbridge, bal. of subscriptions	10 00
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HAMPSHIRE COUNTY.

(Mr. Samuel Reynolds, Springfield, Tr.)

Cheshire, Cong. Soc.	19 00
East Greenfield, do.	14 00
Holland, Soc. of Rev. James Sanford	17 00
Springfield, Assoc. bal. of last year	3 00—50 00

MIDDLESEX COUNTY.

Charlton, Rev. Mr. Crosby's Soc. by Don. Amos Tuba	119 72
Reading, Mr. John Dumas	6 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

(Don. Jonathan S. Adams, Boston, Tr.)

Townsend, A member of the Ch. of Rev. David Sturwell, in part to const. his son, David Perin Sturwell, an H. M.	25 00
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SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

(Mr. Faxon Johnson, Southboro', Tr.)

Southboro', Main Street Assoc. by Rev. Mr. Smith 7 00—107 30	
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NORFOLK COUNTY.

(Rev. John Colman, D. D. Dorchester, Tr.)

Dorchester, 1st Parish, contribution	35 00
Ladies' Ed. Soc. to const. Miss Charlotte L. G. Page a L. M.	48 00
Do. Union Soc. by Rev. Mr. Perkins	35 40—110 70
Dorchester, 2d Parish, cont. Ladies' sub. by Mrs. H. Tolman	12 00
Mr. Abel and Mrs. Elizabeth Kenney, ann. sub.	5 00—102 00
East Medbury, Ladies' Ed. Soc. 40 07,	
do. do. do.	50 67
do. do. do.	41 07
do. do. do.	17 00
do. do. do.	15 00
do. do. do.	65 25—79 00
do. do. do.	25 00
do. do. do.	15 71
do. do. do.	36 00
do. do. do.	64 00
do. do. do.	10 00
do. do. do.	20 00
do. do. do.	25 00
do. do. do.	20 00
do. do. do.	15 00—41 00
do. do. do.	11 10
do. do. do.	10 00
do. do. do.	20 00—40 00
do. do. do.	40 33
do. do. do.	27 00
do. do. do.	65 70—200 00

Deduct expense of printing Ann. Germ. 65 70—200 00
(Principally thro' the agency of Rev. Job Hall and Rev. Caleb Durbin.)

PLYMOUTH COUNTY.

(Don. Morton Eddy, Bridgewater, Tr.)

Bridgewater, Rev. Mr. Gay's Soc.	10 00
Marshfield, Mr. Amos Ames	10 00
Do. North, Rev. Mr. Tappan's Soc. in part	3 00—23 00

EDUCATION SOCIETY IN WORCESTER CENTRAL ASSOCIATION.

(Hon. Abijah Higlow, Worcester, Tr.)

East Douglas, New Soc. by Rev. J. Boardman	17 70
Worcester, Ladies' Assoc. in Rev. Mr. Miller's Soc. by Miss Thankful Banny, Tr.	33 00
do. do. do.	20 00
Soc. of Rev. Mr. Sturwell, bal. of cont.	6 25—111 00—100 70

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.	
[Wm. C. Capron, Esq. Uxbridge, Tr.]	
Sutton, Ed. Soc. by Mr. Capron	50 00
Upton, Soc. of Rev. Benj. Wood, by Dea. Daniel Twist	46 00—106 00

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.	
[Rev. Micah Stone, S. Brookfield, Tr.]	
Berre, Soc. of Rev. Samuel A. Fay	26 25
Brimfield, Soc. of Rev. Mr. Valli	52 50
Brookfield, S. P. Rev. Mr. Stone's Soc.	50 00
Charlton, Rev. Mr. Barbour's Soc.	20 63
Hardwick, Rev. Mr. Eaton's Soc.	21 00
Southbridge, Rev. Eber Carpenter's Soc.	24 60
Starbridge, Soc. of Rev. David R. Austin, of wh. to const. him an H. M. 40, and from Cyrus Merrick, Esq. towards a Temp. Scholarship 75	131 82
Ware, (West,) Rev. Mr. Smith's Soc. in part	2 25—329 05

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.	
[Dea. Justus Fillingwood, Hubbardston, Tr.]	
Ashol, Cong. Soc. by Rev. Mr. Shumway	26 00
Hubbardston, Cong. Soc. by Mr. David Bennett	22 00
Petersham, Soc. of Rev. Mr. Shumway, by Rev. Mr. Lord, Boston	12 45
Westminster, Soc. of Rev. Cyrus Mann	22 05—82 50
	\$4,072 53

MAINE BRANCH.	
[Prof. William Smyth, Brunswick, Tr.]	
Bangor, Ladies Scholarship, in part, by Prof. Pond	8 25
Brewer, 1st Parish, a contribution, by do.	8 52
Brunswick, contribution, in part	12 00
Ellsworth, Cong. Ch. and Soc. by do.	12 75
Fryeburg, Sewing Circle, by Ann H. Barrows, Tr.	15 00
Hampden, Cong. Ch. and Soc. by Prof. Pond	16 00
Minot, Cong. Ch. and Soc.	7 75
North Edgecomb, Cong. Ch. and Soc.	11 00
New Castle, do. do.	88 01
North Yarmouth, 2d Parish	8 21
Portland, 3d Cong. Ch. and Soc.	53 00
Wald, Cong. Ch. and Soc.	5 00
Winslow, balance of contribution	1 00
Warren, Cong. Ch. and Soc.	11 00
Wiscasset, do. do.	25 00
Contribution at annual meeting of the Branch	70 20
	\$297 69

NEW HAMPSHIRE BRANCH.	
[Hon. Samuel Morrill, Concord, Tr.]	
Cambs, by Joseph Boardman, Esq. Tr. of Rockingham Conf. of Churches	20 69
Chesterfield, individuals, by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.	3 53
Dover, Cong. Soc. by Mr. E. J. Lane, Tr. of Strafford Co. Aux. Ed. Soc.	6 00
Dunbarton, Mrs. Thankful Caldwell and Mrs. Margaret Mills \$5 each, bal. to const. themselves L. M. of Merrimack Co. Ed. Soc.	10 00
Deerfield, Cong. Soc. by J. Boardman, Esq. Tr.	21 10
Fitxwilliam, Ladies' Ed. Soc. by S. A. Gerould, Esq. Tr.	56 15
Hampton, Soc. of Rev. Erasmus D. Eldridge, to const. him an H. M.	40 00
Meredith Bridge, by Mr. E. J. Lane, Tr.	40 00
Milton, Mrs. Lydia Nutter, by do. 2, Rev. G. B. Willey, 2	4 00
Newport, individuals 8 95, T. W. Gilmore 5, towards const. himself an H. M.	8 95
Rings, Cong. Soc. by S. A. Gerould, Esq. Tr.	15 25
Rye, Cong. Soc. by J. Boardman, Esq. Tr.	10 55
Sandwich, J. Furter, Esq. by Mr. E. J. Lane, Tr. 1 00 Paul Wentworth, Esq. bal. to const. Samuel Hidden Wentworth a L. M. of the Co. Soc. by E. J. Lane	10 00—11 00
Seabrook and Hampton Falls, Cong. Soc. to const. their pastor, Rev. Sereno T. Abbott, a L. M. of the Branch	30 00
Wassfield, Cong. Soc. by Mr. E. J. Lane, Tr.	8 53
West Chester, John Folsom, Esq. in part to const. himself a L. M. by J. Boardman, Esq. Tr.	5 00
Wolfboro', to const. Rev. Jeremiah Blake a L. M. of the Branch, by Mr. E. J. Lane, Tr.	30 00
Contribution at annual meeting at Sandwich	7 71
	\$328 45
(Most of the above thro' Rev. Job Hall, Agent.)	

NORTH WESTERN BRANCH.	
[George H. Fish, Esq. Middlebury, Vt. Tr.]	
Chelsea, Cong. Church	23 25
Fair Haven, Cong. Ch. by Wm. C. Kittredge, Esq.	16 37
Salisbury, Nathaniel Spencer	2 50
Vergennes, Cong. Ch. and Soc. by Dea. Bixby	61 85
Refunded by a former beneficiary of the Branch, before it was united to the Parent Society	90 00
	\$206 17

CONNECTICUT BRANCH.	
[Eliphalet Terry, Esq. Hartford, Tr.]	
Colebrook, coll. in Cong. Soc. by Joel Lewis	30 23
East Windsor, do. in 2d Eccl. Soc. by Rev. S. Bartlett	66 29
Ellington, do. by Rev. Ansel Nash	61 83
Enfield, do. in 1st Soc. by E. Parsons	32 00
Farmington, Phelps Jones, by H. Phelps	30 00
Glastenbury, cont. in 1st Soc. by Rev. Mr. Smith	69 04
Hartford, Thomas Smith, annual donation	75 00
Hebron, cont. in 1st Eccl. Soc. by Sylvester Gilbert	14 64
Huntington, do. in Cong. Soc. by Rev. Thos. Punderson	12 00
Manfield, a Friend	5 00
North Coventry, contribution by Rev. Mr. Riddel	25 00
Plymouth Hollow, do. by do.	40 60
Somers, do. by Rev. A. Nash	93 68
Vernon, donation, by E. L.	8 00
West Hartford, coll. by R. Cotton	64 00
The following by Stephen Deming, Esq. Tr. of Litchfield Co. Aux. Ed. Soc. viz.	
Bethlem, Church	6 25
Litchfield, 1st Society	83 93
New Preston	89 00
Plymouth Centre	29 00
Sharon, 1st Society	95 50
Southbury, Sabbath School	1 75
South Cornwall	7 85
Washington, Ladies' Education Society	22 25—167 14
	\$790 45

CENTRAL AMERICAN EDUCATION SOCIETY.	
[Charles Starr, Esq. N. Y. Tr.]	
Brooklyn, L. I., 1st Church,	
E. Hyatt	25 00
E. H. Burgher	5 00
John Rankin	50 00
L. Holbrook	20 00
James Rethven	20 00
A. R. Moen	25 00
D. Leavitt	105 00
J. W. Spencer	2 00
Mrs. S. E. Austin	20 00
Miss E. A. Austin	10 00
D. Wesson	50 00
D. Pomeroy	10 00
J. Bointon	5 00
L. Woodhull	1 00
W. R. Wright	1 00
L. Harit	8 00
A. Wesson	5 00
G. N. Taylor	5 00
Fisher How	100 00
A. Greenleaf	5 00
S. Putnam	2 00
Henry Richards	1 00
Mrs. Hicks, (in part,)	10 00—480 00
2nd Church, D. Perkins	50 00
Peter Morton	50 00—100 00—580 00
Connecticut Farms, N. J.	
Collection in Pres. Ch.	14 50
Danbury, Ct.	
From Cong. Soc.	22 13
Hudson, N. Y., E. Paul, by W. Rockwell	5 00
Kingsbury, N. Y., Alanson Jackson	3 00
Mrs. Susan Mills	2 00—5 00
Remitted by Rev. Eliasa Yale, Cong. Ch.	
Newark, N. J., Legacy of David D. Crane, deceased	50 00
Wm. Tuttle, Esq. Tr. of the late Essex Co. Ed. Soc. (dissolved)	34 00
Young Men's Ed. Soc.	200 00
A. Rankin	30 00
S. P. Smith	35 00
Isaac Nichols	25 00
Rev. S. B. Treat, 3d Church	50 00—424 00
New York City, Allen St. Ch.	
J. B. Browning and Wife	50 00
Blacker St. Ch., Miss L. E. Aspinwall, Tr. Fem. Ed. Soc.	4 00
James Roosevelt	100 00
C. N. Talbott	200 00
David Renoud	5 00
Henry Smith	15 00
James Donakson	5 00
Dr. Alfred C. Post	60 00
R. M. Blatchford	25 00—404 00
Brainerd Ch., William A. Booth	50 00
C. R. Robert	500 00
L. Cobb, Jr.	75 00
Jonathan Leavitt	100 00
Rev. Am D. Smith	50 00
D. Hoodly	50 00
B. W. Meriam	50 00

† Moore Station

REV. SAMUEL WILLARD, M. A.

Vice-President of Harvard University

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MEMOIR OF REV. SAMUEL WILLARD, M. A.

VICE-PRESIDENT OF HARVARD UNIVERSITY.

[By JOSEPH WILLARD, M. A., Counsellor at Law, Boston.]

SAMUEL WILLARD was the second son of Major Simon Willard, who came from the County of Kent in England in 1634, and first settled at Cambridge. His house and garden were in Water street, and he owned a farm on the west side of Charles River—including, I believe, "Simon's Hill," which, according to tradition, took its name from him. Simon Willard was, with the Rev. Messrs. Bulkley and Jones, among the first settlers of Concord in the fall of 1635; and represented that town at almost every session of the General Court from 1636 to 1654, when he was chosen a member of the Court of Assistants. He held the latter office by annual elections till his death, April 24, 1676—and was for more than twenty-two years and until his death, chief in command of the military force of Middlesex.

SAMUEL WILLARD was born at Concord Jan. 31, 1639-40, and graduated at Harvard College in 1659. The clergyman of the place was Rev. Peter Bulkley, whose instructions, doubtless, had much influence in forming the early character of young Willard. After finishing his studies he preached in Groton. I find him there as early as 1662. The following extracts are from the records of Groton :

"March 18, 1663.—Mr. Willard desired if God move his heart thereunto to continue still with us for our further edification." A twenty acre lot was granted to him, also one hundred and twenty acres in addition.

"Voted, That if Mr. Willard will accept of it he shall be their minister as long as he lives." Mr. W. accepts, "except a manifest providence of God appears to take him off."

"Voted, That Mr. Willard shall have the town's interest in the house and lands that were devoted by the town for the ministry, provided they may meet in the house the Lord's day, and upon other occasions of the town in meetings."

Sept. 10, 1663.—£40 granted for his salary, "and if God be pleased to dispose of his and our hearts to continue together after 1663 the expiration of the year, hope by approving of him and he of us, we shall be willing to add unto his maintenance, as God shall bless us, expecting that he shall

continue unto our poverty, if God shall please to deny a blessing upon our labors. Year to begin July 1, 1663."

His salary was increased from time to time till it reached £80.

No particulars in relation to his ministry at Groton have come down to us. It should seem from the foregoing extracts that he was held in esteem by his people. But the town was a new settlement, remote from the general population of the Colony, its population sparse, and his influence doubtless somewhat limited, and probably his opportunities for literary improvement were bounded by a like circumscription. Such as he had it is manifest he must have made the best use of.*

Mr. Willard continued to be the pastor and teacher of the church in Groton, where his father and one of his brothers then resided, till March, 1676, when the town was attacked and destroyed by the Indians, and the inhabitants were dispersed. "The providence," says Mr. Pemberton in his funeral discourse, "that occasioned his removal to this place (Boston) was an awful judgment upon the whole land, yet was eventually a mercy in this respect, that it made way for the translation of this bright star to a more conspicuous orb—where his influence was more extensive and beneficial; and in this it was a great blessing to this congregation, (Old South,) to this town, nay to all New England." p. 70.

I have no means of knowing where he passed the two succeeding years. Probably, however, it was in Boston or the neighborhood, where his friends chiefly resided. He was installed over the Old South Church in Boston, March 31, 1675, O. S., as colleague with Rev. Thomas Thacher. Here his sphere of usefulness was much widened, and those talents of which his native modesty had somewhat impeded the manifestation, became more generally known, and the excellence of his learning was held in more just estimation. From this time till his death, a period of more than twenty-nine years, he continued at the Old South, assiduously devoted to the duties of his sacred office.

His writings were numerous. Cotton Mather alone exceeded him in the number of his published works. They were chiefly sermons, with a few controversial tracts.† During his life forty-two distinct publications appeared, embracing some seventy sermons and several other pamphlets. Among the latter were two of a controversial character, written in reply to George Keith the Quaker. Keith, with all his fanaticism, was a man of great shrewdness, and no mean opponent. He argues with a good deal of force, and often to advantage. He gave much trouble to the clergy of Boston for a series of years. Mr. Willard's pamphlets were published in 1681 and 1703. In 1690 he joined with James Allen, Joshua Moody and Cotton Mather in a defence of the principles of the New England churches against a very fiery attack made upon them by Keith the year before in a volume published in Philadelphia. The war was carried on with abundant zeal on both sides, and crimination and recrimination filled every page.

After Mr. Willard's death, a volume of "Sacramental Meditations Preparatory for Communion" was published. It contains many valuable suggestions for the guidance of the devout, and the strengthening of the timid; and like most of his other works is full of the high toned theology of the age. There was also published a thanksgiving sermon upon the return of

* "At first in his younger years his Master committed to his pastoral care a flock in a more obscure part of this wilderness; but so great a light was soon observed through the whole land, and his Lord did not design to bury him in obscurity, but to place him in a more eminent station, which he was qualified for." (Rev. Mr. Pemberton's Funeral Sermon, p. 70.)

† See the list of his publications at the close of this article.

a young gentleman from his travels. This was preached on the return of his son Josiah, I suppose, who was afterwards Judge of Probate for the County of Suffolk, and Secretary of the Province of Massachusetts Bay.

The principal work of Mr. Willard was his *Body of Divinity*, which was first published after his decease, under the editorial charge of his successors, the Rev. Messrs. Sewall and Prince. This was the first folio ever printed in this country. The circumstances in which it originated were the following. Besides the public services of the Sabbath, Mr. Willard maintained other exercises for the religious improvement of his people, among which was particularly distinguished a course of expository lectures on the Assembly's Shorter Catechism, first delivered in a compendious and familiar form to the children of his congregation, and afterwards enlarged into elaborate discourses to the number of two hundred and fifty, which he delivered monthly on Tuesdays in the afternoon, in his public congregation, commencing Jan. 31, 1687-8. "These lectures," it is stated, "were heard with a great relish by many of the most knowing and judicious persons both from town and college." Two hundred and forty-six of these discourses were written out in full before his death, to the end of the one hundredth question of the Catechism, which contains the explanation of the preface to the Lord's prayer. The rest of the volume is composed of the notes used in his former and shorter expositions. The volume consists of 914 pages. The preface by Sewall and Prince commences thus: "The late Reverend and learned author of the following lectures has been so universally and justly admired and celebrated in these parts of the world, for his eminent capacity, piety, wisdom, his deep and perspicuous insight into the most deep and difficult points of divinity, and his most judicious and accurate manner of expressing and clearing, as well as most useful application of them, that there is no need of our setting forth his character, either for the information of his countrymen, or their inducement to peruse the large composure that now presents itself to their view. We need only say '*it is Mr. Willard's*,' and it is enough to recommend it to their high respect and diligent attention; and that it falls not short of his other excellent performances, which, as well as his rare accomplishments and conduct while alive, have deservedly gained him so great a fame and esteem among us." The Rev. John Barnard, in a "Sketch of Eminent Ministers in New England," in a letter to Dr. Stiles, published 1 Mass. Hist. Coll. x. 167, says of Mr. Willard, "He was a hard student, of great learning for that day, of a clear head, solid judgment, excellent both in preaching and in prayer, an exemplary Christian, pleasant in conversation, whose name is had in remembrance among us, and his works praise him."

A writer in the *Panoplist*, for 1806, on the "Neglect of the Old Divines," after mentioning the great value of the writings of Owen, Baxter, Leighton, Flavel and Bunyan, continues thus, "Our own country was by no means deficient, even at the early period mentioned, in divines of the same general character. Among a variety of others, we may distinguish WILLARD, who has illustrated all the capital topics of theology, with a degree of sagacity, judgment and learning, which entitles his name and writings to affectionate and lasting veneration."*

For a highly wrought character of Mr. Willard as delineated by his colleague and successor the Rev. Mr. Pemberton, in his funeral sermon, some idea may be formed of the reverence with which his memory was regarded. And yet charged as it is with manifold praise, he remarks in

* See Dr. Wisner's History of the Old South Church, Boston, pp. 14, 82.

his "Epistle Dedicatory," that "he has had the satisfaction to have said less of Mr. Willard in this sermon than he was fully persuaded was his due."

"His discourses," says Mr. Pemberton, "were all elaborate, acute and judicious; the matter being always weighty, and his subjects well chosen, suited to the state of his flock, and every way adapted to make them wiser and better. His common discourses might have been pronounced with applause before an assembly of the greatest divines." "His style was masculine, not perplexed, but easy as well as strong." His delivery was characterized by "gravity, courage, zeal and prudence, and with tender solicitude for perishing souls, and, when the matter required it, no man could speak with greater pathos and pungency." "He knew how to be a son of thunder to the secure and hardened, and a son of consolation to the contrite and broken in spirit." "His public prayers were always pertinent and pathetical, animated with a spirit of devotion," and characterized "by an uncommon compass of thought." As a pastor, he was distinguished for "prudence, faithfulness and impartiality." "All his talents and acquisitions were consecrated" to the service of Christ, and over the whole, it is said, was shed the lustre of a "remarkable and unaffected modesty," and a "spirit truly pacific."

The following anecdote has been recorded in proof of the excellence of his delivery. Mr. Treat, a minister of Eastham, married a daughter of Mr. Willard. The matter of his sermons, it is stated, was excellent, but it was greatly injured by the badness of his manner. After his marriage with the daughter of Mr. Willard, he was sometimes invited by the latter to preach in his pulpit. Mr. Willard possessed an agreeable delivery and an harmonious voice, and as a natural consequence, he was generally admired. Mr. Treat having preached one of his best discourses to the congregation of his father-in-law, in his usual unhappy manner, excited much dissatisfaction. Several persons waited on Mr. Willard and begged that Mr. Treat might not be invited into the pulpit again. To this request Mr. Willard made no reply; but he desired his son-in-law to lend him the discourse, which being left with him, he delivered it, without alteration, to his people, a few weeks after. The hearers were delighted, and requested a copy for the press. "See the difference," said they, "between yourself and your son-in-law. You have preached a sermon on the same text as Mr. Treat's; but while his was intolerable, yours was excellent."

There was no doubt of his learning. He was a severe and patient student, especially in theology, the engrossing subject of the period. His works, apart from their doctrinal character, show a well disciplined mind, abounding in sound views, with masculine sense and a wide reach of thought; while "a melodious voice and graceful delivery," gave him great power as a pastor and teacher.

He seems to have exercised charity towards those who differed from him, beyond what was usual, at that period, and certainly where the difference was only modal, it was something gained. He was more catholic than his brethren in a day when catholicism was considered no great virtue. "We have," says Edward Randolph, in speaking of him, "in Boston, one Mr. Willard, a minister, brother to Major Dudley. He is a moderate man, and baptizeth those who are refused by the other churches, for which he is hated." (Hutch. Col. Papers, 533.)

But that which marked him as in advance of the great mass of the community in which he lived, was his conduct in the witchcraft delusion. To go with the crowd, whether right, or in questionable matters, is very

easy, and for the bulk of mankind, who have more or less of mental timidity, is very common. But to stand out almost singly in an age of superstitious darkness, when the wise and good, the leaders of society in church and state, yield to a strong delusion, and gloomy fears of the powers of the nether world, who are believed to be about one's path, and, though invisible, to be mingling with men, alone and in the assembly, at such times to come forth and brave the awful delusion; nay more, to be active in opposition to it, and to leave succeeding generations to do justice to motives, manifests extraordinary courage, piety and discernment.

Mr. Willard early saw through the infatuation which was so thoroughly infused among the people, and by which almost every one else was blinded—an infatuation if not created yet marvellously promoted, by Cotton Mather.* He openly opposed it in public and private, he preached against it, and wrote and published a pamphlet on the subject, entitled, "Some Miscellany Observations respecting Witchcraft, in a Dialogue between S. and B." 1692. Mr. Brattle, in his letter of October 8, 1692, thus speaks of him—"I cannot but think very honorably of the endeavors of a Reverend person in Boston, whose good affection to his country in general, and spiritual relation to three of the Judges in particular, has made him very solicitous and industrious in this matter, and I am fully persuaded that had his *notions and proposals* been hearkened to, and followed *when these troubles were in their birth*, in an ordinary way, they never would have grown to that height which now they have. He has as yet met with little but unkindness, abuse and reproach from many men; but I trust that in after times his wisdom and service will find a more universal acknowledgment, and if not, his reward is with the Lord." (Mass. Hist. Col.)

After times have done justice to his wisdom and service. The "unkindness, abuse and reproach" he met with, and to which all are exposed who step out of the beaten path, have passed away, and all the glory of devotion to truth and duty remains and ever will remain. Sewall, one of the judges referred to in Mr. Brattle's letter, when time and reflection had cleared away the strong delusion which had possessed him, came forward like an honest man and acknowledged his error. His confession was read from the pulpit by Mr. Willard. (Calef.)

The accusers, doubtless from the course which Mr. Willard had taken in detecting their wicked designs, repeatedly cried out upon him, and would have rejoiced to sacrifice him with Mr. Burroughs and other worthy and innocent persons, to their deadly resentment. But his character before the public was too exalted, and the affections of his people too strong to suffer a hair of his head to be injured, and persecution against him assumed the milder forms of "unkindness and reproach."

Gov. Andros early in his administration gave trouble to Mr. Willard and his congregation. He demanded the use of the Old South Church "for the common prayer worship." Sewall says that Mr. Willard "discoursed his Excellency about the meeting-house in great plainness, showing they could not consent." How the matter issued, I have not by me the means of information. I believe, however, that those who were of the "common prayer worship," used the church after the services of the congregation

* Much ridicule has been unnecessarily heaped upon our fathers for these transactions. "It should be recollected that similar occurrences had been much more general in England not long before, where more were put to death, as witches, in a single county, in a short space of time, than have suffered for this alleged crime, in all New England, from the first settlement; that such men as Lord Chief Justice Hale sanctioned and participated in those proceedings; and that the 'contagion,' as it has been appropriately called, undoubtedly spread to New England from the mother country. It was one of those aberrations of imagination and judgment, which sometimes pervade and agitate whole communities; which we contemplate with wonder but cannot explain."—*Dr. Wiener's Hist. Discourses*, p. 88.

were over for the day. I find that Mr. Ratcliffe, the Episcopal clergyman, under the protection of Andros, in the spirit of mischief, in October, 1687, sent to Mr. Willard to leave off sooner, which he refused to do, and accordingly "the Governor sent for him in the night." No calamity scarcely could be imagined by the Puritans less tolerable than this interference of the Episcopalians with their places of worship. It was a grievous usurpation, closely allied to the general tyranny of the administration of Andros. Sewall, in his Diary, complains of the rattling of guns during public worship; "'twas never so in Boston before." And then the Church of England men were present during worship, a matter doubtless of sore vexation to pastors and people, when we consider the situation and feelings of the two parties.

Mr. Willard was for a considerable number of years connected with the college. He was for several years one of the Fellows, having been elected in 16—, and on the resignation of President Mather, Sept. 6, 1701, in consequence of an order of the General Court that the President should reside at Cambridge, he was placed at the head of the College, with the title of Vice President. Mather had resigned because he was unwilling to leave his parish with which he had continued his connection during the whole period of his presidency. And for the same reason Willard had the title of Vice President, though having the full power of President. He, therefore, while he discharged the duties of his new office, continued his relation to the Old South Church.

On the same 6th of September, the General Court passed a resolve, "that Rev. Samuel Willard, nominated for Vice President of the College, be desired to take the care, &c., of the college and students thereof according to the late establishment made by this Court, and to manage the affairs hereof, as he has proposed in his answer to this Court, viz., to reside there for one or two days and nights in a week and to perform prayers and expositions in the Hall, and to bring forward the exercise of analysing." His salary was fixed at "fifty pounds," with ten pounds in addition, "for his more than ordinary expenses in his attending the same services."

This service he continued until within a few weeks of his death. Of the manner in which he performed his duties as head of the College, see Pemberton's funeral sermon, Peirce, &c.

The last commencement at which he presided, was July 2, 1707.* The following extracts from Judge Sewall's Diary, contain some account of the last few weeks of his life:

"Monday, August 11, 1707.—Mr. Willard goes to Cambridge to expound, but finds few scholars come together, and moreover was himself taken ill there which obliged him to come from thence before prayer time.

"Tuesday, August 12.—Between 6 and 7 I visited Mr. Willard, to see how his journey and labor at the college had agreed with him, and he surprised me with the above account; told me of a great pain in his head and sickness at his stomach, and that he believed he was near his end. I mentioned the business of the college. He desired me to do his message by word of mouth, which I did Thursday following, to the Governor and Council. Quickly after I left Mr. W., he fell very sick and had three sore convulsion fits, to our great sorrow and amazement.

"Thursday, August 14.—When the Governor inquired after Mr. Willard, I acquainted the Governor and Council that Mr. Willard was not capable of doing the college work another year. He thanked you for

* For a few additional statements respecting Mr. Willard's character as a President, see *History of Harvard University*, by Alden Bradford, LL. D., in the *American Quarterly Register*, ix. 346.

your acceptance and reward. Governor and Council order Mr. Winthrop and Mr. Brown to visit the Rev. Mr. Willard and thank him for his good service the six years past. Sent down for concurrence, and Deputies concur.

"September 12, 1707.—Mehitable Thurston tells me Mr. Willard was taken very sick. I hoped it might go off, and went to dinner. When I came there, Mr. Pemberton was at prayer, near concluding; a pretty many in the chamber. After the prayer many went out. I staid and sat down, and in a few minutes saw my dear pastor expire. It was a little after two, just about two hours from his being taken. It was very surprising; the doctors were in another room consulting what to do. He administered the Lord's supper and baptized a child last Lord's day; did it with suitable voice, affection, fluency. Did not preach.

"Feria Secunda, 7th, 15th.—Mr. W. is laid by his tutor in my tomb till a new one can be made.* Bearers, Dr. Mather, Mr. Allen, Mr. Thomas Bridge, Mr. C. Mather, Mr. Wadsworth, Mr. Colman; Fellows and Students went before. Mr. Pemberton led Madam Willard. Governor and his lady had rings. Bearers, scarves and rings. The Lady Davie and Lady Hobbie were there. Son Sewall led his sister, Paul Dudley he being gone to Plymouth Court. Very comfortable day."

President Willard was twice married. His first wife was Abigail Sherman daughter of Rev. John Sherman† of Watertown, and Mary his wife. They were married August 8, 1664. Mrs. Willard's mother was daughter of Mr. Launce, a gentleman of ancient family in Cornwall, whose wife was a daughter of Lord Darcy, Earl of Rivers. By this wife Mr. Willard had six children, all of whom were born in Groton, viz. 1st, Abigail, born 1665, whose first husband was Rev. Benjamin Estabrook of Lexington, and second, Rev. Samuel Treat of Eastham; their daughter, Eunice Treat, married Rev. Thomas Paine, father of the late Judge Robert Treat Paine of Boston. 2d, Samuel, born March 17, 1667, died unmarried. 3d, Mary, married David Melville. 4th, John, born September 8, 1663, H. U. 1690, who after travelling abroad, settled as a merchant at Kingston in the island of Jamaica. He married Miss Sherburne. John was father of Rev. Samuel Willard, H. U. 1723, settled in the ministry at Biddeford, Maine, and died October 25, 1741, æt. 36. Samuel of Biddeford, married Abigail, daughter of Samuel Wright, Esq., of Rutland. Mr. Wright's wife was daughter of Jonathan Willard son of Major Simon Willard by his third wife, Mary Dunster, sister of President Dunster. Rev. Samuel of Biddeford, was father of Dea. William Willard of Petersham,‡ of the late Rev. Dr. John Willard§ of Stafford, Ct., H. U. 1751, and

* This new tomb is in the Granary burying ground, and belongs to the heirs of the late Robert Treat Paine.

† The following epitaph inscribed upon the tombstone of Mr. Sherman, in the old burying ground in Watertown, was written by Mr. Willard:

"Johannis Shermani maximæ pietatis, gravitatis, et cædoris viri,
in theologiâ plurimum versati:
in concionando vere Chrysostomi;
in artibus liberalibus præcipue mathematicis incomparabilis:
Acquitamensis ecclesiæ in Nov: Angliâ fidelissimi pastoris:
Collegii Harvardini inspectoris et socii:
Qui postquam annis plus minus XLV Christo fuit ἑταῖρος,
in ecclesiâ fîdus,
morte maturâ transmigravit,
et a Christo palmâ decoratus est,
A. D. MDCLXXXV Augusti,
Ætatis suæ LXXII:
Memorie.

‡ Father of Rev. Dr. Samuel Willard of Deerfield, Ms.

§ Father of the late Rev. John W., of Lunenburg, Vt., and of the late Rev. Joseph W. of Lancaster, N. H. The latter was father of Hon. John Dwight Willard, formerly Tutor at Dartmouth College, and now of Troy, N. Y. and one of the Judges of the Court of Common Pleas.

of Rev. Joseph Willard, President of Harvard University. 5th, Elizabeth, died unmarried in 1722. 6th, Simon, born 1676, H. U. 1695, was a merchant in Boston, married widow Elizabeth Walley, and died in 1712 or 1713. 7th, Edward, by his second wife, Eunice Tyng, (daughter of Edward Tyng, Esq., of Dunstable, and sister of Gov. Joseph Dudley's wife,) born July 6, 1680, who died unmarried. 8th, Josiah, born June 21, 1681, H. U. 1698, chosen tutor at Cambridge, August 10, 1703; was Secretary of the Province of Massachusetts from 1717 till the time of his death, December 6, 1756; Judge of Probate for Suffolk from 1731 till 1745, when he resigned, and one of His Majesty's Council from 1734 to 1756. (For his character, see Funeral Sermon by Dr. Sewall, poem by Judge Oliver, Hutchinson's Hist. Mass., vol. iii. p. 50, &c., &c.) 9th, Eunice, died unmarried. 10th, Richard, born 1684, who entered Harvard College, June 29, 1697, æt. 13, and was drowned at Cambridge the same day. 11th, William, who became a wealthy merchant at Port Royal* in the island of Jamaica and died, I believe unmarried, before 1717. 12th, Margaret, born December 3, 1687, who married Capt. Thomas Child of Boston. 13th, a second Edward, who died unmarried. 14th, Hannah, who married Judge William Little. 15th, Sarah, who died unmarried. 16th, a second Eunice, born July 16, 1695, who died unmarried. 17th, a second Sarah, born, June 10, 1697, who died unmarried. 18th and 19th, a third and 4th Edward who died unmarried. 20th, a second Richard, a merchant in Boston.

Mr. Willard's father was married when he came from England. His first wife was, according to the tradition in the family, Mary Sharpe. He here married second, Elizabeth Dunster, or as I have seen her called, Isabell Dunster, and third, Mary Dunster. They were, perhaps, both sisters of President Dunster. I have not been able to ascertain whether Mr. Willard was of the Dunster family, or was a son of Major Simon, by the first marriage. His great grandson, however, President Joseph Willard, as I have before stated, was a descendant, on the maternal side, from Mary the third wife of Major Simon, whom President Dunster, in his will, calls, "my sister Willard."

The following is a list of Mr. Willard's publications, viz :

Published in his lifetime.

1. Useful Instructions for a Professing People in times of great security and degeneracy : in three Sermons from Jer. vii. 12; Isa. xxvi. 9, and xxi. 11, 12. Anno 1673.
2. The Heart Garrisoned: an Artillery Election Sermon from Prov. iv. 23. 1676.
3. A Funeral Sermon upon Governor Leverett, from Ezek. xxii. 30, 31. 1679.
4. The Duty of a People that have renewed their Covenant, from Josh. xxiv. 22, 23. 1680.
5. Animadversions upon the New England Anabaptists' fallacious narrative. 1681.
6. The Fiery Trial no Strange Thing, from 1 Pet. iv. 12. 1682.
7. Covenant-keeping, the way to Blessedness : in several Sermons from Ps. ciii. 17, 18. To which is added, A Sermon upon the necessity of sincerity in renewing Covenant, from Ps. lxxviii. 37.
8. The Child's Portion : in several Sermons from 1 John iii. 2. 1684. To which are added, The Righteous Man's Death, a presage of Evil: a Funeral Sermon upon Major Thomas Savage, from Isa. lvii. 1. 1681. The Only Way to prevent Threatened Calamity: an Election Sermon, from Jer. xxvi. 12, 13. 1682. The Plots against God's people detected and defeated, from Prov. xxi. 30. 1682.
9. The Esteem which God hath of the Death of his Saints : a Funeral Sermon upon John Hull, Esq., from Ps. cxvi. 15. 1683.
10. Mercy Magnified on a Penitent Prodigal : in several Sermons from Luke xv. 11, &c. 1684.

* Now Kingston.

11. A Brief Discourse of Justification. 1686.
12. Heavenly Merchandize: in several Sermons from Prov. xxiii. 23.
13. A Brief Discourse concerning the ceremony of laying the hand on the Bible in Swearing. 1689.
14. The Barren Fig Tree's Doom: in several Sermons from Luke xlii. 6, 7, &c. 1691.
15. The Mourner's Cordial against Excessive Sorrow: in several Sermons from 1 Thess. iv. 13.
16. The Danger of taking God's name in Vain, from Deut. v. 11.
17. Promise Keeping, a Great Duty, from 2 Cor. i. 18.
18. The Sinfulness of worshipping God with Men's Institutions, from Matt. xv. 9.
19. Some Miscellany Observations respecting Witchcraft, in a Dialogue between S. and B. 1692.
20. The Covenant of Redemption. 1693.
21. Rules for Discerning the Times, from Matt. xvi. 3.
22. The Law established by the Gospel, from Rom. iii. 31. 1694.
23. Reformation the Great Duty of an Afflicted People, from Levit. xxvi. 23, 24.
24. The Character of a Good Ruler: an Election Sermon from 2 Sam. xxiii. 3.
25. Impenitent Sinners Warned and Summoned to Judgment: in two Sermons from Ps. v. 5; and Heb. ix. 27. 1698.
26. The Man of War: an Artillery Election Sermon from 1 Kings xix. 22. 1699.
27. Spiritual Desertions Discovered and Remedied: in several Sermons from Ps. xxx. 7.
28. The Blessed Man: in several Sermons upon the 32d Psalm. 1700.
29. The Perils of the Times Displayed, from 2 Tim. iii. 5.
30. The Fountain Opened, and the National Calling of the Jews: in several Sermons from Zech. xiii. 1. To which is added, Evangelical Perfection, from Matt. v. 48.
31. Love's Pedigree, from 1 John iv. 19.
32. Morality not to be relied on for Life, from Mark x. 21.
33. A Remedy against Despair: two Sermons from Ps. xxv. 11. .
34. The Christian's exercise by Satan's temptations: in several Sermons from 1 Chron. xxi. 1. 1701. To which is added, Brotherly Love Described and Directed: two Sermons from Heb. xiii. 1.
35. Walking with God: two Sermons from Gen. v. 24.
36. The Fear of an Oath, from Eccl. ix. 2.
37. The Best Privilege, from Rom. iii. 1, 2.
38. Prognostics of Impending Calamities: a Funeral Sermon upon Lieut. Governor Stoughton from 2 Kings xxii. 20.
39. The Checkered State of the Gospel Church, from Zech. xiv. 6, 7.
40. A Brief Reply to Mr. George Keith. 1703.
41. The Just Man's Prerogative, from Prov. xii. 21. 1706.
42. Israel's True Safety, from Rom. viii. 31. 1704.

Published after his death.

43. A Thanksgiving Sermon upon the return of a Young Gentleman from his Travels, from Ps. lxxvi. 20. 1709.
44. Sacramental Meditations. 1711.
45. A complete Body of Divinity, in two hundred and fifty Lectures on the Assembly's Shorter Catechism. Boston, 1726.

"There are also," say Messrs. Sewall and Prince, "many other excellent treatises prepared by the author for the press, viz :

Directions to the Candidates for the Ministry.
 Several Sermons upon the Sacrament of the Lord's Supper.
 Expositions upon the whole of the Psalms.
 The Epistles to the Romans, Corinthians, Galatians,

with many others which the world may be also obliged with if due encouragement be given."

The preface to Rev. John Higginson's Legacy of Peace was written by him.

BIOGRAPHICAL NOTICES OF DECEASED MINISTERS OF NEW HAMPSHIRE.

[By the Rev. HENRY WOOD, Hanover, N. H.]

NOTE.—The years 1836–7, were distinguished for the mortality among the Congregational ministers of New Hampshire. In the interval between the meetings of the General Association, not less than ten out of about one hundred and twenty, finished their labors, and gave up to their Master an account of their stewardship, viz: Rev. Samuel Wood, D. D. of Boscawen; Rev. Samuel Hidden of Tamworth; Rev. Asa Piper of Wakefield; Rev. Nathaniel Porter, D. D. of Conway; Rev. Seth Farnsworth of Hillsborough; Rev. O. G. Thatcher of Bradford; Rev. J. P. Fisher of Deering; Rev. Evarts Worcester of Littleton; Rev. Joseph Gibbs of Haverhill; Rev. Josiah Webster of Hampton; besides Rev. Moses Dow of Plaistow, who had never been settled over a congregation in the State. Some of these ministers were full of years, and their lives had been signalized by usefulness; others were young, ardent, able, and full of promise. The impression made at the time, by so mysterious a providence, upon the minds of their surviving brethren, was deep and serious; and it was a natural desire, that in some humble way, a record might be made of names of brethren so much venerated and loved. In obedience to such a desire, the facts were collected which are embodied in the following brief notices. For a while however the design of publishing them was abandoned, by being anticipated by the editors of the American Quarterly Register, in their notices of the lives of Dr. Wood and Rev. Mr. Hidden. At the request of others, the remaining articles are now given.—In the mean time the *Rev. Moses Bradford* deceased; and facts being at hand pertaining to his life, it was thought desirable they should be incorporated with the rest.

Most of the subjects of these notices lived in comparative obscurity; patiently and cheerfully pursuing the humble, yet ennobling work of the ministry; God's "hidden ones," better known in heaven than on earth. Beyond the circle of personal intimacy and friendship, these sketches may fail to interest; it is hoped, however, indulgence will be shown to the claims of private affection and retiring worth.

JOSIAH WEBSTER.

Rev. JOSIAH WEBSTER, the son of Nathan and Elizabeth Webster, was born in Chester, N. H. Jan. 16, 1772. Both of his parents were professors of religion, which they adorned by the consistency of a pious life, and endeavored, by prayer and early instruction, to make the inheritance of their children. His father was a farmer barely in circumstances of comfort, with patient and laborious industry providing for the wants of a large family of eleven children, one of whom died in infancy. It is not strange that with feeble health on their part, the parents were unable to furnish more than a common school education for their numerous issue. *Josiah*, the eldest of the children, continued with his father, occupied in the common business of a farmer, till his sixteenth year, when he went to reside with an uncle, whose affairs he managed in his many and long absences. At this time, his advantages had been such as barely to qualify him to instruct a district school; and he had formed the purpose, either to engage in trade, or pursue the occupations to which he had been trained. From a brief narrative which he left behind him, we learn that he was the subject of early and abiding religious impressions; and though he had no prospect, nor indulged a thought of a public education, still as far back as his twelfth year, he felt a strong desire to become a minister of the gospel. He writes in his narrative, "I do not remember the time when I was not troubled and distressed. I used, when a boy—a child—to play with the children; but when I went home, and retired to my bed, my conscience distressed me. My mind was often disturbed by the

thought of my follies. But these thoughts I always concealed; for I did not think there was any thing like true religion in them." In this state of mind, and with the acquisition of only sufficient property to defray the expense of preparation for college, upon the condition of a rigid regard to economy; distressed and discouraged by the opposition of his friends to the plan he had conceived; in his nineteenth year he repaired to the Rev. Mr. Remington of Candia, under whose hospitable roof he commenced the studies requisite for admission to college. Afterwards he spent a year under the tuition of Rev. Dr. Thayer of Kingston, and completed his preparation at the academy in Atkinson. It was at Kingston, while he was receiving instruction from that humble Christian and devoted pastor, Dr. Thayer, that he indulged the first hope of reconciliation to God, and the commencement of the Christian life. A deeper consciousness of sin than he had ever felt before, pressed upon his heart; so full of distress and alarm, that for several days he was unable to pursue his studies. After a season of deep conviction, light broke out upon his mind "like a morning of summer, just as the sun rises, when the winds are hushed, and a solemn but delightful stillness prevails every where, and the face of nature smiles with verdure and flowers. He had no raptures, but all was quiet and happy." From Atkinson he took a journey of more than eighty miles to Dartmouth College, for the mere purpose of examination and admission, as the diminished state of his finances left him without the means of remaining a single week to enjoy its advantages. Returning to Atkinson, he pursued his studies under the instruction of the Preceptor, Stephen P. Webster, (now Hon. S. P. Webster of Haverhill,) till the spring of 1795, when with little improvement in the state of his funds, he rejoined his class in college, and with much difficulty completed his first year. Returning to his father's after commencement with the hope of raising money from his friends to remove his crushing embarrassments, and yet disappointed in every application he made, with a heavy heart once more he set his face towards college. By a mysterious providence of God, as he was pursuing his lonely way, he fell in company with a stranger, who learning his condition, without solicitation offered to relieve his necessities by a loan of money to be repaid whenever his circumstances and convenience should permit. The traveller was ascertained to be a merchant of Newburyport.

After graduating in the year 1798, without delay he commenced the study of theology with the Rev. Mr. Peabody, the minister of Atkinson, with whom he continued about a year, when he was licensed to preach the gospel by the Haverhill Association, met at Plaistow. Soon after, he was invited to preach as a candidate for settlement in the parish of Ipswich, Ms., called Chebacco, but now constituting the town of Essex; where, November, 1799, he was ordained. For six years and a half he was the minister of this parish; at the expiration of which time he asked for a dismissal on account of the inadequacy of his support. Receiving an invitation to preach to the church at Hampton, N. H., vacant by the removal of the Rev. Dr. Appleton to the presidency of Bowdoin College, he was installed, June, 1808. His salary was principally from the avails of a fund, bequeathed by "the most gracious Timothy Dalton," the second minister of the town, who was ordained 1639, and died 1661. In many respects the state of religion in Hampton was any thing but desirable at the time Mr. Webster entered upon the duties of pastor. Intemperance had obtained a prevalence to which most other towns were strangers; and entrenching itself in the peculiar occupations of a portion of the people, bid defiance to all common means of aggression. Two religious societies had also existed in the town, though of the same denomination. Arminian views of theology were extensively embraced, united with hostility to the doctrines of distinguishing grace, and ignorance of experimental religion. At the same time, some individuals were found, waking up to correct sentiments, and desiring to be fed with the sincere milk of the word. In this divided state at the time of the removal of Dr. Appleton, with little prospect of uniting in selecting a minister themselves, the two parties agreed to settle the individual who should come recommended by Rev. Dr. Buckminster of Portsmouth, and Rev. Dr. Dana of Newburyport, with whom personally they were well acquainted, and in whose sound judgment the churches generally reposed a deserved confidence. Dr. Dana had once preached

to them as a candidate, and received an invitation to settle, which he saw reasons for declining. They concurred in recommending Mr. Webster; and the result was his settlement as pastor of the two churches, united.

During his ministry at Hampton, he was permitted to enjoy various seasons of refreshing from the presence of the Lord. In 1809 there were auspicious indications, with some cases of conversion, though not a general revival. In 1819 a general interest pervaded the town, and the revival entered the church as well as the world, convincing many of the reality of divine influence, and the truth of experimental religion, who had before derided and opposed these doctrines. Another season of religious interest was enjoyed in the year 1823; as the fruits of which eleven were added to the church. But the largest success attending his ministry was witnessed in 1827, when fifty were received into the communion of the church. The origin of this work of grace is worthy of notice. "In the spring of 1826," the pastor records, "the state of religious feeling was low. Three of the brethren inquired much upon the subject, solicitous to know what could be done to promote a better state of things. They felt at length that they would humble *themselves* before God, and carry the church to the throne of grace. They entered into a solemn covenant, that they would spend one hour in each week in united but private prayer, God helping them, until the blessing of the Holy Spirit should be granted. In the autumn of the same year, the Holy Spirit descended with great power; men, stout hearted and proud, who had always opposed the doctrines of grace, were made to bow. Many, besides those who obtained the hope of reconciliation to God, became convinced of the truth. Numbers, as we trust, are yet to be gathered into the church, as the fruits of this revival. Twenty years ago the current of feeling in this place was strongly against experimental religion; now it is decidedly in its favor. The change has been wonderful, much greater than ever I expected to see. I desire to be thankful, humble, and give all the praise to God, the Father, Son, and Holy Ghost." In 1832, there was an additional refreshing, which resulted in eighteen cases of hopeful conversion. Besides these seasons of special interest, there were solitary cases of conversion and additions to the church nearly every year of his ministry.

It deserves to be recorded to the lasting honor of Mr. Webster, that he perceived the evil effects of the use of ardent spirits, at a period when the eyes of even good men were generally closed to the subject. Almost from the first of his ministry, he preached against intemperance; and for years before the temperance reformation, observed entire abstinence from all that intoxicates. Even from many ministers of that day, he not only failed of receiving co-operation, but encountered opposition and ridicule. He was also deeply interested in the cause of education. To his influence and agency, the academy in Hampton, one of the most respectable and flourishing institutions in the State, is indebted for much of its character and usefulness. Attached to the faith and institutions of our fathers, the doctrines of grace he understood, and loved, and preached, to the very close of life; and with what effect, we have already seen. There were one hundred and thirty-five members in the church at the time of his installation, and one hundred and seventy were added during his ministry. His last public act, was the preaching of the sermon at the ordination of his son, Rev. John C. Webster, at Newburyport, as seamen's preacher at Cronstadt, Russia, March 15, 1837. Before this he had been afflicted with a severe cold, attended with a slight inflammation of the lungs. Anxious however to perform the service assigned him on that occasion, he made an effort his health was unable to sustain. The day following he returned home, and taking his bed, remarked, that he thought his work on earth was done. "Well," said he, "if it be so, I know not with what act I could close life with more satisfaction." The inflammation upon his lungs rapidly increasing, with no available means of resistance, he gradually declined, till he breathed out his spirit into the hands of his Redeemer, March 27, 1837, aged 65. During his sickness his mind was often alienated; but in lucid intervals he uniformly expressed confidence in the mercy of God, and cast himself upon the blood of atonement. His funeral sermon, preached by the Rev. Dr. Dana, is highly commendatory of his ministerial qualifications devotion to his proper work, and his extensive usefulness.

Mr. Webster was married to Elizabeth Knight, daughter of Maj. Eliphalet Knight of Atkinson, N. H. They had seven children, five sons and two daughters; the daughters died in early life. The sons are still living. Eliphalet, the eldest, is a practising physician in Hill, N. H., and a member of the New Hampshire Medical Society; Josiah, the second, is a farmer in Illinois; John Calvin, the third, graduated at Dartmouth College in 1832, at Andover in 1835, and is now settled in the ministry at Hopkinton, Ms.; Joseph Dana, the fourth, was also graduated at Dartmouth College in 1832, now resides in Washington, D. C., and is a United States' topographical engineer at Milwaukee, Wisconsin Territory; Claudius Buchanan, the fifth, was graduated at Dartmouth College in 1836, and has since been engaged in teaching and surveying in Illinois.

The following is a list of the sermons of Mr. Webster which have been published. *The Mystery of Godliness*: a Sermon delivered at Thomaston, Me. June 15, 1809, at the Installation of Rev. John Lord to the pastoral office in that place. Text, 1 Tim. iii. 16. A Sermon preached July 10, 1811, at the ordination of the Rev. Joseph W. Dow to the pastoral care of the First Congregational Church and Society in Tyringham, Ms.; to which is added the Charge by Rev. Jacob Catlin of New Marlborough, and the Right-hand of Fellowship by Rev. Alvan Hyde, D. D. of Lee. Text, Ezek. xxxvii. 1—4, 10. A Sermon, delivered at Newburyport, Nov. 26, 1812, on the evening of public Thanksgiving in Massachusetts. Text, Ps. ii. 11. *Christ on his way to enlarge his Kingdom, and to Judge the World*: a Sermon delivered before the General Association of New Hampshire at their Annual Meeting in Haverhill, Sept. 21, 1819. Text, 2 Peter iii. 4. *The Church Triumphant*: a Sermon delivered at the North Church, Newburyport, at the Ordination of Rev. John Calvin Webster as Seamen's Chaplain at Cronstadt, the Port of St. Petersburg, Russia, March 15, 1837; to which is added the Charge, the Fellowship of the Churches, and the Special Instructions given on the occasion. Text, Daniel vii. 27. Published by the Newburyport Seaman's Friend Society. This sermon was his last, and was delivered only twelve days before his death.

EVARTS WORCESTER.

Rev. EVARTS WORCESTER, the son of Rev. Leonard and Mrs. Elizabeth Worcester, was born at Peacham, Vt., March 24, 1807. Both in the line of his father and mother, he stands connected with families distinguished in the ecclesiastical history of New England, for the number of individuals they have furnished for the Christian ministry, and the character and talent with which they have adorned it. On the paternal side, were four brothers; *Rev. Noah Worcester, D. D.*, first settled at Thornton, N. H., and afterwards resided at Brighton, Ms. *Rev. Samuel Worcester, D. D.*, of Salem, Ms., the first Secretary of the American Board of Commissioners for Foreign Missions. *Rev. Thomas Worcester*, of Salisbury, N. H., and *Leonard*, the father of the subject of this notice, who alone survives. A sister also, married a minister, who removed to the west, where both deceased some years ago. On the side of the mother, who was the youngest daughter of Rev. Samuel Hopkins, D. D., of Hadley, Ms., there were nine sisters, four of whom, besides herself, were the wives of Ministers. One half-brother also was a minister. Of the grandsons of Dr. Hopkins, eight have entered the ministry: *Rev. Gardiner Spring, D. D.*, of New York; *Rev. Samuel Spring*, East Hartford, Ct.; *Rev. Samuel H. Riddel*, Glastenbury, Ct.; *Rev. Samuel Hopkins*, Saco, Me.; *Rev. Erastus Hopkins*, Troy, N. Y., and three sons of Rev. Leonard Worcester; viz., *Rev. Samuel Austin Worcester*, a graduate of the University of Vermont, and Missionary to the Cherokees; who for the offence of preaching the gospel to the heathen, was imprisoned in the penitentiary of Georgia; *Rev. Evarts Worcester*, the subject of this notice, and *Rev. Isaac R. Worcester*, who studied medicine with reference to a foreign mission, and succeeded his brother as pastor of the church in Littleton, N. H. Another brother, *Leonard Worcester, Jr.*, graduated at Dartmouth College, 1825, with the design of entering the ministry; but feeble health forbidding, he devoted himself to the profession of teaching, first in a High School for young ladies, in Worcester, Ms., and afterwards in a similar school in Newark, N. J., much

respected and beloved, he died of consumption at Walpole, N. H., on his return to Newark from a visit to his father in the year 1836; *John Hopkins Worcester* graduated at the same college, 1833; 1835-6 was tutor, and is now preparing for the ministry; *Isaac Reddington Worcester* studied medicine, and received the degree of M. D. 1832, and practised medicine for some time at Leicester, Ms.

Evarts Worcester received his Christian name out of the respect his parents bore to the lamented Jeremiah Evarts, Esq., the second Secretary of the American Board, who was for a time the Preceptor of the Academy in Peacham, and a member of Mr. Worcester's family. With the limited means of most country clergymen, and a large family for which provision was to be made, his father doubted the possibility of meeting the expenses necessarily connected with furnishing this son with a liberal education. While this subject was still agitated and undecided, Mr. Evarts made his southwestern tour for the inspection of the Missionary stations among the Indians; in an interview with the oldest brother, connected with one of these stations, the conversation turned upon the namesake of Mr. Evarts at home; and so much did Mr. Evarts become interested in him from the account he heard, that he decided at once no means should be left untried to secure to him the advantages of a public education. Nor did he forget the subject in the many cares demanding his attention, and the high responsibilities which his office devolved upon him. Soon after his return to Boston, he wrote a letter to the father, and another to the son, urging the measure he had conceived in the distant wilderness, and at the same time forwarding \$25, as a small encouragement to the attempt he so much desired. Admirable man! who left both the world and individuals his debtors; though his luminous career of beneficence was ended before the subject of his hopes and benefactions had fully developed a mind, active, ardent, resolute, like his own.

Commencing a course of preparatory study at the excellent academy in his native place, he was qualified to enter Dartmouth College, 1826, and graduated, 1830; distinguished for the activity and vigor of his mind, the extent of his acquisitions, the purity of his moral character, and the correctness of his principles; and holding out assurances to those who knew him, of a large measure of public usefulness. Such was the order of his mind, that while he excelled in every department of study—languages, mathematics, intellectual and moral philosophy—he was equal in all. For nearly two years following his graduation, he was engaged as Preceptor of the Academy in Peacham, for a long time one of the most flourishing and well conducted schools in Vermont, to the great acceptance of both pupils and parents. But with all his talents and scholarship, and with all the influence of Christian example and instruction, which he had enjoyed under the roof of a venerated father, he was still “without God, and had no hope in the world.” While he was engaged in the Academy, the town was visited with a powerful revival of religion; the divine influence reached his heart; and after a season of most painful conflict, he consecrated his soul and life to the Redeemer of men, and connected himself with the church under his father's care. For the year 1833, he filled the office of tutor at Dartmouth College, and having in the mean time occupied himself with the study of theology, under the direction of judicious guides, he was licensed to preach the gospel, 1834. In April, 1835, he was invited to supply the pulpit at Littleton, N. H., for a few Sabbaths only; he acceded to the proposal, and in June commenced his labors with his accustomed ardor and resolution, although he did not entertain the remotest thought of remaining in the place beyond the few weeks for which he had engaged. His services, however, proving very acceptable, securing for him the confidence and affections of the people, and awakening a deep interest, especially among the youth, to whose instruction and welfare he particularly devoted himself, and urged by an importunity that would not be denied, he abandoned the previous purposes he had cherished, in the conviction that duty required him to continue in the field to which an unexpected Providence had called him. He was accordingly ordained as pastor of the church in Littleton, March 17, 1836; on which occasion his father preached the sermon. In May he was married to Miss Ann Shurtleff, daughter of the Rev. Roswell Shurtleff, D. D., Professor in Dartmouth College. The week

following, he suffered from hemorrhage at the lungs, soon after closing a public religious service. To escape the anxiety and excitement connected with the sight and solitudes of an affectionate people, he was removed to the bosom of his father's family; and though he revived for a season so as to encourage the hope of his recovery, he soon relapsed; and wearing away under a disorder so fatal to his family, he at length, with entire resignation and joyful hope, returned his spirit to the Redeemer he loved so well, but was permitted so briefly to serve, October 21, 1836, aged 29. The attachment of his people was peculiarly strong. They made the most generous efforts to establish and sustain him; they visited him in his sickness with expressions of the tenderest kindness, and acts of large liberality; and they came at last in crowds to weep over his dust, as amidst blasted hopes they committed it to the tomb. Great was his promise of usefulness in the cause of religion and letters; such was the estimate in which his talents and scholarship were held, that he was solicited to accept a professorship in two different colleges, which he declined; and while many young men of less ability and prospect of success, turn away from a country parish, as a field too poor and contracted for their ambition, Mr. Worcester, conscious as he must have been of his powers, was content, in obedience to the call of duty, to become the minister of a plain and a remote parish, at the foot of the White Mountains; nor could higher zeal have animated him, and greater pleasure have been felt from success, had he preached to the most numerous and refined congregation, with rapturous applause attending every appearance in the desk. But he was cut off in the midst of his days—at the outset of his labors—in the midst of the most confident hopes; still “he was resigned to die,” as he said with almost his last words; “because he thought the Master he served had higher duties for him to perform in a better world.”

JABEZ POND FISHER.

Rev. JABEZ POND FISHER, was born at Wrentham, Ms., October 7, 1763, and graduated at Brown University, September, 1788. It is not known with whom he studied theology; he received license to preach the gospel from an association of ministers convened at Dighton, June, 1790; and in March of the following year, entered upon the work of the ministry. Not long after he commenced preaching, he visited Hillsborough County, N. H., and received an invitation to settle at Deering, where he had labored for some months with acceptance, which he declined. Upon leaving Deering, he was ordained over the church in Nottingham West, now Hudson; where he continued in the discharge of the duties of pastor for several years; health failing, he asked for a dismissal, upon receiving which, he removed to York, Me., where he was engaged in the instruction of youth till the restoration of his health. For some months after this period, he preached in the town of Camden; receiving an invitation in the mean time to settle at Boothbay, he was installed over the society in that place, whose pastor he continued for seven years. During his ministry in Boothbay, his labors were attended with a season of special success, in a revival of religion, as a part of the fruits of which, thirty-one persons were added to the church in one day. After his dismissal from Boothbay, Mr. Fisher was employed for four years in the service of the New Hampshire Missionary Society; at the close of which period, he was solicited to supply the church in Deering, the field of his early labors, and removing his family to that place, he performed the duties of pastor for five or six years, though he was never installed as minister of the society. After a short sickness, he died December 13, 1836, aged seventy-three years. He was married to Miss Fanny Auld of Boothbay, who survives him.

Mr. Fisher was naturally shrewd and clear sighted; though from quickness of temper and eccentricity of manners, his opinions seldom received the regard to which they were entitled. Independent in his judgment, and strong in his attachment to the simplicity of the pilgrim faith, he was always the frank and fearless advocate of what he regarded the truth, without deference to individuals or sects. At a meeting of the General Association of New Hampshire, the delegate from the Presbyterian church presented a copy of the Constitution of

the body he represented. Amidst a crowded house, and with all eyes turned upon the speaker in the distance under the galleries, Mr. Fisher arose with a *Bible* in his hand; and addressing the moderator, said—"Sir, I hold in my hand the *Constitution of the Congregational churches*; and to return the courtesy of our Presbyterian brethren, I move that we send them a copy." His habits of economy, originally dictated by necessity, eventually became a defect of character, when his circumstances were easier, and required less retrenchment; at the same time he was not incapable of liberal acts, as is testified by the records of many of our benevolent societies, of which he was either a member, or to their funds a contributor. With small resources, feeble health, and interrupted employment, he acquired not only a competence but abundance, which he left in a large estate to his children.

MOSES BRADFORD.

Rev. MOSES BRADFORD was born at Canterbury, Ct., August 6, 1765. He was a descendant of the famous William Bradford, the second Governor of Plymouth Colony, who was a native of the north of England; for ten years a voluntary exile in Holland with the congregation of Rev. Mr. Robinson, and embarked, September 6, 1620, with the first company which set sail for New England. The following names show his lineage from that ancestor—William Bradford, the second Governor; William, Lieut. Governor; Thomas; James; William. The father of Mr. Bradford was a substantial farmer, respected for his good sense and consistent piety. His mother was distinguished as an intelligent and devoted disciple of Christ. Moses was her fourteenth child, whose birth she survived but an hour. In the last moments of life, she called for her infant son, gave him a name, and in earnest prayer dedicated him to God, with the desire and hope that he might live to become a preacher of the gospel. At the age of twelve or thirteen years, he was sent to reside with an elder brother, who was then living at Danbury, Ct. This brother was educated at the College of New Jersey, and had the reputation of a good scholar, an able preacher, and a skilful classical instructor. In his family and under his tuition, this younger brother was educated, till he was qualified to enter the senior class of Dartmouth College. To the same class belonged Rev. Dr. Parish, and Prof. John Hubbard; three only of its members survive. He graduated in 1785, at the age of 20. From college he returned to his brother's, who had been for some years the pastor of a church in Rowley, Ms., with whom he pursued the study of theology for a year, and then was licensed to preach the gospel.

When he was invited to Francestown as a candidate for settlement, the population of the town was small, and the professors of religion few: and these few were divided into two feeble churches of different denominations, each of which was tenacious of the peculiarities of its own order. Through the prudence and healing influence of Mr. Bradford, a kind and permanent union was effected; and September 8, 1790, he was ordained to the work of the ministry; which he pursued without interruption till the time of his dismissal, January 1, 1827. He removed to Sullivan in 1833, where he resided till he removed in 1837, to Montague, Ms., where he died, January 14, 1838. For six or eight years he had labored under accumulated disease, which for the most of the time, had disabled him for prosecuting the active duties of the ministry. Still his ruling passion was strong in death; when confined to his sick room, with his mind overclouded and erratic, through the pressure of disease, he would inquire for vacant parishes, and insist upon making an excursion to preach. Shortly before his decease, he was aroused from the lethargy in which he had long reposed, by the voices of all his surviving children gathered around his bed, as they joined in prayer, and read the hymns, and sung the tunes which once were so familiar and delightful to him. Asking to be raised in the bed, he looked upon them with a countenance beaming with benevolence, and thanked them for the unfailing kindness they had manifested to their sick and dying father. They asked if he felt resigned and prepared to die. Pausing for a few moments, he replied, with a sententiousness and modesty peculiar to himself—"I have a hope."

Mr. Bradford was married to Dorothy Bradstreet, of Rowley, who died 1792, by whom he had two children, one of whom died in infancy, and the other still survives. For his second wife he married Sarah Eaton of Francestown, by whom he had ten children, five only of whom survive. Three sons have received a liberal education, and entered the ministry—*Samuel Cleaveland*, graduated at Dartmouth College, 1818, formerly settled at Columbia, N. H., now residing at Montague, Ms.; *Moses Bradstreet*, graduated at Amherst College, 1825, settled first at Montague, now in Grafton, Vt.; *Ebenezer G.*, graduated at Amherst College, 1827, settled first at Colebrook, N. H., now in Wardsborough, Vt.; *David*, who received the degree of M. D., at Dartmouth College, 1832, where he had attended the lectures of the Medical Institution, is established in his profession in Montague.

Mr. Bradford possessed a mind naturally vigorous and discriminating; its characteristic was strength; he loved argument, and embracing no opinion himself without examination; he did not attempt to form the opinions of his hearers by an appeal to authority, or the imposition of his own sentiments; for all things he demanded a reason; for all he was ready to give one. When his opinions were once formed, they were not to be shaken; and what was independence and conviction only, was sometimes liable to be taken for obstinacy and intellectual pride. Though he delighted in reasoning, he was not incapable of emotion. While he instructed, he also impressed; if his mind communicated light, his heart sent forth heat; especially in his earlier ministry, was the fountain of pious sensibility, deep, full, and overflowing; and his lips, moved by the fire within, poured forth eloquence, as he discussed the great themes of the gospel. He was a great reader; his attachment to books was a passion; on no subject was he uninterested; and possessing a retentive memory, capable of commanding what he had read to come up in proper time and place, on no subject he discussed was he uninteresting. His public prayers were remarkable for various excellence; they were fervent, at the same time they were humble; they were rich in thought, and adapted to the different circumstances of the individuals composing the congregation, without the charge of affectation and art. Few men have better understood the doctrines of the gospel, or regarded them with a sincerer affection. Believing the great principles of the orthodox faith, without a shade of distrust; feeling their daily influence upon his own heart, and on them reposing his hopes of salvation, he preached them fearlessly, tenderly, constantly; and Heaven set the seal of approval upon the course he pursued, in the uncommon success attending his ministry. No church in New Hampshire has advanced from such small beginnings to the numbers and strength to which it has attained—embracing at this time 500 members; and no town, in morals, industry, education, intelligence, and liberality, is a better witness of the excellent influence of an able, evangelical ministry. Besides other seasons of special interest, one is distinctly remembered and recorded, which occurred in 1812-13, and continued for nearly a year. As the fruits of it, 101 members were added to the church during the year, besides other individuals, who referred their hopes to that revival, when they united with the church even fifteen or twenty years after. Individuals also were seeking admission into the church, when there was no general interest; and in some instances, six or ten would become the subjects of renewing grace in the course of a few weeks, in a time of no prevailing excitement. The value of any particular ministry is seen, not only in its immediate effects, but in the condition in which it hands down a parish to other laborers; and of his successors, in no common measure blessed of Heaven in the work of preaching the gospel, it may be said—"Other men labored, and ye are entered into their labors." He sought to be practical by being doctrinal; and possessing the rare faculty of "rightly dividing the word of truth," he preserved his parish from the wildness of ignorant enthusiasm on the one hand, and from the frost and barrenness of a merely intellectual orthodoxy on the other. Justly was he placed among the most able and effective ministers of New Hampshire in his day; and long will his memory be affectionately cherished by those who shall follow.

ASA PIPER.

Rev. ASA PIPER, the first minister of Wakefield, was born at Acton, Ma., March 9, 1757. His father, Josiah Piper, a respectable farmer, discovering an early inclination in this his youngest son, for reading and the acquisition of knowledge, with that prompt and noble spirit which characterizes so many of the laborious cultivators of the soil in New England, was induced to commit him to the tuition of the Rev. Mr. Swift, the minister of the parish, who like many other excellent clergymen of the past generation, to whom the country will never know its obligations, in the absence of academies fulfilled the double office of minister and preceptor: and not a few were the young men from his own parish and the neighboring towns, whom he prepared for college. Entering Harvard University at the commencement of the revolutionary war, Mr. Piper graduated in the year 1778. The time of his conversion he could never determine; definite as was the period, the manifestations of the spiritual life were so gradual and silent, that he could only say, in referring to the subject: "Whereas once I was blind, now I see." After leaving the university, he pursued the study of theology with Rev. Mr. Adams, the successor of Mr. Swift; and from the association with which Mr. Adams was connected, received a licence to preach the gospel; though the date cannot be ascertained. For several years subsequent to his licensure, he preached in various towns in Massachusetts; but the longest period at Wellfleet on Cape Cod. When he came to Wakefield, N. H., the town, like most of the region, was but recently settled, and hardly had put off its savage dress. With the fortitude and self-denial of the ministers of that day, he did not refuse to share in the toils, the deprivations and sufferings incident to those who entered the unbroken forests, amidst which they erected habitations for themselves, and a house for the worship of God. Sept. 22, 1785, he was ordained the first minister of the town, and pastor of a church, which was gathered on the same day, consisting of five males and four females. For a settlement, the town granted him a lot of land; on which he lived, with another tract remote from inhabitants, and useful only for its fuel and timber. His salary was stipulated at \$250; which was poorly and irregularly paid, inconsiderable as it was. He continued to discharge his duties as the minister of the town, for twenty-five years; at the close of which period, 1810, he relinquished his contract with the town, reserving to himself the use of the parsonage with such privileges as he was entitled to enjoy by his continued relation as pastor of the church. His ministry was attended with peculiar trials and embarrassments. In the region generally, as well as in his own town, there was little unity of religious faith, little liberality in sustaining the institutions of the gospel, and but the feeblest spirit of education. An intelligent and able ministry was not appreciated: the most ignorant assumed the office of teachers: and as an inevitable consequence, there was an almost universal outbreak of extravagance and fanaticism. Immediate inspiration was claimed from heaven; and some substantiated their commission as approved ministers of the gospel, by appealing to the fact, that they could preach, whilst the world knew that they could not read. It is delightful to witness the improved state of things in the entire region; academies are springing into existence around the beautiful lake of Winnipiseogee, and in the winding vallies formed by its mountains and hills; the spirit of education is becoming universal, among the very classes which once found a sufficient reason for discarding a minister, in the fact that he had been to college, and learned Latin, and was even suspected of having studied Greek: and as a consequence of this improvement in knowledge, religious extravagance is becoming obsolete; the claim to inspiration is abandoned; and they are demanded for teachers to others, who have first been taught themselves. On the day Mr. Piper dissolved his connection with the town, he presented a communication which was entered on the records, from which the following is an extract. "At the time of my induction into the important and solemn office of a religious teacher in this place, the people were few in number; they had but imperfectly subdued the wilderness, and fears were entertained by some that the people would not be able to fulfil their engagements, without bringing poverty and distress upon themselves. But a view of the present state of the

town, will show how groundless were these fears. Instead of those temporary humble cottages first erected, and which they would now hardly think sufficient to shelter their herds, you behold comfortable and even elegant habitations. Thus has a kind Providence blessed us; and thus is there exhibited to my eyes irresistible proof that what I have received from the town, has not impoverished them. In justice to myself, I must say I have ever cherished a lively sympathy with the people, and made it my constant endeavor to lighten the burden, and not to forget the poor and unfortunate; 'in all their afflictions I was afflicted.' After his connection with the town had ceased, Mr. Piper continued his labors, till the last fifteen years of his life, when an asthmatic affection prohibited his performing more than occasional services; with the exception of two or three terms of missionary labor in the State of Maine. His preaching was nearly confined to his former parish, and was almost gratuitous. Sept. 17, 1828, Rev. Samuel Nichols was ordained as his colleague: during whose ministry of five years, he had the pleasure of seeing the church enlarged and strengthened, which he had planted under so many discouragements forty-three years before. After the dismissal of Mr. Nichols, Mr. Piper occasionally officiated to the church and society, till they were provided with a pastor in the Rev. Nathaniel Barker. His death was sudden, occasioned by a disorder of the heart, May 17, 1835, in the 79th year of his age.

The talents of Mr. Piper were of a respectable order, though his support and situation were unfavorable to their cultivation; he was particularly fond of historical studies; and the benevolent disposition and good sense he uniformly exhibited, secured to him the confidence and respect of those who knew him. Sound in his views of the gospel, he commended his principles by an exemplary life; and great as were the discouragements which attended his ministry, the advance of education in the town, which now enjoys the advantages of an established and flourishing academy; the more liberal views entertained of the proper support of the ministry; the perpetuation of the glimmering light of truth in his parish and region, till under the less embarrassed labors of his successors, it has become strong and clear, evince that he did not labor in vain, and spend his strength for nought.

Mr. Piper was married to Mary Cutts, daughter of Hon. Edward Cutts of Kittery, Me., who was for many years Judge of Probate for the County of York. With her he continued in the marriage state for fifteen years, when she deceased. Their children were eight, five of whom arrived to manhood, and who, with one exception, have for years been professors of religion, which they have adorned and promoted by a consistent life. In the year 1802, Mr. Piper married for his second wife, Sarah Little, daughter of Rev. Daniel Little of Kennebunk, Me., who deceased in the year 1827.

SETH FARNSWORTH.

Rev. SETH FARNSWORTH, was born in Charlestown, N. H., January 14, 1795. Neither of his parents was professedly pious; and the father, embracing the doctrine of Universalism, tainted the confiding mind of his child with the same sentiments. The father died in the early years of his son; still so strong was the parental influence exerted upon a young heart, that he often mentioned to his particular friends, the struggle he endured in abandoning opinions he desired and endeavored to believe. With his mother he parted during his college course. In a revival of religion in the adjoining town of Claremont, in the year 1816, he indulged the hope of reconciliation to God through the blood of the cross. The conflict in his mind was protracted and severe; but his subsequent life, in its gentleness, and humility, and tender sympathy with the convicted and desponding sinner, illustrated the value of a thorough work of the law. He gave up all for Christ; his opinions—his talents—his heart—his life; and desirous of the largest measure of usefulness in the cause of the Redeemer, in the spring of 1817 he entered Union Academy; and in 1818, having completed his preparatory course, he became a member of Dartmouth College, and graduated in 1822. In the various departments of study he maintained a respectable standing, though the excessive diffidence to which he was

almost a victim, concealed from eyes not familiar, a great share of his strength, proficiency and various excellence. By his class mates he was universally beloved, for the kindness and meekness of his heart, his inoffensive deportment and his humble walk with God; and to the faculty of college he commended himself by habits of diligence, punctuality, and a conduct which neither received nor deserved reproof. For a part of the two years following his graduation, he studied theology under the instruction of President Tyler; and receiving a license to preach the gospel from the Orange Association at Hanover, November 4, 1823, he engaged in the service of the Vermont Missionary Society, and labored with much acceptance in various destitute towns in that State. In the autumn of 1824, he received an invitation from the church in Raymond, N. H., to become their pastor, where he was ordained, November 3, of the same year. His ministry in Raymond was of ten years' continuance; during which time his labors were crowned with four seasons of refreshing from the presence of the Lord—in the years 1825, 1826, and 1831, 1832, when large accessions were made to the church. For reasons which he deemed sufficient, having resigned the charge of the church in Raymond, he received invitations to settle in the fall of 1834, from the churches in Essex and Morristown, Vt., both of which he declined from an unwillingness to resume the pastoral office immediately, though he engaged to supply the church in Essex for a year. November 22, 1836, he was installed as pastor over the church in Hillsborough, N. H., on the same day with the dedication of a new house for the worship of God. In the new circumstances of their condition—a neat and commodious edifice for public worship—a pastor universally confided in and beloved—with union and strength among themselves—every thing looked auspicious for the interests of the church, and betokened long prosperity. These flattering prospects God was pleased suddenly to blast; after a few months of earnest labor, their pastor sickened of a lung fever, and in despite of the skill of the profession and the assiduities of an affectionate people, he died, March 16, 1837, in the 42d year of his age. His departure was remarkably triumphant; and though it will not be commemorated like that of many distinguished servants of God, whose spheres of labor were more conspicuous, and whose talents were more popular and brilliant, it was perhaps as full of the divine presence, and sweetened with as much of the joys of heaven. As he drew near his end, all the graces of the Christian spirit seemed to be called into fresh and vigorous exercise; faith and hope, love and joy filled his soul. Being told that his case was very doubtful; that indeed there was but little prospect of his recovery; raising his eyes and hands to heaven, he said—"The will of the Lord be done." Inquiring of a neighboring minister who called to see him, what was the religious state of the churches in the vicinity, he addressed his visitant: Brother,

"My soul can pray for Zion still,
While life and strength remain."

After a short interval of repose, clasping his hands, he exclaimed—"O my God! how sweet, how sweet is the employment of heaven! Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Impatient almost to depart, he said—"O my soul! when wilt thou be at rest? Come, blessed Saviour! Oh that I had wings! I would fly to thine arms." On the morning of the Sabbath on which he died, after a short interval of repose, opening his eyes, he saw his wife standing by his bedside with their youngest child in her arms. "That dear child," said he, "I love; I have faith that the covenant promise will be fulfilled in its case; *I do believe*; yes, *I do believe*, that dear child will become a child of grace." At another time, he lay for some minutes as though listening to the sound of distant music, and trying to catch the song, and tune his voice to the praise. Opening his eyes, he exclaimed—"My friends, I thought I was in glory; I have just come from the world of bliss. What happiness to sing with the angels! Oh could I mount up with them, I would join in their praise." After he had taken his farewell of his family, he lay for some time in a quiet repose; opening his eyes again, he said to his wife—"What views have I had

of glory! such as I never had before. I have been swimming; yes, I have been swimming in an ocean of bliss." The clergyman who officiated for him, on the Sabbath as he was going to the house of worship, inquired if he had any message to deliver to his people. "Yes," was his reply; "I have a message for my dear people; tell them my last message to them is this—That they receive with meekness the ingrafted word, which is able to save their souls; and that they be doers of the word, and not hearers only, deceiving themselves." He would have added more; but strength failed him, and after a few hours he expired.

Mr. Farnsworth was married to Amanda Utley of Hanover, by whom he had three daughters, two of whom survive. His wife did not long outlive her husband; she died January 17, 1838.

ORLANDO G. THATCHER.

Rev. ORLANDO G. THATCHER was born in Grafton, Vt., July 2, 1795. Left an orphan when he was young, by the decease of both of his parents; and destitute not only of the means of procuring an education, but of providing for his actual wants; like many others whom God designs to be the heirs of his grace and instruments of extensive usefulness, he was cast upon the protection of Divine Providence, and the sufficiency of the resources of an active mind. At an early age, he was committed to the care and instruction of a cabinet-maker in Keene, N. H., in whose shop he served out the time of a regular apprenticeship. His means of education in this situation, were of course limited, but whatever they were, they were improved to the extent of his ability. Under the labors of Rev. David Oliphant, who was then minister of Keene, the Holy Spirit visited the place in a revival of religion; during which Mr. Thatcher became a subject of divine grace, and united with the Congregational Church; this occurred in the year 1815. Looking out from his narrow shop upon a world lying in wickedness and wo, he desired to communicate the hopes he cherished, and the joy he felt, to all that live. Accordingly, prompted by the noble purposes religion is sure to inspire, even in the lowest minds, in the spring of 1817 he repaired to Union Academy, Plainfield, to commence a course of study preparatory to the Christian ministry. August, 1819, he entered Dartmouth College, at which he graduated in 1823. Diligent in his studies, observant most scrupulously of the requirements of the institution; if he did not excel as a scholar, he was at least respectable for his attainments; whilst for stability of character, the uniform predominance of conscience, a high tone of spirituality, and devotedness to the promotion of religion among his fellow-students, he rose far above the common standard of piety. An extensive revival of religion in College drew out his whole heart, and was promoted by his untiring efforts and prayers; and when the interest in others had subsided, it continued the same with him, which he attempted in every judicious way to fan, and keep alive till the termination of his course. The year following his graduation he devoted to theological studies, under the instruction of President Tyler; and was licensed to preach the gospel by the Orange Association, August 4, 1824. In the month of September of the same year, he repaired to Colebrook, under the direction of the New Hampshire Missionary Society, to sustain the feeble interests of religion in that and the neighboring towns. A field so large, so destitute of religious institutions and instructions; so remote from ministerial sympathy and coöperation, being the extreme north of the State, was adapted to a spirit like his, which was invigorated by obstacles, and made tender and compassionate by the sight of sin and suffering. The more fully to execute the office of an evangelist, he was ordained at Orford, February 1, 1835, to the full work of the Christian ministry. Returning to his apostolic bishopric, embracing the greater part of the County of Coos, with only one Congregational minister located in its bounds, and that one at the distance of more than 30 miles, he resolved "to make full proof of his ministry," by an active devotion to the interests of his numerous and scattered charge. Nor were his labors unaccompanied by success; he was encouraged by two revivals of religion which strengthened the things which remained, and were ready to die, and

the good influence of which is seen in the improved moral and religious condition of the place at this day. After five years of laborious service in this destitute region, he received an invitation to become the pastor of the church in Bradford, over which he was installed, December 2, 1829. Here again, he saw the efficacy of the gospel in an interesting revival of religion, besides the success which attended his unremitting labors in seasons of spiritual declension. Individual cases of conversion occurred, when the church seemed to pray without faith, and labor without hope, and even at times to abandon effort. During his last sickness, unable for five weeks to lay his head upon his pillow, he still manifested a spirit most uncomplaining and resigned. In the violence of his distress, he would often say—"It is all right; it is just as it should be. Yes, it is all right." As death drew near, unable to say much, and at times laboring under a partial mental alienation, still he manifested, that as his hope and refuge were in Christ, so his consolations were neither few nor small; and August 19, 1837, he returned to his Redeemer the spirit which had been washed in his blood, and from the time he first knew his grace, devoted to his service. So uniform and vigorous was his piety, that it was once remarked of him, that "however severe might be the moral winter around, his zeal was never frost-bitten."

Mr. Thatcher was married to Maria Utley of Hanover, by whom he had two children, one of whom survives.

FOREIGN UNIVERSITIES.

The following is a translation of a notice which appeared lately in a Russian journal.

"GENEALOGY OF UNIVERSITIES.

The most ancient of the *German* Universities is that of Prague, which was founded in 1348. That of Vienna was founded in 1365; Heidelberg, 1386; Leipsig, 1409; Rostock, 1419; Griefswalde, 1456.

British. Oxford in the beginning of the thirteenth century; Cambridge, 1257; St. Andrews, 1412; Glasgow, 1454; Aberdeen, 1506; Edinburg, 1682; Dublin, 1591.

Italian. Bologna, 1158; Naples, 1224; Padua, 1228; Rome, 1245; Pisa, 1333; Turin, 1405; Florence, 1438.

Swiss. Geneva, 1368; Basle, 1459.

Spanish. Valencia, 1209; Salamanca, 1250; Valladolid, 1346; Saragossa, 1474; Seville, 1504; Grenada, 1631.

Dutch. Leyden, 1575; Groningen, 1614; Utrecht, 1636.

Belgic. Lüttich, 1816; Ghent, 1816; Brussels, 1834.

Danish. Copenhagen, 1475.

Swedish. Upsal, 1476; Lund, 1666.

From this it appears that the most ancient Universities exist in Spain and Italy; but these cannot be compared with similar institutions in the other kingdoms of Europe. The Italian Universities have greatly degenerated. Those of Spain are in the most wretched condition; many have neither professors nor students. A few Universities support with honor the antiquity of their origin; among these are the English, and some of the German. In France, since the time of Napoleon, the title of Universities is given to twenty-six academies or high schools situated in different cities."

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Easton	Matthew Short† — Farrar			Harvard	1707				
	Joseph Belcher			Harvard	1727		Nov. 12, 1754		
	Solomon Prentice†	Oxford		Harvard	1761		Jan. 1, 1783		
	Archibald Campbell	Abington	1755	Harvard	1782			Nov. 16, 1809	54
	William Reed	Rupert, Vt.	1785	Middlebury	1808				
Fairhaven	Luther Sheldon			Brown	1793				
	Isaiah Weston	Holden		Williams	1810				
	Abraham Wheeler	Rowley		Brown	1802				
	Paul Jewett†	Salem	1792	—	—				
	William Gould†			—	—				
Fall River	Augustus B. Reed	Rehoboth	1798	Brown	1821	July 2, 1823	Aug. 8, 1825		
	Thomas M. Smith	Stamford, Ct.	1796	Yale	1816	Nov. 1, 1826	April 27, 1831		
	Orin Fowler	Lebanon, Ct.	1791	Yale	1815	July 7, 1831			
	George W. Briggs	L. Compton, R. I.		Brown	1825	Sept. 24, 1834	Nov. 1837		
	Silas Brett								
Unitarian Soc. Freetown	Stetson Raymond	Middleborough		Brown	1814		Nov. 1836		
New chh.	Ebenezer W. Robinson	Granville, N. Y.	1812	Hamilton	1834	May, 1838			
	Thomas William†	Pomfret, Ct.	1779	Yale	1800	Jan. 1, 1828	April 1, 1832		
	Charles Simmons	Paris, N. Y.		—	—	Dec. 25, 1832			
Hebronville, a vil- lage from Seekonk and Pawtucket.									
Mansfield	Ebenezer White	Brookline	1714	Harvard	1733	Feb. 23, 1737		Feb. 18, 1761	47
	Roland Green	Malden	1737	Harvard	1758	Aug. 26, 1761		July 4, 1808	70
	Richard Briggs	Halifax	1782	Brown	1804	May 24, 1809	Dec. 8, 1834	July 5, 1837	55
	James M. Sayward	Gloucester				June 17, 1835	June 17, 1837		
New Bedford	Samuel Hunt		1700	Harvard	1700			1735	49
	Richard Peirce							March 23, 1749	
	— Cheever								
Church revived	Samuel West, D. D.	Yarmouth	1730	Harvard	1754	June 3, 1761	June, 1759		
	Pardon G. Seabury	Tiverton, R. I.				Dec. 28, 1830	July 1, 1835	Sept. 24, 1807	77
	Daniel C. Burt	Berkley	1808	Brown	1828	July 1, 1835			
North chh.	Sylvester Holmes	Plymouth	1788	—	—	July, 1811			
	Thomas M. Smith†	Stamford, Ct.	1796	Yale	1816	July 24, 1839			
Unit. Parish	Ephraim Randall	Easton		Brown	1812				
	Jonathan Whitaker†	Salem		Harvard	1797				
	Orville Dewey	Conway		Williams	1814	Dec. 17, 1823	Oct. 14, 1834		
	Joseph Angler	Medford		Harvard	1829	May 2, 1835	April 15, 1837		

Norton	Tria. chh.	{	Ephraim Peabody† and John H. Morrison	Trowbridge, Eng.	1796	Bowdoin Harvard	1837 1831	May 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Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Taunton(continued)	Josiah Crocker	Barnstable	1722	Harvard	1738	May 19,	1742	Aug. 28,	52
	Caleb Barnum†	Danbury, Ct.	1737	New Jersey	1757	Feb. 2,	1769	Aug. 23,	89
	Elias Jones						1777		
	Ephraim Judson	Woodbury, Ct.	1737	Yale	1763	June 15,	1780	Feb. 23,	76
	John Foster†	Stafford, Ct.				Jan.	1792		
Parish	John Pison	Boston		Harvard	1792	Jan.	1800	Jan.	
	Luther Hamilton	Conway		Williams	1817	July,	1821		
	Andrew Bigelow†	Groton	1795	Harvard	1814	April 10,	1833	Nov.	
	Samuel W. Colburn	Lebanon, N. H.		Dartmouth	1808	Aug. 29,	1809	Dec. 9,	
	Alvan Cobb	Carver	1788	Brown	1813	April 19,	1815		
Trin. Cong. ch.	Chester Isham	West Hartford, Ct.		Yale	1820	Feb. 18,	1824		
	Erastus Maltby	Northford, Ct.		Yale	1821	Jan. 18,	1826		
	Samuel Hopkins	Boxford	1815	Amherst	1834	Nov. 23,	1837		
	Emery								
	No Congregational minister, as yet has been settled.								
Spring St. ch.									
Westport									

Notes

ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Bristol was incorporated in 1685. It contains nineteen towns and thirty Congregational societies. In 1820 the population was 39,955, and in 1830 it was 49,020; making an increase in ten years of 9,065. It is bounded on the north by the county of Norfolk, on the east by the county of Plymouth, on the south by the Atlantic Ocean and the State of Rhode Island, and on the west by the State of Rhode Island.

ATTLEBOROUGH.

Attleborough was incorporated in 1684. Previous to that time the territory that is now included in this town was within the jurisdiction, but not within the chartered limits of Rehoboth. The inhabitants were subjected to the municipal authority, and had all the rights of freemen of that town. It was properly a plantation of Rehoboth. It has not been ascertained when the first Congregational church was formed in this town. Mr. Short was the first settled minister. Soon after his ordination difficulties arose between him and his people which finally resulted in his dismission. He continued in this town only about four years, having preached one year before his ordination. Of the previous or subsequent history of Mr. Short but little is known. He removed from this place to Easton and became the first settled minister of that town.—Mr. White was the second minister that was settled here. He was minister of the town seven years; and he remained here till his death. So far as appears, he gave general satisfaction.—The third minister was Mr. Weld. He was distinguished for his usefulness in the ministry; and he was highly respected as a man at home and abroad. He united, to an uncommon degree, the affections of his people, for the period of nearly fifty-five years during which he was their pastor. He was a man of talents and respectable acquirements;

and he was extensively known. He died in the ministerial office. From the time of his death till the settlement of the next minister, a term of more than seven years, the people in the first precinct were supplied by many different preachers. Previous to this time the second parish had been set off.—At length Mr. Wilder was settled over the first precinct as the next minister. He was in the pastoral office upwards of thirty-two years. He was dismissed and has since died. He continued to reside in the place till his death.—Mr. Williams succeeded him in the pastoral office. He continued here some more than three years. He had been settled before in Providence, R. I. and in Foxborough, Ms. He has since been settled in Hebronville and he has preached in Barrington, R. I. and in several other places.—The next settled minister was Mr. Warren. He continued in office a little more than two years and was dismissed. He has since been settled in Plymouth and Weymouth, Ms. and Wethersfield and Canterbury, Ct. Since his dismission from this place the church have had no settled pastor. They have been, however, supplied for the most part of the time by different persons. Rev. Samuel W. Colburn, who had been previously settled in Taunton and in Abington, preached to them for two years. They were then supplied for some time by a Mr. Morley. They are now supplied by Rev. Benjamin Ober, who had been previously settled in West Newbury. He has been with them for two years and is expected to continue for the present.

The whole of this town was included in one parish or religious society till April 7, 1743, when it was divided, and the East Parish, or precinct, was set off as a distinct religious society. Mr. Thacher was the first minister who preached here. He commenced August 20, 1743, but was not ordained till November 30, 1748, about five years. The church in this parish was formed at the same time in which their first pastor was ordained. Mr. Thacher continued in the pastoral office nearly thirty-six years, when he was dismissed by vote of the parish. He had, a few months previous to his dismission, suffered an attack of the palsy, which rendered him unable to perform the duties of his station, and of which he died September 13, 1785, in the 70th year of his age. He preached in this town about forty-one years. He was a highly respectable and useful man, and a worthy minister of the gospel. He published a discourse on the death of Rev. Mr. Weld, which has been reprinted; a small volume of his sermons was also republished in 1798, by his son, entitled, "Select Discourses on Practical Subjects." After the dismission of Mr. Thacher and before the settlement of another minister, they were supplied by several preachers.—Mr. Lazell was the next settled minister. He continued here about four years and was dismissed. He afterwards resided in the State of New York, where it is understood that he has since died.—Mr. Holman was the next minister that was settled. He was in the pastoral office about twenty-one years. He has published several occasional discourses. Religion was revived under his ministry. He has continued to reside in the place ever since his dismission, and he has preached occasionally in the neighboring towns.—Mr. Ferguson was his successor. He formerly lived in Providence, R. I. He studied theology with Rev. Dr. Park. He was a useful minister, and he was in office about thirteen years. He published Memoirs of Dr. Hopkins of Newport, and several occasional sermons. He was not graduated at any college but he received the honorary degree of M. A. at Amherst. He is now settled in the ministry at Whately.—Mr. Crane is the present pastor and minister in this place. He studied theology at Auburn, N. Y. The church and society in the place are at present united and harmonious.

BERKLEY.

Berkley was originally a part of Taunton. It was set off and incorporated by the name of Berkley in 1737. By the act of incorporation the town was required to build a meeting-house and settle a minister. A Congregational church was organized November 2, 1737, consisting of eighteen members. There have been several partial revivals, in which numbers have been added to the church; but the most general was in 1807, when between eighty and ninety were constrained to make a public profession of religion. Mr. Tobey was the first pastor of the church. He was ordained soon after the church was formed and he continued in office till his death. He was a very respectable man, an orthodox and worthy minister of the gospel, generous, given to hospitality, affectionate to his people, ever ready to administer to their temporal and spiritual wants and by them much beloved. He died suddenly, February 13, 1781. It appears that from the time of his death the church had no pastor for about seven years.—Mr. Andros was then settled their next minister, and he continued in office for more than forty-six years, when he was dismissed. He continues to reside in the place and occasionally preaches. He represents the town at present in the legislature of the Commonwealth. Mr. Andros in early life was a soldier of the Revolution in the first part of the war. He was afterwards captured on board of a privateer and confined with many others in the old Jersey Prison-ship at New York. He has given to the public an interesting narrative of

his captivity, confinement and escape, in a little work entitled, "The Old Jersey Captive." He was not favored with a collegiate education. He pursued classical studies at the academy in Plainfield, Ct. In 1790 he received the honorary degree of M. A. at Brown University. Mr. Andros is a man of good abilities and acquirements. He has been a sound and useful minister of the gospel. And besides the small work above-named he has furnished several publications, to wit: "An Essay, in which the doctrine of a positive divine efficiency exciting the will of men to sin, as held by some modern writers, is candidly considered." "A volume of sermons adapted to the particular benevolent operations of the day;" and also a considerable number of occasional discourses.—Mr. Poor was the third pastor of the church. He was installed, and he continued in the ministry in this place but little more than two years. During the time there was no special attention to religion, but several persons were added to the church. He had been previously settled for about six years and an half in Beverly in the county of Essex. He afterwards preached for two years in Edgarton, on Martha's Vineyard; after which he came to this town.—Mr. Parsons is recently settled in this place. He is the present pastor of the church in Berkley. He has been a missionary for a few years in the State of Indiana. He has published sundry miscellaneous works, including an analytical system of teaching orthography, a biblical analysis, and several occasional discourses. He studied theology at Andover.

DARTMOUTH.

Dartmouth was incorporated in 1664, and it included at the time of its incorporation the present towns of Dartmouth, Westport, New Bedford and Fairhaven. It is understood that this town was first settled by Quakers. The first Congregational church within the present limits of this town was formed in consequence of the labors and preaching of Rev. Curtis Coe in the year 1807. Mr. Emerson was ordained the first pastor of the church the same year, and he died November 16, 1808. He was a native of Hollis, N. H. Having been graduated at college he studied law with the Hon. Samuel Dexter of Boston; but not having a taste for the practise of it he engaged in mercantile pursuits in Wilmington, N. C., then in Charlestown, Ms., and afterwards in his native town. While there he became pious and joined the Congregational church. Though successful in business he felt it his duty to relinquish it and preach the gospel. After studying divinity with his brother Joseph, then residing in Beverly, he commenced preaching. Having spent a year or two as a missionary he settled in the ministry at Dartmouth, but his days and his labors were soon finished. He was a very excellent man; a worthy minister of the gospel, and much beloved by his people. His death was triumphant. His widow still survives and resides at Hollis, N. H. He had six children, five of whom still live.—Mr. Crocker was at first ordained as an evangelist, April 24, 1816, to labor in Dartmouth and Fairhaven; and this continued about a year, after which he labored wholly in this town. He left the place in 1821 under unfavorable circumstances.—Mr. King was the next minister of this place. He was pastor of the church for about six years and his labors were blessed. He has since preached in Tiverton, R. I., in Dighton and Scituate, Ms.—Mr. Horton was settled in this place about two years and his labors were blessed and religion was revived. He has since been settled in Brookfield.—Mr. Richmond was the next minister that was settled here and he preached in the place about five years. Under his ministry religion was revived and the church was built up and increased. He was obliged to leave in consequence of ill health. He is however at present able to preach and has some prospect of a resettlement in the ministry.—Rev. Abel Manning has supplied the people in this place for about a year, since Mr. Richmond was dismissed. But he has now left the place and is preaching in Barrington, R. I.

DIGHTON.

Dighton was originally a part of Taunton; and it so continued till 1712, when it was set off and incorporated by the name of Dighton. It is not known when the Congregational church was first gathered, nor is it known exactly when Mr. Fisher, the first pastor, was settled; as no church records for a long space of time were preserved. It appears that there was a precinct before the incorporation of the town and it is probable Mr. Fisher was ordained over the church and precinct about the year 1710. He lived to an advanced age and continued in the ministry till his death. He was a good man and a worthy minister of the gospel. He was a native of some part of the county of Norfolk, and it is believed of the town of Dedham.—Mr. Smith was settled a colleague with Mr. Fisher about the year 1772. He continued in the ministry till December, 1801, when he was dismissed from his pastoral office; and the following year he removed to the State of Pennsylvania, where it is understood that he died. He was in the ministry in this place nearly thirty years.—Mr. Warren succeeded Mr. Smith in 1802 and was for a time exceedingly popular, but he lost his popularity and was finally dismissed about the year 1815. He became a practitioner in medicine. His reputation

for purity of character was not in all respects fully sustained. He left the town, and his subsequent history is imperfectly known. He went to the State of New York and it is understood that he has since died.—Mr. Cummings was installed here December 26, 1827, and was dismissed October 5, 1835. He had been settled before in Lebanon, N. Y. He has since been settled in North Wrentham, whence he has been recently dismissed in consequence of ill health.—Since Mr. Cummings left this people they have had no minister settled. Rev. Jonathan King preached to them one year. They have been but partially supplied. And such was the case with them previous to the settlement of Mr. Cummings. They were supplied but a part of the time. They received in the course of that period and also in past years of a later date some missionary assistance. They are not now perfectly united and harmonious. And the prospect at present of the settlement of the ministry among them is rather unfavorable.—Mr. Gushee preaches in the meeting-house in the southerly part of the town. He was settled September 23, 1803. He is the first that has been ordained in that part of the town. He has been settled now almost thirty-five years and he is still in office.

EASTON.

Easton was originally included in what was called Taunton North Purchase. It was afterwards a part of Norton, which was incorporated as a town and included in it at the time the present towns of Norton, Mansfield and Easton, in 1711. Easton was set off from Norton and incorporated as a town in 1725. It is not known when the church was first gathered in this town as no records for a long time from its formation were preserved. Mr. Short was the first settled minister in this place and he died in office. But neither the time of his settlement or death has been ascertained. He had, before he came to this town, been settled in Attleborough.—Mr. Farrar was the second minister that was settled. He was however in office but a short time. He took a journey to visit his friends; he died and never returned to his people in this town.—Mr. Belcher was the next minister that was settled. The time of his settlement is not known. Nor can it be ascertained how long he was in the ministry or when he was dismissed. He became deranged and left the place. And it is understood that he carried away with him the records of the church.—Mr. Prentice was the next minister. He had been previously settled in Grafton. He was installed in Easton November 18, 1747. He was considered a *New Light*. He was suspended from the discharge of his public ministry November 12, 1754, and in April following removed with his family to Grafton where he had been formerly settled. His subsequent history is imperfectly known.—Mr. Campbell was the next minister. He was in the ministry in this place for nineteen years. He was dismissed and was afterwards resettled in Charlton where he continued about ten years. He was the son of Rev. Mr. Campbell of Oxford. He was respectable for his mental powers, literary attainments, and religious character.—Mr. Reed was the next minister that was settled. He had a quiet and peaceable ministry in this place of more than twenty-five years. He was much beloved by his people and died in their esteem.—Mr. Sheldon was the next and he is the present minister in this place. He has been in office now upwards of twenty-seven years and his labors have been very signally blessed. During his ministry the church has been visited at different times with seven revivals of religion and it has been very much increased in numbers. A great change has also been produced in the general and in the religious character of the town.

FAIRHAVEN.

Fairhaven was originally a part of Dartmouth. It was afterwards included in New Bedford and so continued till 1812, when it was set off and incorporated by the name of Fairhaven. In 1794 the Congregational church was organized, consisting at the time of twenty-six members. Mr. Weston was their first pastor. He was ordained in 1795. Nothing worthy of special notice occurred during the greater part of his ministry. The first revival of religion that was ever known in this place commenced in 1805 and extended into 1806. As the fruits of that revival rising two hundred were united with the church. In 1808 Mr. Weston was dismissed from his pastoral relation. He was afterwards appointed collector of the port of New Bedford. This office he held for a number of years. He then removed to the western part of the State of New York and there died. A division of the church took place in 1811. Subsequently a new church was organized.—Mr. Wheeler was ordained over one of the churches in 1813 and he continued his pastoral relation for five years. The other church had no settled pastor. They were however generally supplied. Soon after the dismissal of Mr. Wheeler, which took place in 1818, the two churches were reunited and they had the Rev. Mr. Jewett settled over them who continued their pastor for two years.—In 1822 Mr. Gould took charge of the church and people in this place. And during his ministry there

have been added to the church more than two hundred persons. The church and society are at present perfectly united and harmonious.—It may be proper to remark that Mr. Wheeler has been settled since he left this place, in Candia, N. H. He is now in the State of Ohio. Mr. Jewett had been settled before he came to this town, in Lebanon, Me. He has since been settled in Scituate and Carver. Mr. Gould had been settled before he came to this town in Dracut, Ms. and in Darien, Ga.

FALL RIVER.

Fall River was originally a part of Freetown and so continued till 1803, when it was incorporated as a town by the name of Fall River. In 1804 the name was changed to Troy. About the year 1833 the name was changed again to Fall River. The first Congregational church was formed January 9, 1816, consisting at the time of five members, three males and two females. Mr. Read was the first pastor. He was in office a little more than two years. He has since been pastor of a church in Ware, but is now dead.—Mr. Smith succeeded him in the pastoral office in this place. He had been previously settled in Portland, Me. and since been settled in Catskill, N. Y. He is now settled in New Bedford. He was pastor of the church in this place a little more than four years.—Mr. Fowler, the present pastor, was installed his successor July 7, 1831. He had been previously settled for eleven years in Plainfield, Ct. He has given to the public a few productions of his pen. Among these there are a disquisition upon the evils of using Tobacco, and a series of lectures upon the mode and subjects of baptism; both of which have been very highly commended. "Since its organization the church in Fall River has been favored with the dew of divine grace, during a large portion of its existence; and with four seasons of special revival, to wit: In the winter of 1826-7, when about sixty were added to the church; in the winter of 1831-2, when about fifty were added to the church; in 1834, when about fifty were added to the church; and in 1836, when more than one hundred were added to the church. These displays of the mercy and love of a faithful covenant-keeping God, the church would record with admiring gratitude and humble praise." The present number of members in the church is three hundred and twenty. It may be proper to add that a part of the Congregational church and society of Fall River reside in Tiverton, R. I.

The Unitarian Society in Fall River was incorporated March 9, 1832. It was organized in the following April, and it was supplied with preaching by different persons from that time till September 24, 1834, when Mr. Briggs was ordained their first minister. He continued with the society till November, 1837, when in consequence of an invitation to another place he was at his own request dismissed from his charge. He was installed in Plymouth, to which place he had been invited as a colleague with Rev. Dr. Kendall, January 3, 1838. The society are now destitute of a settled minister, yet they are generally supplied with preaching.

FREETOWN.

Freetown was incorporated in the year 1683 and it included at the time the present towns of Freetown and Fall River. It was originally known or at least the northerly and westerly part of it by the name of Assonet. In the year 1748 there existed a Congregational church near the centre, in the westerly part of the original town and not far from the present dividing line of Freetown and Fall River, of which Mr. Brett was the pastor; he was in office from 1748 to 1773 or thereabouts. Mr. Brett was dismissed and left the place a little before the commencement of the war of the Revolution. The church was broken up by the war; they had no stated supply afterwards, several of the members removed their relation to Berkley, their meeting-house was occupied by the Baptists, and the church finally became extinct. There was a small settlement of Indians in this town, about one hundred in number, situated a little to the east of North Watupper pond now included in Fall River. A school-house was built for them at the expense of the colony and a school was supported by the town. The school-house was also occupied for a meeting-house where Mr. Brett was engaged at the time of his settlement to preach at least once a month to the Indians. A few of these Indians still remain, having their residence at the same place and in the present town of Fall River. A church was formed in the North part of the town in Assonet village in the summer of 1807, consisting of seventeen members, four males and thirteen females. They were supplied for a part of the time but not steadily for a number of years by different preachers, yet they had no settled pastor till 1829, when Mr. Raymond was installed. He had been settled before for a number of years in Chatham. He continued in this place about seven years. He now preaches in Bridgewater.—After the dismissal of Mr. Raymond, the church was supplied for the most of the time till June, 1837, when Mr. Robinson, their present pastor, commenced his labors among them. He was ordained May, 1838. He studied theology at Auburn, N. Y.

HEBRONVILLE.

This society is formed from the towns of Attleborough, Seekonk and Pawtucket. Their meeting-house stands upon the dividing line of Attleborough and Seekonk. The church in this place was gathered by the labors of Rev. Thomas Williams. It was organized December 25, 1827. Mr. Williams was installed the first pastor, January 1, 1828. He had been previously settled in Providence, R. I. and in Foxborough and Attleborough, Ms. He has since preached in Barrington, R. I. and in several other places. He continued in this place about four years and was dismissed at his own request. He was succeeded by Mr. Simmons who is still in office. The church has not been favored with any particular revival of religion since its formation but it has received considerable additions to its numbers. The society in this place, though small, is united and harmonious; and the prospect in regard to the future is favorable.

MANSFIELD.

Mansfield was originally a part of Taunton. It was afterwards included in Norton. In 1731 it was incorporated by the name of Norton North Precinct. It contained at that time about twenty or twenty-five families. The first parish meeting was held August 31, 1731. In 1770 it was incorporated as a district by the name of Mansfield. It was incorporated as a town with town privileges about the year 1775. As near as it can be ascertained it appears that the church was gathered on the same day on which the first minister, Mr. White, was ordained; and if such was the fact it must have been February 23, 1737. Mr. White was, from all that can be learnt of him, an amiable man and a worthy minister of the gospel. He was much esteemed by his people. He died in office.—Mr. Green was the second pastor of the church and he continued in the work of the ministry nearly forty-seven years. He died suddenly on the 4th of July at Norton, where he had gone to attend on the celebration of our Independence. He was a worthy man and a good minister. He lived in much peace and harmony with his people, and he was held by them very deservedly in high esteem.—Mr. Briggs was an amiable and interesting man and he lived quite happily with his people and he possessed their confidence. For about four years before his death his health was impaired and he suffered from mental derangement. In consequence of this he was led to request a dismissal from his pastoral relation to his people. He was accordingly dismissed and has since died.—Mr. Sayward succeeded him. He was dismissed in about two years from his ordination. His dismissal is thought to have taken place in consequence of an anti-abolition riot. By that outrage the society became divided and very much injured. The prospect in regard to the resettlement of the ministry in the place is at present unfavorable.

NEW BEDFORD.

New Bedford was originally included within the limits of Dartmouth. It was incorporated by the name of New Bedford in 1787; it included the present town of Fairhaven till 1812, when that became a separate town. It is evident a Congregational church was formed at a somewhat early period in the original town of Dartmouth and within the present limits of New Bedford and Fairhaven, yet the time of its formation has not been ascertained. Indeed as access has not been had to the ancient records of the church for a long space of time from its formation, very few particulars in regard to its history and in regard to the ministers that preached in the place during that period have been learnt with any degree of certainty. It is believed however that the first minister that was settled was a Mr. Hunt. There is but little known of him. It is thought that he preached, died and was buried there.—Mr. Peirce was probably the next minister. His tomb-stone shows where his remains were laid. From that it appears that he was born in the year 1700, that he was in the gospel ministry sixteen years, and that he died March 3, 1749. This is all that is learnt of him.—It is probable the next minister was a Mr. Cheever. But nothing very particular is at present known of him. It is supposed however that he was settled for a few years, that he was dismissed and left the town.—Dr. West was probably the next minister that was settled. He was a man of strong powers of mind. In college he gained a rank among the most distinguished of his class. He was ordained in this place in the year 1761. He was a member of the convention for forming the constitution of Massachusetts. He was chosen an honorary member of the Academy of Arts and Sciences at Philadelphia, and a member of the Academy of Arts and Sciences at Boston. In the latter part of his life his memory almost entirely failed him. He resigned his charge in 1803 and removed to Tiverton, R. I. where he passed the remainder of his days with his son who is a physician in that town. He died in Tiverton and was buried at New Bedford and within the limits of the present town of Fairhaven. He possessed an original mind, of vigorous

powers. During the last thirty years of his life he used no notes in preaching. It was his practice, when he was not in his own pulpit, to discourse upon any text which was pointed out to him, and sometimes the most difficult passages would be given him for the purpose of trying his strength. He preached the election sermon in 1776. He published several occasional discourses and also Essays on Liberty and Necessity, in which the arguments of President Edwards and others for necessity are considered, the first part in 1793, the second in 1795. To these essays Dr. Edwards, the son of the President, wrote an answer, and Dr. West left behind him a reply almost completed. The meeting-house at the head of the river in which Dr. West preached was standing till 1837, when it was taken down. Both the meeting-house and the grave-yard near it in which Dr. West was interred, were within the limits of the present town of Fairhaven. The first church in New Bedford appears to have been destitute of a pastor and much of the time of a stated supply from the resignation of Dr. West in 1803 till 1828, when it was resuscitated and revived. At this time, viz. March 23, 1828, the church having become nearly extinct, there being but four members remaining, the church was renewed and five were added to their number. From this period they were generally supplied till 1830, when Mr. Seabury was settled. He continued to supply them for about two years when, by reason of ill health, he was obliged to discontinue his labors, but he was not formally dismissed till the ordination of their next and present pastor. He now resides in this town. Mr. Burt succeeded him in the pastoral office. Since the resuscitation of the church there have been some additions and it has been gradually increasing. The church and society are now perfectly united and harmonious. It may be proper to remark in this place that the church and society belong in part to Fairhaven. Dr. West for the most part of his ministry preached at the meeting-house at the head of the river. Afterwards a meeting-house was erected in the village of Bedford and after that time for a few years of the last of his ministry Dr. West preached alternately at the old house at the head of the river and at the new house in the village. For a few years after Dr. West resigned his pastoral office and left the town they were occasionally supplied in both places by different preachers. And such continued to be the case for the most part of the time till the year 1807, when the Congregational church in the village, now denominated the North Congregational church in New Bedford, was formed. And indeed there was a similar state of things in regard to a supply in the village till 1810, when Mr. Holmes commenced his labors in the place. It is proper to remark that in the mean time a second precinct was incorporated including the village of Bedford. It was entitled, the Bedford Precinct in New Bedford. It was incorporated February 29, 1808. In the spring of 1810, in consequence of a difference in religious sentiment, a division in the precinct began to manifest itself and it finally resulted in the secession of a majority of the church and a portion of the precinct and in the formation of a separate society. Over the society that was thus formed, including the church, Mr. Holmes was ordained in July, 1811. The society at first was very small. It has since been greatly enlarged. The church has received continual additions. In 1831 it had so increased that more than fifty persons were dismissed from it and formed into a separate church now under the care of Rev. Mr. Roberts. The church has been wonderfully blessed. God has shown great mercy to this portion of Zion. Mr. Holmes has now been in office nearly twenty-seven years. He has been a very useful and a very successful minister of the gospel. In 1823 he received the honorary degree of M. A. from Brown University. Mr. Holmes has recently engaged for five years in an Agency at the West for the American Bible Society.—Mr. Smith studied divinity at the Theological Seminary, Andover, and has been settled in the ministry in Portland, Me., Fall River, Ms., Catskill, N. Y. He was installed as pastor at New Bedford, July 24, 1839.

The precinct was supplied by different preachers from the time of its incorporation in 1808, but it had no settled minister till 1814. In that year Mr. Randall was settled. He continued with them a short time and resigned. He was afterwards settled for a short time in Saugus—Mr. Whitaker succeeded him for a short time. He had been settled before in Sharon. His subsequent history is not fully known. He died, it is believed, in the State of New York.—Mr. Dewey was the next minister. He was settled in the place from 1823 to 1834. He preached the election sermon in 1826. He is now settled in the city of New York.—After him Mr. Angier was settled in the place about two years and left. He is now settled in Milton.—Mr. Peabody and Mr. Morrison succeeded him, being settled jointly. Mr. Peabody had been previously settled in Cincinnati, Ohio. Mr. Morrison had not been settled before.

The Trinitarian church in New Bedford was separated from the North Church under the care of Rev. Mr. Holmes and organized November, 1830. It consisted at the time of its formation of fifty-five members. It numbers at present eighty-three. The meeting-house was dedicated May 16, 1832. Mr. Roberts commenced preaching here the 26th of the same month. He was installed the pastor of the church November 14, of the same year. He was born May 2, 1795, at Trowbridge, Wiltshire, England. He studied divinity at Hackney Theological Seminary, Eng. in 1818. After leaving that

institution, he itinerated and preached in different parts of England and Ireland till 1823, when he was settled over the Congregational church in Warminster, Wiltshire, where he continued till 1832, when he was dismissed and came to this country. His labors have been blessed since his settlement in this place and the church has been increased. The church and society are at present perfectly united and harmonious.

NORTON.

Norton was originally a part of Taunton. It was incorporated by the name of Norton in 1711, and it included at that time the present towns of Easton and Mansfield. The first person that built a house and settled within the limits of this town was William Witherell, in 1670. The first church in this town was gathered October 28, 1714, and Mr. Avery was ordained the pastor on the same day. He died April 23, 1770. Mr. Palmer was the second pastor of the church. He died in the sixty-second year of his age and thirty-ninth of his ministry.—Mr. Clark was his successor, and he continued in office almost forty-two years. He was Vice President of the County Bible Society, and he held the same office in the Board of Trustees of Bristol Academy. He was deeply interested in the welfare of the young. He frequently presided in Ecclesiastical Councils and was ever considered a man of a sage and discriminating mind.—Mr. Bridge succeeded him and he is the present pastor of the church. He has been in office now but little more than two years. He studied theology at Cambridge.—The Trinitarian Congregational church was formed April 3, 1832. At the time of its formation the church consisted of twenty members. It numbers at the present time nearly one hundred and twenty. They were generally supplied, though they had no settled minister till the installation of their present pastor. Mr. Allen studied theology at Andover. After leaving the institution he was employed for three or four years as an Agent of the American Tract Society in the States of Missouri and Illinois, and was then located as a stated preacher at Potosi, Mo. for about two years. He then returned to New England and was soon after invited to preach in this place and in a few months was installed pastor of the church.

PAWTUCKET.

Pawtucket was originally a part of Rehoboth. It was then included in Seekonk. And it became a separate town by the name of Pawtucket in 1828. The Congregational church was organized April 17, 1829. Mr. Hopkins was their first pastor. He was in office about three years when he was dismissed at his own request. He has since been settled in Utica and in Buffalo, N. Y.—Mr. Phinney was the next minister that was settled. He was in office about three years, was dismissed and was soon after settled in Westborough. And he was in a short time after deposed from the ministry.—Mr. Blodgett was the next and he is the present pastor of the church. He studied theology at the south and was first settled in the ministry in Savannah, Ga. He was afterwards settled at New Market, N. H. He is now in office in this place. The church at the time of its formation was small. It numbers at the present time about an hundred and fifty. It may be proper to remark that a part of the church and society belongs in Rhode Island.

RAYNHAM.

Raynham was originally included in Taunton. It became a separate town in 1731. By the act of incorporation the town was required within three years to "procure and settle a *learned and orthodox* minister of good conversation, and to make provision for his comfortable and honorable support; and likewise to provide a school-master to instruct their youth to read and write." The church was organized in October, 1731, and Mr. Wales was ordained the next day after its organization. The church at the time consisted of thirty-two members, fifteen males and seventeen females, who were dismissed from the first church in Taunton. Mr. Wales was in the ministry till his death—a term of thirty-four years, and he died in the sixty-sixth year of his age. "He was blessed with talents which rendered him very amiable and entertaining in social life. In public prayer his performances were eminent, and on some occasions almost unequalled. In his preaching he was faithful, and exhibited the doctrines of the gospel in a plain and affecting manner. His son, the late Dr. Samuel Wales, was professor of Divinity in Yale College. His daughter was the wife of his successor in the ministry in this place." During Mr. Wales's ministry an hundred and twenty-six persons were added to the church.—In a little short of two years from his death, Mr. Fobes was ordained his successor and he continued in office till his death during a term of forty-five years. "He was a man exceedingly diligent in the acquisition of knowledge. He had a peculiar taste for scientific pursuits. In 1786 he officiated as President in Brown

University, during the absence of President Manning. The next year he was chosen Professor of Experimental Philosophy in that institution. He rendered very important services to the University; he was chosen to its fellowship in 1787, and received the degree of Doctor of Laws in 1792. The advancement of education employed much of his time and efforts. He excelled as a preacher. And in the course of his ministry he published several occasional discourses." During his ministry one hundred and thirty-six persons were admitted to the communion of the church.—Mr. Hull was his successor in the ministry. He had been previously settled in Amesbury. He is now settled in Carlisle. He was in office in this place nearly eleven years, and during this time fifty-two persons were received into the church. He was dismissed at his own request.—Mr. Sanford was his successor and he is still in office. He has been in the ministry in this place now almost fifteen years. He had been previously a tutor for some time in Brown University, where he was graduated. His labors here have been blessed.—Another society was commenced in this place about the year 1827, and they were occasionally supplied with preaching by different persons till 1831, when Mr. Doggett commenced preaching to this society and he has continued to supply them to this time. Mr. Doggett had been a tutor in Brown University, where he was graduated. He was for about sixteen years the preceptor of Taunton Academy, and he was afterwards settled in the ministry in Mendon for about the same length of time. He has published several occasional discourses.

REHOBOTH.

Rehoboth was incorporated as early as 1645, and it included at that time the present towns of Rehoboth, Seekonk and Pawtucket. And this continued to be the case till 1812, when Seekonk, which included the present town of Pawtucket, was incorporated. The Congregational church in the present town of Rehoboth was organized November 29, 1721, consisting of ten members, and Mr. Turner was ordained the same day. He continued in the ministry in the place till his death. And during this time one hundred and seventy persons were added to the church.—Mr. Rogerson was the next minister. He was a native of England and was there educated. In 1765 he received the degree of M. A. at Cambridge, Ms. He commenced his ministry at Brookline, where he preached one year. He then came to Rehoboth and preached a year for the first Congregational church in what is now Seekonk. He was ordained over the church in what is now Rehoboth July 2, 1759. Mr. Rogerson was a man of much learning, and faithful in the discharge of his duties as a minister and a Christian. Under his ministry the church and society were prosperous and united. He continued with the people till his death. He was pastor of the church about forty years.—Mr. Thompson was the third pastor of the church. He was graduated at Brown University; he was appointed tutor in that institution and filled the office two years. He then directed his attention to the study of theology and was soon settled in this place. For a long time after his settlement his services as a pastor and preacher were highly acceptable to his church and society, and no less successful and beneficial. During the first twenty-one years of his ministry, seventy-seven persons were added to the church. The total number of persons, that, in 1821, a century from its organization, had been enrolled in the list of its members, was three hundred and three. The number in 1826 was fifty-six, of whom eighteen were males and thirty-eight females. The year 1800 is noticed as a period of more than usual attention to the concerns and duties of religion. Forty individuals were added to the church, and, considering the number of families then belonging to the society, which did not exceed fifty, was a great addition for one year. In 1825, the harmony of the church and society was disturbed by the commencement of a series of difficulties which have continued to this time and are yet unsettled. Two or three ecclesiastical ex parte councils were called, mutual councils having been refused, which decided that the pastoral relations between Mr. Thompson and his church ought to cease. The society also voted to dismiss Mr. Thompson from his ministerial relation with said society. The meeting-house was then closed against him, and another minister was procured by the society to supply their desk. Mr. Thompson however continued to preach regularly to a portion of the church and society. He brought an action against the society for the recovery of his salary, and the case was decided in his favor. At length an accommodation was agreed upon between him and the society, he agreeing for the sum of \$1,000 to relinquish his salary for the future.—But a severance having taken place in the church and society two meetings have been sustained. The portion opposed to Mr. Thompson settled over them Mr. Vernon who had been graduated at Brown University, and studied theology at Andover. Mr. Vernon has since taken a dismission.—Mr. Paine has succeeded him. He was ordained June 6, 1838.—Mr. Thompson has had in years past, fifteen or twenty students in divinity; he has had printed about thirty occasional sermons; and he published "A review of Mr. Andros's Essay on divine agency." He commenced the "Hopkinsian Magazine,"

a monthly of twenty-four pages, 8vo., in January, 1824, as sole editor and proprietor, and continued it with the omission of one year (1880,) till the close of 1882,—making four large 8vo. volumes.

SEEKONK.

Seekonk was originally included in Rehoboth and so continued till 1812, when it was set off with Pawtucket and incorporated as a separate town. The Congregational church of Seekonk was the earliest, and for a long time the only church in Rehoboth. Its existence is coeval with the first settlement within the limits of the town. It may be considered to bear date in the year 1644. It was a colony from the church in Weymouth. Mr. Samuel Newman was their first minister. He came with a part of his church from Weymouth where he had been settled. He was in the ministry here till his death. He was a hard student, an animated preacher, and an excellent and pious man. He was ardently beloved by his people, and his death was long and deeply lamented. He compiled a Concordance of the Bible,—a herculean labor,—the third in English that ever was published, and which far surpassed either of the two that preceded it.—He was succeeded in the ministry by his son, Mr. Noah Newman, who continued the pastor of the church till his death, a period of ten years.—Mr. Angier was his successor who was settled, and continued to preach, till, in consequence of ill health, he removed in 1692 or 1693, to Cambridge.—Mr. Thomas Greenwood was the next minister. He continued in office till his death; and he was succeeded by his eldest son, Mr. John Greenwood, who was settled and continued to preach till 1757, when, in consequence of bodily infirmity, he was induced to resign his pastoral charge.—The next minister of the church was Mr. Carnes, who had previously been settled in Stoneham. After a few years he was dismissed at his own request. He was afterwards a chaplain in the American army in the war of the Revolution. He died in Lynn in 1802.—The next minister of the church was Mr. Hyde. He was in the ministry till his death. He was much beloved by his people to whom his labors were highly useful.—He was succeeded by Mr. Ellis, who had been previously settled at Norwich, Ct. where he continued till the commencement of the Revolutionary war, when he entered the American army as chaplain, and continued during the whole war. He was pastor of the church about eleven years, when he was dismissed at his own request, in consequence of old age and infirmities.—Mr. Hill was the next settled minister. He had been a preacher in the Methodist connection. He taught a school for eight years in Warren, R. I. He was installed over this church, and, in addition to his pastoral duties, he kept a private school throughout the year and was a popular teacher of the Hebrew, Greek, and Latin languages, and also of the various departments of English literature. He was beloved by the people of his charge, and especially by the children and youth. He continued to preach till his death.—Mr. Barney was the next and he is the present pastor of this church. His labors have been blessed. The present state of the church and society is prosperous.

SOMERSET.

Somerset was originally a part of Swanzey. It was set off by act of incorporation in 1790.—There are in the town several religious denominations, but there has never been so far as can be ascertained, any minister or church of the Congregational order in the place.

SWANZEY.

Swanzey was incorporated in 1667. It is supposed to have been settled and to have received its name from Swanzey in Wales.—There are several religious denominations in the town, but none of the Congregational order. Indeed, so far as can be ascertained, there never has been any Congregational minister or church in the place.

TAUNTON.

Taunton was incorporated March 3, 1639, and it included in it at the time the present towns of Taunton, Raynham, Norton, Mansfield, Easton, Dighton and Berkley. It was settled by emigrants principally from Taunton in England. The greater portion of what is now included in Taunton and Raynham was originally known by the name of Cohan-net. The first purchase was made here of the natives in 1637, by Elizabeth Pool, and it was confirmed to her and Nicholas Street and their associates in 1641 by the government of Plymouth. This was probably the first purchase that was made of the Indians, by any of the settlers of New England. The first Congregational church in Taunton was gathered in 1638. Mr. Hooke was the first minister. He was an eminent man. He was a native of England. He was brother-in-law to Major-General Whalley, one of the regicides. Mr. Hooke was settled in this place in 1638, he resigned his charge in 1640,

he was afterwards settled in New Haven, he then returned to England and was made Master of the Levee, and Domestic Chaplain to Oliver Cromwell. He died in England.—Mr. Street was the next minister. He succeeded Mr. Hooke in this place and afterwards upon his removal from Taunton he succeeded him also in New Haven. He was probably a native of Taunton in England.—Mr. Shove was the next minister that was settled and he continued in office till his death. He was not educated at any college. His son, Rev. Seth Shove, was graduated at Cambridge in 1687, and ordained over the church and society in Danbury, Ct. October 13, 1697.—Mr. Danforth was the next minister and he continued in the pastoral office till his death. He was son of Rev. Mr. Danforth, of Roxbury. He preached the election sermon in 1714.—Mr. Clap was the next minister and he was in office about nine years, when he was dismissed and removed to Scituate. He went into the lay walks of life, was a representative many years from that place and also held the office of Judge.—Mr. Crocker was the next minister. It appears that he was in office about twenty-three years and was dismissed. His subsequent history is not fully known. He was a friend and correspondent of the celebrated George Whitefield. He was grandfather of the present Hon. Samuel Crocker, of Taunton.—Mr. Barnum was the next minister. He had been previously settled in Franklin. At the time of his death he was a chaplain in the American army in the war of the Revolution. He died at Pittsfield on his way home.—Mr. Jones was the next minister. He was a young man of prepossessing manners and address, and of fine talents for the pulpit. He was dismissed in a short time after his settlement and his subsequent history is but little known.—Mr. Judson was the next minister. He was an able, sound and faithful preacher. He published several able and interesting discourses. His labors were very much blessed. A number of young men studied divinity with him. After his dismissal from Taunton he was resettled in the ministry at Sheffield in the county of Berkshire, where he continued till his death in 1813.—Mr. Foster was the next minister. He had been previously settled in Paxton. After his leaving Taunton he became first a Universalist preacher,—he then turned infidel and associated with Thomas Paine.—Mr. Pipon was the next minister. He was a descendant from a Huguenot family. He was a wit; possessed of much quaint talent; he never married.—Mr. Hamilton was the next minister. He has been since settled in Gloucester. He is now in the Custom House in Boston in the employment of weigher and gauger.—Mr. Bigelow was the next minister and he is still in office. He received his theological education in part at Edinburgh, in Scotland. He was settled first in Medford as successor to Dr. Osgood, July, 1823. He preached the election sermon in January, 1836. He was son to Hon. Timothy Bigelow, for many years speaker of the house of Representatives of this Commonwealth.—In introducing Mr. Foster the Congregational society proceeded to give him an invitation for settlement without reference to the church. A division therefore ensued. The church withdrew in a body and with a portion of the congregation formed a separate society. This was subsequently incorporated as the West Congregational Society in Taunton. They were without a settled minister till Mr. Colburn was ordained over them, yet they had a constant supply by different preachers. Mr. Daniel Farrington, of Wrentham, and a graduate at Brown University in 1775, preached to them a considerable time, and was invited to settle but declined the invitation. Mr. Colburn, after he was dismissed from this people, was settled in Abington.—Mr. Cobb is now the pastor of the church and the minister of the West Congregational Society in Taunton. He has published several occasional discourses. His labors have been signally blessed; he has been favored with four extensive revivals of religion during his ministry and the church has been greatly increased.

In consequence of the settlement of Mr. Hamilton, a portion of the Congregational Society, including a majority of the church, withdrew and formed a separate society. This took place in the autumn of 1821. The Trinitarian church was formed in this connection and nearly at the same time. The church and society held their meetings at first in the town-house and afterwards in the court-house. And this continued to be the case till their meeting-house was completed. They were generally supplied with preaching by different persons till the settlement of Mr. Isham, their first minister. He was ordained February 18, 1824. Sometime in the next autumn, in consequence of ill health, he left the place and sailed for the island of Cuba, where he passed the winter. But his health was not improved. He continued to decline. He set out the following spring to return and arrived at Boston, being very weak and low. He was taken from the vessel and conveyed to the house of Rev. Dr. Wisner, where, the next day, he died. His remains were removed to Taunton and there buried. He was a man of much promise; and was highly distinguished for his pulpit talents and as an able preacher. But his labors and his days were soon finished.—Mr. Maltby was the next and he is the present pastor of the church. He has been in office now more than twelve years. He has been a very successful minister of the gospel, his labors have been signally blessed and the church under his ministry has been visited with several revivals of religion. The congregation has been greatly enlarged and the church in consequence of its rapid and

continued increase has dismissed from its numbers forty-two members as a colony in order to the formation of the church in Spring Street.

The Spring Street church, in Taunton, was organized January 12, 1837; consisting of forty-four members—seventeen males and twenty-seven females, of whom forty-two were a colony from the Trinitarian Congregational church under the pastoral care of Rev. Mr. Maltby, and two from Rev. Mr. Cobb's church in West Taunton. It was thought that the cause of Christ demanded such an organization, and accordingly forty-four individuals were, by a regularly called council, constituted a new church, to become the nucleus of a new congregation. Having purchased a large and convenient house in Spring Street, recently occupied by the Universalists; it was dedicated to "the Three that bear record in heaven," January 12, 1837.—Mr. Emery, recently from the Andover Theological Seminary, was called, in the providence of God, to preach for this church, and it resulted in his ordination as its pastor, November 23, 1837.

WESTPORT.

Westport was incorporated in 1787. Previous to that time it was included in Dartmouth. The only Congregational church that was ever in the town was formed in 1818, and it consisted at that time of twenty-two members. It is proper to remark that religion was revived at that time and the church was formed in consequence, through the instrumentality of a licensed preacher of the name of America Bonney, who labored in the place nearly a year, died and was buried there in 1819. The church has never had a settled minister. From its formation there were additions made to it from time to time till 1821, when it numbered forty-three members. Since that time there have been no additions, and as there have been various deaths and removals, the church has decreased. The present number of members is twenty-six. As a reason of the decrease of the church it may be proper to remark that they have had no minister with them, and they have had no regular preaching since 1828. Through the instrumentality however of a pious and well educated schoolmaster, religious meetings have been sustained during the winter past, and the state of things in the place it is thought has been improved.

SKETCH OF THE BOSTON ATHENÆUM.

[By EDWARD WIGGLESWORTH, M. A.]

In the year 1806, a society of gentlemen who conducted a periodical work called the "Monthly Anthology," published in Boston, issued proposals for the establishment of a Reading-room, to contain valuable journals, foreign and domestic, books of general reference and other works adapted to such a place of resort. The design was so favorably received, that the subscription list was soon filled with a large number of respectable names. In consequence of this success, and in compliance with the wishes of many patrons of the undertaking, it was determined to extend the plan and to add a library to the foundation. At the time when the journals and periodical publications were received, more than a thousand volumes of valuable works, principally donations, had been collected and added to the institution. At this stage of the undertaking, the gentlemen who had commenced and so far conducted it, transferred their right in the Anthology Reading-Room and Library to certain trustees, with power to manage the same and to become a body corporate, if they should deem such a measure expedient. The trustees proceeded to open the rooms of the institution, first in Congress Street, afterwards in Tremont Street.

They next took measures to procure an act of incorporation for themselves and their future associates. In the act for this purpose, they obtained powers to comprehend in the establishment, besides the objects already contemplated, others relating to the sciences and arts, so that the institution might be subservient not only to the acquisition but also to the communication of knowledge. In consequence of this enlargement of the plan, a name of more extensive signification than the one then in use was adopted, and the trustees with their associates were made a body corporate by the title of the Proprietors of the Boston Athenæum.

The objects which the trustees had in view at that time were, besides the Reading-Room and Library, a Museum or Cabinet to contain specimens from the three kingdoms of nature scientifically arranged, natural and artificial curiosities, antiques, coins, medals, vases, gems and intaglios, also a Repository of Arts, in which should be placed for inspection models of new and useful machines, likewise drawings, designs, paintings, engravings, statues and other objects of the fine arts, and especially the productions of our native artists, also a Laboratory and an Apparatus for experiments in chemistry and natural philosophy, for astronomical observations and geographical improvements.

The above account is taken from an article in the Monthly Anthology for May, 1807, written by the Rev. John T. Kirkland, D. D. the late President of Harvard College. Soon after the publication of that article, one hundred and fifty shares at three hundred dollars a share were sold. This was the number limited by the terms of the subscription. Several life shares at one hundred dollars each were also subscribed for, and many persons became annual subscribers at ten dollars each. Public societies and private individuals in various parts of the country made numerous donations to the young institution. From that time it has continued to prosper. In its infancy it was greatly indebted to the late William Smith Shaw, Esq., who was very active in procuring its establishment, labored zealously to obtain donations for its library and cabinet, and also contributed very generously to the same.

In February, 1807, the Boston Athenæum was incorporated, and "Theophilus Parsons, John Davis, John Lowell, William Emerson, John T. Kirkland, Peter Thatcher, William S. Shaw, Robert Hallowell Gardiner, Joseph S. Buckminster and Obadiah Rich, with such others as shall from time to time be duly admitted members of said association, are created a body corporate by the name of "The Proprietors of the Boston Athenæum."

April 7, 1807, the proprietors held their first meeting under the act, and chose the following gentlemen to be the officers of the institution, viz:

HON. THEOPHILUS PARSONS,	<i>President.</i>	
HON. JOHN DAVIS,	<i>Vice President.</i>	
JOHN LOWELL, Esq.,	<i>Treasurer.</i>	
WILLIAM S. SHAW, Esq.,	<i>Secretary.</i>	
REV. WILLIAM EMERSON,		} <i>Trustees.</i>
REV. JOHN T. KIRKLAND, D. D.,		
PETER THACHER, Esq.,		
R. H. GARDINER, Esq.,		
REV. J. S. BUCKMINSTER,		

July 16, three other gentlemen were added to the board of trustees, viz:

HON. HARRISON G. OTIS,
SAMUEL ELIOT, Esq.
JAMES PERKINS, Esq.

Soon after that time, an estate in Tremont Street was purchased for the institution; and the library, reading-room, &c. remained there till 1822. Up to that time also the library of the ex-president, John Quincy Adams, containing above 5,500 volumes, remained on deposit within the walls of the Athenæum, and was accessible to all persons who enjoyed the privileges of the institution. In 1817, the library of the American Academy, then amounting to 1,590 volumes, was also deposited in the Athenæum for the use of the subscribers, and remained there until 1829.

In July, 1818, authority was given to the Corporation to create one hundred and fifty new shares, and in December, 1821, the proprietors authorized the trustees to sell one hundred of these additional shares.

In June, 1822, the Athenæum property was removed from Tremont Street to the estate which it now occupies in Pearl Street, the greater part of which was presented to the institution by the late James Perkins. The market value of the property thus munificently given by him was twenty-two thousand dollars.

In 1823, the King's Chapel Library and the Theological Library, containing together 1,300 volumes of theological works, were deposited in the Athenæum, on the condition that the ministers of the King's Chapel and the proprietors of the Theological Library should be admitted to the rooms of the institution, with the privileges of life subscribers, while the libraries should remain in it. These libraries are still in the Athenæum.

In the same year, the books of the Athenæum were classified and arranged upon the plan most approved in the great libraries of Europe. Every shelf is numbered. Every book is marked on the inside of the cover, in pencil, with the number of the shelf to which it belongs, and there is a manuscript catalogue of the whole, different from the printed catalogue, and intended to be a mere inventory of the books in the order of their arrangement in the library. This renders the task of examining the library, which is done annually, very easy.

In the same year, four thousand and three hundred dollars were subscribed towards the erection of a building on the land of the Athenæum, suitable for the delivery of lectures and the exhibition of paintings and statuary.

In the year 1826, the Hon. Thomas H. Perkins offered to give eight thousand dollars towards the completion of the building just mentioned, provided the like sum should be subscribed by other friends of the Athenæum before the first day of November of that year; and his nephew, James Perkins, Esq., at the same time offered the same sum on the same conditions. A committee of the trustees, including the late Dr. Bowditch who labored earnestly in the matter, proceeded to apply for subscriptions, and obtained, including the princely offers of the Messrs. Perkins and the sale of some shares in the Athenæum, an amount exceeding forty thousand dollars. With this accession of funds, a spacious building was erected for the delivery of lectures and the exhibition of paintings, and large accessions were made to the library, after which there remained the sum of sixteen thousand and five hundred dollars, which was added to the permanent fund of the institution for the purchase of books, &c.

In the same year, a union was effected with the Boston Medical Library, and its books, valued at forty-five hundred dollars, were accordingly added to those of the Athenæum.

In the same year also, an association which had been formed for the purchase of a Scientific Library, became merged in the Athenæum on terms advantageous to both parties, and its funds, exceeding three thousand dollars, were transferred to the Athenæum to be expended in the purchase of scientific books.

In the same year too, after considerable discussion, the principal part of the books of the Athenæum were allowed to circulate among such of the proprietors and life share-holders as should pay five dollars per annum for the privilege. They still circulate on the same terms.

In 1827, the first exhibition of paintings took place in the building erected for that purpose. A similar exhibition has taken place in the summer of every year since that time.

The present condition of the Athenæum may be briefly stated as follows.—The library contains above 30,000 volumes, of which 1,400 contain 27,000 pamphlets. There are, distinct from the printed catalogue of the library, two manuscript catalogues of the pamphlets. In one of these, the titles of the pamphlets are arranged in alphabetical order; in the other they are arranged in classes according to the subjects. These two catalogues together fill four folio volumes.—The permanent fund of the institution is about thirty thousand dollars. The annual income from this source and from subscriptions is about twenty-eight hundred dollars. The annual expenses are about sixteen hundred dollars. The surplus is expended in books.—The Athenæum has an excellent gallery in which the annual exhibition of paintings takes place. These paintings are obtained from various quarters. A large portion of them have been loaned for the occasion. The proceeds of the exhibitions are applied to the increase of the fine arts department of the institution, which already comprises seventy valuable paintings, (besides twenty-one left on deposit,) a collection of plaster casts from the antique and of busts in plaster and marble of distinguished persons, many books of valuable plates, including Audubon's American birds,

(four hundred and thirty-five plates, all of the size of life and colored,) Daniel's Oriental Scenery in six volumes folio, &c. &c., also above thirteen thousand ancient and modern coins and medals, and a collection of casts of cameos and medals.

The following are the principal regulations of the institution :

The proprietors meet annually on the first Monday of January.

The officers are chosen annually. They are a president, vice president, treasurer, secretary, and nine trustees. The trustees appoint a librarian and sub-librarian.

The price of a share is \$300; that of a life subscription \$100; annual subscribers pay \$10 for the use of the library and reading-room, but are not allowed to take out books.

Every proprietor has, besides his own right, two rights of admission transferable to such persons as he may select. Proprietors and life shareholders on paying \$5 annually may take books home not to exceed four volumes out at once. Every proprietor and life subscriber may introduce strangers not residing within twenty miles of Boston, and such strangers are entitled to visit the Athenæum for one month from the time of their introduction.

The whole number of proprietors at present is 258.

Certain persons by virtue of their offices are entitled to free admission to the Athenæum. These are the governor and council, the lieutenant-governor and members of the legislature of Massachusetts for the time being, the judges of the Supreme Court and of the Courts of the United States, the officers and resident graduates of Harvard College, of Williams College, of Amherst College and of the Theological Seminary at Andover, the several presidents of the American Academy, Historical Society, Medical Society, Agricultural Society, Salem Athenæum and the East India Marine Society of Salem, also clergymen settled in Boston. These last are likewise allowed to take out books on the same terms as proprietors.

A book is kept in which any visiter may propose the purchase of any publication.

A record is kept of all donations.

LIST OF OFFICERS.

Presidents.

Hon. Theop. Parsons, LL. D.	from 1807 to 1814	Hon. Thomas H. Perkins,	from 1830 to 1832
" John Davis, LL. D.	" 1814 " 1816	" Francis C. Gray,	" 1833 " 1836
John Lowell, LL. D.	" 1816 " 1819	George Hayward, M. D.	" 1837
Hon. Josiah Quincy, LL. D.	" 1820 " 1829		

Vice-Presidents.

Hon. John Davis, LL. D.	from 1807 to 1814	Hon. Peter O. Thatcher,	from 1823 to 1825
John Lowell, LL. D.	" 1814 " 1816	Hon. Francis C. Gray,	" 1826 " 1832
Hon. Josiah Quincy, LL. D.	" 1816 " 1819	Prof. George Ticknor,	" 1833 " "
James Perkins, Esq.	" 1820 " "	George Hayward, M. D.	" 1834 " 1836
John Richards, Esq.	" 1821 " 1822	Thomas G. Cary, Esq.	" 1837

Treasurers.

John Lowell, LL. D.	from 1807 to 1811	Thomas W. Ward, Esq.	from 1828 to 1836
Joseph Tilden, Esq.	" 1811 " 1815	Hon. Josiah Quincy, Jr.	" 1837
Nathan Appleton, Esq.	" 1815 " 1827		

Secretaries.

William S. Shaw, Esq.	from 1807 to 1823	Hon. Josiah Quincy, Jr.	from 1828 to 1830
Henry Codman, Esq.	" 1824 " 1827	William T. Andrews, Esq.	" 1831

Librarians.

William S. Shaw, Esq.	from 1807 to 1823	Seth Bass, M. D.	from 1825
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The number of trustees of the institution is nine. The following gentlemen have at various times held the office of trustee :

Rev. William Emerson.
 Rev. John T. Kirkland, D. D.
 Hon. Peter O. Thatcher.
 R. H. Gardiner, Esq.
 Rev. J. S. Buckminster.
 Hon. Harrison G. Otis, LL. D.
 James Perkins, Esq.
 Samuel Eliot, Esq.
 Hon. Samuel Dexter, LL. D.
 Richard Sullivan, Esq.
 Hon. John Lowell, LL. D.
 Hon. Josiah Quincy, LL. D.
 John Richards, Esq.
 Hon. John Davis, LL. D.
 Joseph Tilden, Esq.
 David Sears, Esq.
 Theodore Lyman, Jr., Esq.
 His Ex. Edward Everett, LL. D.
 Hon. Francis C. Gray.
 Amos Lawrence, Esq.
 Hon. Charles Jackson, LL. D.
 Henry Codman, Esq.
 Samuel Swett, Esq.
 William Sturgis, Esq.
 Thomas Wigglesworth, Esq.

Prof. George Ticknor.
 Hon. Nathaniel Bowditch, LL. D.
 Samuel Dorr, Esq.
 Edward Brooks, Esq.
 George Hayward, M. D.
 Israel Thorndike, Esq.
 Henderson Inches, Esq.
 Joseph Coolidge, Jr., Esq.
 Franklin Dexter, Esq.
 John Lowell, Jr., Esq.
 Charles P. Curtis, Esq.
 Isaac P. Davis, Esq.
 Edward Wigglesworth, Esq.
 Hon. Samuel A. Eliot.
 William H. Prescott, Esq.
 William J. Loring, Esq.
 William T. Andrews, Esq.
 Thomas G. Cary, Esq.
 Samuel May, Esq.
 John A. Lowell, Esq.
 Samuel Lawrence, Esq.
 Thomas B. Curtis, Esq.
 Nathaniel I. Bowditch, Esq.
 Enoch Hale, M. D.

THE CONVENT OF IONA.

[By Rev. ENOCH POND, D. D., Professor in the Theological Seminary, Bangor.]

At what period, and by what instrumentality, Christianity was first planted in the British Isles, cannot now be certainly ascertained. Both Eusebius and Theodoret mention the Britons as among those nations to whom the gospel was preached by the apostles ; and Clemens Romanus, a companion of Paul, informs us that *he* pursued his missionary labors "to the utmost boundaries of the West." But whether he actually visited Britain, is more than can be determined with historical certainty. Among the thousands of Romans who passed over into what is now England, in the reign of Claudius and his successors, there were undoubtedly great numbers of professed Christians, who, of course, would spread the knowledge of their Saviour there. We know, at least, that before the close of the second century, the gospel had been very generally diffused throughout the island of Great Britain. We have the testimony of Tertullian, who lived at this period, that it had been extended, not only to those provinces which were subject to the Romans, but beyond them. "The various tribes of the Getuli," says he, "and the numerous hordes of the Mauri, all the Spanish clans, and the different nations of Gauls, and *the regions of the Britons inaccessible to the Romans*, are subject to Christ." Adven. Judæos, cap. 7.

Subsequent to this period, the state of Christianity in the island was greatly affected by the political troubles in which the natives were involved. By the decline and extinction of the Roman power, and the predatory excursions of the Picts and Scots, the churches were necessarily disturbed and distressed. But that which affected them more deeply than any thing, and resulted almost in their extermination, was the Saxon invasion. The Saxons at this time were fierce and cruel Pagans. The light of Christianity had not shined upon them. Their minds were involved in the deep darkness of superstition and barbarism. And while they overran, as with a flood, all the fairer provinces of what is now England, they scattered the rising churches, destroyed or banished the native Christians, and in place of the gospel, brought back the horrid rites of Woden and of Thor. A portion of the flying Britons took refuge in Wales, where

their descendants remain to the present day. Other portions of them escaped to the North ; while many fled into France,* and Ireland, and carried the light of Christianity with them.

It is an interesting fact in the history of the church, that during the greater part of the sixth century, while in England the lights of learning and religion were suffering an almost total eclipse, in Ireland they shone forth with distinguished splendor. The clergy of Ireland were among the most learned and efficient in the world. She was an asylum for the oppressed and persecuted of other lands, and her churches increased and prospered greatly. So true was this, that Ireland, at that period, was proverbially denominated *insula sanctorum*, an island of saints.†

Among other evidences of the existence and power of religion in Ireland, during the sixth century, we have that of the missionary spirit. Their missionaries went forth into all the surrounding regions. It would be interesting to contemplate several instances of missionary zeal, emanating from this interesting spot ; but I will direct attention to but one.

Columba was born in Ireland, A. D. 521. After laboring with signal success, for a time, for the advancement of religion in his own country, he set sail for the neighboring shores of Scotland. His attention was first directed to the Picts, many of whom were converted through his instrumentality. To reward him for his disinterested exertions, the king of the Picts put him in possession of the little island of Iona,‡ lying on the outer shore of Mull, which is one of the principal of the Hebrides or Western Islands. Columba now returned to Ireland, and having secured twelve assistants, came back and established himself on the shores of Iona. The first object of these adventurers was to prepare themselves huts, and to erect a little church. But as the fame of their enterprise rapidly spread, and numbers resorted to them for religious instruction, these original structures, which were necessarily rude, gave place to others of a more permanent character ; and in a few years, Iona was covered with cloisters and churches, and became the residence of a numerous and learned body of ecclesiastics.

The establishment at Iona is commonly spoken of as a convent ; but it was more properly a college, or rather a theological and missionary school. Its inmates were subject to a system of rules ; but they were not associated together, as in other convents, for the mere purpose of observing these rules. Their rules were intended for the preservation of order, and the attainment of proper habits and discipline, while the grand design of the whole establishment was to train up men for active service in the gospel ministry.

The institution was furnished with a valuable library. Of this we have evidence so late as the fifteenth century. When Pope Pius II. was in Scotland, in 1456, he proposed visiting the ruins at Iona, in search of rare and valuable books.

The government of the school was vested in a principal and twelve assistants. The office of principal was held by Columba, till the time of his decease, which took place A. D. 597. Himself and his assistants were all presbyters, there being no higher ministerial office known among them. To them pertained the business of instruction, and a general oversight of the concerns of the institution. They judged of the qualifications of those under their care, and determined when they should be employed in the active duties of the ministry. They gave them ordination, and sent them forth to their respective fields of labor, and still continued them under their direction and control. Even those of their members who were constituted bishops, considered themselves as still amenable to the faculty at Iona, and might be recalled, whenever they should deem it proper.

* Hence one of the northern provinces of France is called *Brittany* to this day.

† It may be remarked, in passing, that what is now Ireland, or the north of Ireland, was the proper *Scotia* of the ancients. The Scots, who invaded and overran a great part of Caledonia were from Ireland. They transferred the name of their native to that of their adopted country. The ancient Caledonia is now Scotland : and the ancient *Scotia* is Ireland.

‡ This island is known by different names, as *I*, *Hii*, and *Icolmkill*. It is now more generally called *Iona*.

The course of study at Iona was eminently scriptural. It is recorded of Columba, that "he was much devoted to the study of the holy Scriptures." He taught his disciples to confirm their doctrines by testimonies drawn from the same high source, and declared that alone to be divine counsel which was so established. The consequence was, that the students at Iona were simple Bible Christians, uncontaminated with the superstitions which were then beginning to prevail in other parts of the Christian world. Bede, though not of their party, and having no prejudices in their favor, bears ample testimony to their pureness of doctrine, sanctity of life, and also to their learning. They "were bound," he says, "to exercise themselves in the reading of Scripture, and the learning of psalms." "They would receive those things only" as matter of doctrine, "which are contained in the writings of the prophets, the evangelists, and apostles."

After the commencement of his great establishment at Iona, Columba, it would seem, did not desist altogether from personal missionary labors. We are informed of his excursions into the county of Inverness, where he preached to the rude inhabitants "by means of an interpreter." But his principal influence now was through the medium of those who were preparing for usefulness under his instructions. These penetrated into every part of Scotland, so that before the close of the sixth century, the great mass of the inhabitants were nominally converted. They preached also in Ireland, in Wales, in some parts of the Belgic provinces, and in Germany.

The influence which they exerted upon England requires a more particular consideration. England which, since the Saxon invasion, had been reduced almost to paganism, was destined to receive the light of Christianity from two opposite quarters, and at nearly the same time. It was near the close of the sixth century that Augustine, with his forty monks, was sent by Gregory the Great to publish the gospel in the south of England. He succeeded in the conversion of the king of Kent; and the greater part of his kingdom, at that time the most powerful branch of the heptarchy, were soon persuaded to embrace Christianity.

While these things were in progress in the south of England, Oswald, king of Northumberland, the northernmost branch of the heptarchy, applied to Iona for a bishop to instruct his people. The first who was sent bore the name of Cormac; but he, not being acceptable on account of the austerity of his manners, returned to the convent, to give an account of his ill success. On this occasion Aidan, one of the inmates, pronounced a speech so full of wisdom, that with one consent, the brethren resolved to appoint him to the vacant office. "It seems to me," said he, addressing himself to Cormac, "that your austere manners and conduct towards them was unsuitable to their state of extreme ignorance. They should be treated like infants with milk, till they become capable of stronger meat." As Aidan proceeded with his address, "the eyes of all who were in the assembly," says Bede, "were turned towards him. They diligently weighed what he said; and thinking him worthy of the episcopate, they agreed in the determination to send him into Northumbria, for the purpose of teaching the unbelieving and the unlearned. They found, indeed, that he was super-eminently endowed with the gift of *discretion*, which is the mother of all virtues; for which reason they ordained him, and sent him forth to preach." Hist. Lib. iii. c. 5.

The character of this missionary would have done honor to the purest times. He gave to the poor whatever presents he received from the rich, and employed himself with his associates in the Scriptures continually. He strictly avoided every thing luxurious, and every appearance of secular avarice and ambition. He redeemed captives with the money which was given to him, and afterwards instructed them, and fitted them for the ministry. He labored under a disadvantage, indeed, in not being able to speak the language of the English perfectly; but king Oswald, who well understood both languages, acted as his interpreter, and did what he could to assist him in his labors. The zeal of this monarch was extraordinary. He was a nursing father to the infant church. He was the benefactor of the poor and needy, and powerfully seconded every

attempt to spread the knowledge and practice of godliness. Encouraged by his protection, more ministers from Iona came into his dominions, and churches every where were erected.

Aidan had his episcopal seat at Lindisfarne, a small island in the German Sea.* He was succeeded in his work by Finan, and he by Colman, both of whom were ordained and sent forth from Iona, in the same manner as their illustrious predecessor had been. By the labors of these men and of their coadjutors, the gospel was preached in all the northern and central parts of England, as far southward as the Thames.

The successor of Columba in the presidency at Iona, was Adamnanus, who wrote the life of his venerated instructor.

In process of time, numerous other establishments sprang up in Scotland, Ireland, and Wales, constituted substantially after the model of Iona. One was founded by Serf or Servanus, a disciple of Columba, on a little island in Loch Levin; after whom the spot is still denominated "Serf's Island." Another was founded at Abernethy, another at Dunkeld, another at St. Andrews, and others at Dunblane, Dunfirmline, Monimusk, and Scone. Indeed, it is said by some writers, that not less than a hundred different convents, founded substantially after the model of that at Iona, and growing up under its influence, rose into being during the next 400 years. The members of these establishments, and the missionaries from them, were denominated Culdees. They were found in every part of the British islands, and beyond them, and constituted a numerous and powerful body of ecclesiastics. They were distinguished for their love of the Bible, the simplicity of their faith and worship, and their steady and persevering opposition to the usurpation and superstitions of the church of Rome.

One of their earliest controversies with Rome respected the proper time of observing Easter; the Scottish missionaries copying, on this point, the example of the Asiatic churches. They did not practice auricular confession; rejected penance and authoritative absolution; made no use of chrism in baptism, or of confirmation; opposed the doctrine of the real presence; withstood the idolatrous worship of saints and angels; dedicated their churches to God, and not to the saints; and placed no reliance on merit of any kind, except that of the Lord Jesus Christ. They were opposed to the celibacy of the clergy, and lived themselves in the married state. In short, they were witnesses to the simple doctrines and institutions of the gospel, in an age of abounding and ever increasing darkness and superstition.

The contest of these Scottish missionaries with the church of Rome began at an early period, and in England. It has been observed already, that the two classes of missionaries commenced their labors in England almost at the same time, the one class in the south, and the other in the north.† In the progress of things, they ere long came together, and their characteristic differences were made known. Various synods and conferences were held, with a view to reconciling these differences; but in vain. The emissaries from Rome were bigotted and overbearing. The missionaries from Iona had learned their religion from the Bible, and could not be convinced on any other authority. The kings, however, rather inclined to the customs of Rome, as being the more fascinating and imposing; and the Scots were obliged, after a time, to retire from the country. Colman, the third bishop from Iona, left his bishoprick, A. D. 662, and returned, with many of his adherents, to Scotland. And Bede informs us, that "the Catholic institution daily increasing, all the Scots, who resided among the Angles, either conformed to it, or returned to their own country."

But the contest was longer and more severe in Scotland and Wales. In what detestation the arrogant claims of Rome were held in Wales, we learn from the poems of Taliessin, who is supposed to have flourished about the year 620.

* Now called Holy Island, near Berwick upon Tweed.

† The mission of Augustine in Kent was earlier than that of the Scottish missionaries in Northumbria, but not many years.

"Woe be to that priest, yborn,
That will not cleanly weed his corn,
And preach his charge among;
Woe be to that shepherd, I say,
That will not watch his fold alway,
As to his office doth belong;
Woe be to him that doth not keep
From *Romish wolves* his *erring sheep*,
With staff and weapon strong."

In Scotland, the influence of the Culdees continued, with little abatement, as late as the twelfth century. At this period, queen Margaret, an Anglo Saxon princess, who had been trained up in the religion of Rome, exerted an influence to bring the Scottish clergy to participate in her views. A still more powerful influence was exerted in the same direction, by Alexander I., and his brother David. The latter succeeded, about the commencement of the fourteenth century, in breaking down the Culdee establishments, and subjecting them to the rule of the Catholic bishops.

It is said that the year, in which we have the last mention of the Culdees in Scotland, was the very same in which the Lollards made their appearance in Germany. Shortly after this, Wickliffe began to hold up a light in England, which was not extinguished till the dawn of the Reformation. It would seem, in this view, that God had witnesses to the reality and power of spiritual religion through all the dark ages, not only in the south of Europe, among the fastnesses of the Alps, but also in the north, among the rugged cliffs of Scotland and Wales.

From this more general view of the subject, we turn now, for a moment, to the parent institution at Iona. After the erection of similar establishments on the main land, especially those of Abernethy, Dunkeld, and St. Andrews, the particular influence of that at Iona necessarily declined. This, however, was not the principal cause of its decline. Attempts were pretty early made to corrupt this fountain head of influence, and poison it with the superstitions of Rome. For this purpose, Egbert, a Saxon monk and emissary of Rome, was stationed here, near the commencement of the eighth century, by Nectan III., king of the Picts. At the same time, Nectan banished those of the family of Iona, who would not submit to the Romish customs, especially in regard to the time of observing Easter. After the death of Egbert and Nectan, the exiles returned to their beloved seats, and remained undisturbed to the end of the century.

In the beginning of the next century, the Danish pirates ravaged the island, and committed extreme cruelties on its defenceless inhabitants. They burnt such of the buildings as were combustible, and murdered about seventy of the inmates.

Historians relate, that a Norwegian invader of the Hebrides, A. D. 1098, spared Iona and its inhabitants from the devastation which marked the rest of his progress. Afterwards, however, it was plundered by a fleet of Norwegian pirates, who committed great depredations in the surrounding islands. Still it subsisted, so late as the thirteenth or fourteenth century, when this, together with all the Culdee establishments, were subjected to the Romish bishops, by the authority of the kings of Scotland. Subsequently, it seems to have been a seat of one of the bishops of the isles.

In the year 1773, Iona was visited by Dr. Samuel Johnson, who thus describes his feelings on the occasion, and also the ruins which he discovered. After a landing had been with difficulty effected, the doctor proceeds: "We were now treading that illustrious island, which was once *the luminary* of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavored; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such a frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or

virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

After resting for the night in "a barn well stocked with hay," "we rose," says Johnson, "in the morning, and surveyed the place. The churches of the two convents are both standing, though unroofed. They were built of unhewn stone, but solid, and not inelegant. The Episcopal church consists of two parts, separated by the belfry, and built at different times. The original church had, like others, the altar at one end, and the tower at the other; but as it grew too small, another building of equal dimensions was added, and the tower then was necessarily in the middle. That these edifices are of different ages, seems evident. The arch of the first church is Roman, being part of a circle; that of the additional building is pointed, and therefore Gothic. The tower is firm, and wants only to be floored and covered.

"The bottom of the church is so encumbered with mud and rubbish, that we could make no discoveries of curious inscriptions. The place is said to be known where the black stones lie concealed, on which the old Highland chiefs when they made contracts and alliances, used to take the oath, which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy. In those days of violence and rapine, it was of great importance to impress upon savage minds the sanctity of an oath, by some particular and extraordinary circumstances. They would not have recourse to the black stones upon small or common occasions; and when they had established their faith by this tremendous sanction, inconstancy and treachery were no longer feared.

"Of the chambers or cells belonging to the monks, there are some walls remaining, but nothing approaching to a complete apartment.

"The chapel of the nunnery is now used by the inhabitants as a kind of general cow-house, and the bottom is consequently too miry for examination. Some of the stones which covered the later abbesses have inscriptions, which might yet be read, if the chapel were cleansed. The roof of this, as of all the other buildings, is totally destroyed, not only because timber, when neglected, quickly decays, but because, in an island utterly destitute of wood, it was wanted for use, and was consequently the first plunder of needy rapacity. The chancel of the nuns' chapel is covered with an arch of stone, to which time has done no injury. A small apartment communicating with the choir, on the north side, roofed with stone in like manner, is also entire.

"In one of the churches was a marble altar, which the superstition of the inhabitants has destroyed. Their opinion was, that a fragment of this stone was a defence against shipwrecks, fire, and miscarriages. In one corner of the church, the bason for holy water is yet unbroken.

"South of the chapel, stand the walls of a large room, which was probably the hall or refectory of the nunnery. This apartment is capable of repair. Of the rest of the convent there are only fragments.

"Besides the two principal churches, there are, I think, five chapels yet standing, and three more are remembered. There are also crosses, of which two bear the names of St. John and St. Matthew.

"A large space of ground about these consecrated edifices is covered with grave stones, few of which have any inscription. He that surveys it, attended by an insular antiquary, may be told where the kings of many nations are buried; and if he loves to soothe his imagination with the thoughts which naturally rise in places where the great and the powerful lie mingled with the dust, let him listen in submissive silence; for if he asks any questions, his delight is at an end.

"Iona has long enjoyed, without any very credible attestation, the honor of being reputed the cemetery of the Scottish kings. It is not unlikely that, when the opinion of local sanctity was prevalent, the chieftains of the isles, and perhaps some of the Norwegian or Irish were reposed in this venerable enclosure. But by whom the subterraneous vaults are peopled is now utterly unknown. The graves are very numerous, and some of them undoubtedly contain the remains of men who did not expect to be so soon forgotten.

“Not far from this awful ground may be traced the garden of the monastery. The fish ponds are yet discernible, and the aqueduct which supplied them is still in use.

“There remains a broken building, which is called the bishop’s house, I know not by what authority. It was once the residence of a man above the common rank, for it has two stories, and a chimney. There is on the island only one house more that has a chimney. We entered it, and found it wanting neither repair nor inhabitants. But to the farmers who now possess it, the chimney is of no great value; for their fire was made on the floor in the middle of the room; and notwithstanding the dignity of their mansion, they rejoiced, like their neighbors, in the comforts of smoke.”

Dr. Johnson represents Iona as remarkably fruitful, and as containing several hundred inhabitants. But its fruitfulness, he adds, “is now its whole prosperity. Its inhabitants are exceedingly gross, and almost entirely neglected. I know not if they are visited by any minister. The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship, only two inhabitants that can speak English, and not one that can write or read.”

From this account of Johnson, we may gather his opinion as to the celebrity of the place, and of the school which formerly existed there. On another page he says, that this “was, to the early ages, *the great school of theology*”—“*the Instructress of the western regions.*” Of the ruins which he describes, some things certainly are of comparatively recent date. They were added, after the establishment fell under the power of the Romish bishops.

Dr. Johnson hints at another fact, which is *well attested*, though he seems to have held it somewhat in doubt, viz. that Iona was, for a long period, the ordinary place of sepulture for the surrounding kings. The island was regarded as a sacred place. Its ground was consecrated ground. And kings and nobles were careful to provide, that their dust might be here deposited. Indeed, several monarchs are said to have abdicated their thrones, and retired, in the evening of life, to the cloisters of Iona, that they might here prepare for death, and secure for themselves a place of burial. It is related by the older historians, that forty-eight kings of Scotland, four of Ireland, eight of Norway, and one of France, lie interred on this little island. All the great families in the neighborhood, who could effect for themselves so important an object, were also buried here.

In view of the great and just celebrity of the establishment at Iona, it is matter of wonder that so little should be known and said of it in modern times. Dr. Jamieson, in his “*Historical Account of the Ancient Culdees, and of their settlements in Scotland, England, and Ireland,*” published in Edinburg in the year 1811, has thrown much light on the subject before us; but aside from him, few modern writers have touched the matter, except in a passing way.

With the catechetical school at Alexandria, every scholar is familiar. But the institution of which we speak was scarcely less celebrated in its day, than that at Alexandria. It may not have produced as distinguished scholars, but it sent out more faithful and laborious ministers. In point of critical learning, it may not have accomplished so much good; but it certainly accomplished far less hurt. While the school at Alexandria exerted, on the whole, a corrupting influence on the church, introducing false principles of interpreting Scripture, and adulterating the simple doctrines of the gospel with the minglings of a proud, pagan philosophy, the school at Iona effectually resisted, for a time, the current of superstition and corruption, which was setting in upon the British islands from the church of Rome.

Unfortunately for Iona, its history has become involved with one of the perplexing religious controversies of the day: I mean that respecting the divine right and apostolical succession of bishops. It is certain that the school at Iona was governed by presbyters. Its principal and his twelve associates were presbyters. To this point, the testimony of Bede and others is express. After the same model, too, all the other regular Culdee establishments seem to have been formed. It is certain that the faculty or senate of Iona ordained and sent

out several bishops, who, with their assistants and successors, were instrumental in converting the Anglo-Saxons, through the northern and central parts of England. It is certain that these Scottish bishops ordained other bishops, and a great many inferior ministers, and that the influence of their ordinations and labors continues in England to the present time.

To all this, the high church Episcopalian replies, that though we have no account of any bishop residing at Iona, and taking part in the ordinations there, still, it is altogether probable there was one, since the distinction between bishops and presbyters universally prevailed in the sixth century, and bishops were found every where else.

But this consideration, says the Presbyterian, is not conclusive, since the *divine right* of bishops, and the *necessity* of an apostolical succession, was not insisted on in the sixth century. This was not a doctrine of the Catholics, till so late as the Council of Trent, and was not advocated by the English bishops, till the times of Bancroft and Laud. It is further urged, on the authority of the Saxon Chronicle, that though there was always a presbyter abbot at Iona, *there was no bishop*.

A question so weighty, and so long and warmly contested, I shall not take upon me here to decide. It will be admitted, perhaps, by all, that through the connection of the presbyter establishment at Iona with the hierarchy of England, the subject of the apostolical succession is considerably embarrassed, and the difficulty of establishing it, to the entire satisfaction of all concerned, is increased.

I have said already, that Iona is a small island, lying on the outer shore of Mull. The channel between the two islands is about half a mile in width, and of difficult navigation, owing to the existence of sunken rocks. Iona is two miles and a half in length, and a little more than a mile in breadth, containing 1,300 Scotch acres. The surface is uneven, rising into hills, the most elevated of which is about 400 feet above the level of the sea. The soil is easy of cultivation, and affords abundant crops of barley and oats. Notwithstanding the lateness of sowing the grain, it is ready for harvest early in August. Adamnanus relates, that barley sown in June, by direction of Columba, was ripe in the beginning of August; which, however, he ascribes to a miracle. He mentions also the abundance of the crop. The pastures of Iona are celebrated in all the vicinity.

A great variety of beautiful minerals are found on the island, among which is a small vein of coal. There are extensive rocks of seinite on the southwest shore, which afford blocks of any dimensions. Of this material almost all the ancient structures were builded.

I conclude by suggesting to American Christians, who are making, or are about to make, the tour of Europe, to be sure to set their feet on the sands of Iona. I scarcely know a place, on the other side of the Atlantic, which to my own mind stands connected with so many pleasing and sacred associations. If it is interesting to visit the Isle of Wight, and stand by the grave of Elizabeth Waldron, it surely cannot be less so, to visit the sacred classic ground of Iona, and survey its ruins, and tread upon the ashes of the illustrious and holy dead who are there entombed.

THE INSTITUTIONS FOR LITERARY EDUCATION IN DENMARK.

[Furnished by the Rev. JOHN C. BROWN, St. Petersburg.]

I. *The University of Copenhagen.*

THE desired information will be found for the most part in the accompanying description, (copied from a MS. by Dr. Kirkegaard, written for a German periodical,) and the following remarks may supply what further accuracy may be required.

As the University was established with the express purpose of fitting men to fill the official situations in church and state; the professors are nearly all of them likewise examiners; in addition to the examinations spoken of in the MS. namely, the examinations in arts and in philosophy, (the object of which is to ascertain what knowledge the student brings with him from school, and secondly what progress in general information he has made in his first academical year, both which are held by the members of the philosophical faculty;) these have besides to hold an *examination for office*, for those who desire to be directors or head teachers in the classical schools of the country.

The *theological faculty* holds an examination for office for all those intended for the ministry of the established church. The *juridical*, for all the legal *officials*, (judges) advocates and attorneys.

The *medicinal faculty* examined hitherto only those who, besides the right to practice, wished to be admissible to the more important offices in this profession payed by the state, whilst the other were examined by the *chirurgical academy* spoken of in my MS.;* but from the present year, 1838, there is to be but one common examination for all who will practise or seek office as physicians, and this is held by the professors of the faculty and academy in common. As a consequence of the absence of all sound religious tendency in the past generation, as well as their utter disregard of the lessons to be derived from the history of past times, the theological and juridical faculties in particular are devoid of any living connection with and influence upon the intellectual development and moral state of the people. Medicine and the natural sciences are cultivated with more vigor and in a closer connection with real life, and, together with philology, number amongst their teachers the university's most celebrated names: in physics, *Oersted*; astronomy, *Schumacher*; botany, *Scow*; *Brønsted*, celebrated for his travels in Greece, together with Denmark's most celebrated poet, *Oehlenschläger*.

The number of the professors is:

In the Philosophical Faculty, . . .	22
“ Juridical,	4
“ Theological,	4
“ Medical,	5
<hr/>	
In all, . . .	35

The number of *students* is about 900.

The number entered yearly on the books is between 150 and 200.

The *estates of the University* amount according to *hartkorn*,¹† to about one-hundredth of *Denmark Proper*; besides it possesses a capital of 150,000† rigsbankdaler, and manages and appropriates to the support of needy students the income of considerable estates, together with the interest of 830,000§ Rbd. granted, the first by different kings, the last by private individuals.²

Besides the University library, (see German MS.) there are also in connection with the University, a botanical garden, astronomical observatory, extensive collections in natural history, together with the (hitherto independent) *chirurgical academy*, with four professors, two tutors, and about 200 students, which from the present year may be considered as in a certain respect an appendix to it.³ 4

II. *Soro Academy.*

This establishment owes its origin to a Cistercian cloister, founded by the celebrated Archbishop Absalon's family, and enlarged by himself, (1151-61.)

After the introduction of the Reformation, (1536) the monks for the time being were permitted to remain there till their death, after which the property devolved to the crown, and continued from 1536 to be appropriated to the

* The accompanying German MS. † The figures 1, 2, 3, 4, refer to notes at the end of the article.
‡ About £15,000. § About £83,000.

support of a classical school. To this the celebrated king Christian the 4th, (James I., Christian's brother in law,) annexed from the year 1623 an *academy* where the young nobility might receive an education answering to their station, and the powerful influence on the concerns of the kingdom to which it at that time gave them access.

The establishment was supplied by the king with considerable grants of the secularized property of the cloisters, while his mother also aided it with money, and it had for a short time many pupils, notwithstanding it seems that the king's design of diminishing the disposition of the nobles to seek their education in foreign lands, and France in particular, was not fully realized. Under his successor, Frederick III., however, the habit began to be less frequent, and as the greatest part of the country during an unfortunate war with Sweden, had long been in the power of the enemy, the institution was necessarily broken up (1665) from want of funds.

The academy indeed was again established in the year 1747 by king Frederick V., and enriched by the celebrated writer, Ludo. Holberg, who bestowed upon it his estates and a considerable capital; but an academy for the Danish nobility, at a time when it was devoid of all influence, and destitute of any internal vigor or strength, was an untimely abortion and could not thrive.

In vain an attempt was made to help it forward, and follow the spirit of the times by opening it from 1782 to the people at large; it was less and less frequented, and towards the end of the century came to a complete stand.

At last the buildings and library were destroyed by fire in 1813. Meanwhile it ought to be mentioned that some of the professors of the academy in this period did important service to the national literature, which was neglected in Copenhagen, through the rage for what was foreign, and in this respect they were worthy followers of Holberg, with whom our literature, at least its prosaic, proper and independent development may be said to begin.

The property of the academy, which (consisting in part of legacies) could not be diverted to any other channel, was at the same time so great, (compared with that of the Copenhagen University, being as 4 to 3,) that exertions were soon made to reëstablish it. It now, (since the year 1822,) consists of a philosophical faculty, combined with one of the best classical schools in the kingdom, where students on leaving school, and before proceeding to the metropolitan University to be educated for a particular profession, acquire a more general literary education, which is by no means as much confined to the classics as the parallel course in Copenhagen, but pays much more regard to modern languages and literature, *English* in particular.

The academy has at the present time twelve professors, and some teachers in music, arithmetic, gymnastics, &c. but the number of the pupils, (exclusive of course of the school, which is numerous attended,) has not as yet exceeded twenty, and it will scarcely succeed in conferring any considerable benefit on the country without a total reform of its present system, which is an unfortunate attempt at combining the traditional scholastic education with the more modern European system.

The library and collections are as yet of no considerable extent, though perfectly adequate to the more immediate design of the institution.

III. Of public classical, or so called Latin schools, which are much of the same kind as what we call *gymnasia* in Germany, and which on the whole are in good condition, there are in the islands of the kingdom twelve, and in Jutland seven; there are in addition to these, especially in the metropolis, various private establishments of the same kind, very numerous attended.

IV. It may be further remarked, that *Iceland* has a *Latin* school in *Bessestad*, which is connected with a theological seminary where a part of the clergy of the island are educated, while the rest, as well as those who design themselves for the *legal* and *medical* professions, proceed from schools in the island direct to the University in Copenhagen, where they are particularly favored in respect of public support.

This establishment has a theological professor, and three other tutors.

Amongst the other institutions for acquiring a higher order of attainments in a line of study not strictly classical, we may mention,

1. The *Polytechnic Institution*, established 1829, with six professors and three tutors, where by means of instructions in mathematics, physics, chemistry, technology, &c. as well as by all kinds of practical exercises, an attempt is made to afford the people a comprehensive education in arts and industry, which may fit them to establish or superintend all kinds of manufactories.

2. The *Academy for the Fine Arts* in Copenhagen, instituted 1754, by king Frederick V. This operates as a society for the encouragement of arts; for instance, by a yearly exhibition of the works of members and others, which are judged of any worth, (as specimens of their respective arts, &c.) and likewise as a school for the arts.

In addition to six of the *ordinary members* of the academy, the establishment has *four other professors*, (in anatomy, perspective, mathematics, mythology and the history of the arts,) and besides, eleven tutors, particularly in drawing. Amongst the most celebrated of its pupils we may mention *Juul, Abildsgaard*, and *THORVALDSEN*, at present the first sculptor in Europe.

The academy has likewise by its drawing school, which is attended by about 500 pupils, contributed towards spreading amongst mechanics an improved taste, and an accuracy in the finish of their works.

The resources of the academy are small, and its income consists chiefly of a sum paid yearly out of the state purse.

It possesses a collection of antiques in plaster of Paris, as well as some paintings. The king has permitted it to be kept in one of his palaces.

3. "*Real*" Schools.* Of these there are but few, and those *private*; the government has lately given orders for the establishment of two public ones.

4. For the education of officers, there are two military schools; the *Land Cadet Academy*, and the *Sea Cadet Academy*, from which the pupils pass directly into the army or navy as officers; and the *Military High School*, in which individuals from among the younger officers, who have distinguished themselves by their diligence and ability, acquire a higher cultivation with a view to their special destination, to serve hereafter on the general's staff.

REMARKS.

¹ *Hartkorn* is a mode of measurement, in which the consideration of the quality of the land is combined with that of the quantity. According to this all landed property in Denmark Proper is valued. The word *hartkorn* signifies clean or winnowed corn, the land being estimated according to the quantity of clean corn which, in proportion to the quality of the land, it should have to pay in tax to the king.

² As the University has such considerable funds, it has, in place of the University buildings, which were for the most part burnt down by the bombardment of 1807, erected a new one at its own expense, (about 180,000 Rbd.) which was formally opened in 1836, and is an ornament to the city.

³ It is without doubt something quite peculiar to the Copenhagen University, and at the same time characteristic of the feeling prevailing between the government and the students, that these not only in 1801 and 1807 as a special corps, carried arms in the defence of the metropolis, but also since that time continue as a corps, (the king's own select corps,) and yearly exercise themselves in arms.

⁴ The academy got in the year 1827, a beautiful new building, in which there are not only apartments for instruction and for public occasions, but also for the household establishment, where nearly all the pupils of the school, (which is not the case in any of the other schools of the country,) are likewise pensioners, lodged, supported, &c. The professors also have, nearly all of them, official apartments either in the academy itself, or in places appointed for that purpose, and houses belonging to the establishment.

* By "*Real*" Schools, are meant those which are designed for young men, who, without being specifically *literary characters*, should in general society stand on the same footing with these in respect of general esteem and information, only that this information shall be of a modern and European character, (i. e. modern languages, the natural sciences, &c.) It is requested that these may not be confounded with the ordinary schools for the people at large, of which there are so many that every child in the country that attends no higher establishment, receives in them the necessary instruction in religion, reading, writing, arithmetic, &c.

The books referring to the foregoing subjects are :—" *Nyerups Skildring af Danmarks ældre og nyere Tilstand*," Description of the Ancient and Modern state of Denmark ; " *Thaarups det danske Monarkies Statistik, &c.*" Statistics of the Danish Monarchy.

Nothing at all is here said of the Dutchies of Holstein, Lauenburg, and Sleswick, as the two first are parts of Germany which have only a common king with Denmark. The last, though Danish, yet in respect of language, cultivation, and educational establishments, more resembles Holstein.

A HISTORICAL SKETCH OF THE COLLEGE OF CHARLESTON, SOUTH CAROLINA.

In the year 1785, three colleges were constituted by the legislature on the same day, and by a single charter, common to them all. One of these was by the charter located at Charleston, with a view to accommodate the sea coast of the State ; another at Winnsborough, near the centre, and the third at Cambridge, in the northwestern part.

In 1791, a new charter was granted for *the College of Charleston*, in consequence, (as its preamble recites,) of "many inconveniences having arisen in carrying into execution the act of 1785, both as to the time of election of officers from among the trustees of Charleston College, and as to the other stated times and places of meeting of the trustees of the said college." The preamble, also, recites, "that by blending the regulations for the said three colleges into one act, doubts had arisen in many instances, as to the construction of the same."

The original endowment of the college by the legislature was very considerable, consisting of $8\frac{1}{2}$ acres of land, (streets deducted,) and known by the name of "free school land." It was situated in Charleston, and was comprised between Boundary, St. Philip, Coming and George streets. The present college square was one-fourth part of the tract. We shall see in the progress of this sketch, what became of the other three-fourths.

Besides this large and valuable endowment in land, the early records of the trustees are filled with notices of legacies and donations made for its use by the pious and the liberal, amounting to many thousands of pounds. The liberality of the citizens even *anticipated* the action of the legislature ; for as early as 1776, John McKenzie, Esq. bequeathed a thousand pounds, and his valuable library of 1,200 volumes, in the language of his will, "to a college to be established at Charlestown." By the will of John Price, dated 28th August, 1772, a college *to be established in Charleston*, was prospectively made his residuary legatee. It appears that this legacy amounted to nearly £1,000 sterling, at the sale of his estate. Again, Benjamin Smith, in his will dated 25th July, 1770, gave £500 sterling to a college to be established in Charleston. Mrs. Brewton gave by her will £1,000 sterling "to a college to be established in the province, in case of the death of all her children under age and without issue." Samuel Wainwright gave by his will, £2,000, currency money, towards endowing a college or academy in South Carolina,—provided such seminary should be established within three years after his decease—otherwise to go to the South Carolina Society." His will was dated on the 8th of February, 1780. Mary Ellis by will dated 15th August, 1780, gave £5,000 "current money, for the use of one or more seminaries of learning established or to be established in South Carolina, to be disposed of in such way and manner, as might by her executors be thought most fit and conducive towards promoting said seminary or seminaries." These legacies and donations do credit to the spirit of the people of South Carolina in early times, and make it manifest, that if literary institutions have not flourished there, it has not been owing to any unwillingness on the part of the people to sustain and cherish them. At an early period of the history of the college, Mr. Belcher Noyes made it a considerable donation of valuable books, but the exact time of his doing this is unknown to us.

Among the original trustees of the college were, Charles Pinckney, John Rutledge, David Ramsey, Charles Cotesworth Pinckney, Thomas Hayward, Jr., Edward Rutledge, and Thomas Pinckney,—names not unknown in the history of their country. It will be convenient to review its history according to the order in which its principal officers have succeeded each other.

Very little if any thing seems to have been done in the way of instruction between 1785 and 1789, in which last year, on the 14th of March, the Rev. Robert Smith, afterwards Bishop of the Diocese of South Carolina, was elected the Principal. The college building consisted of a very long, narrow and low brick range which was originally erected and used for soldiers' barracks during the Revolution, and the college commenced operations by Dr. Smith's transferring his private academy to it, consisting of about sixty pupils. The number of pupils increased, and during the greater part of Dr. Smith's time, they seem to have been from one hundred to one hundred and thirty in number. Dr. Smith took no part in the instruction himself, but provided the teachers and attended to the general concerns of the institution. In obtaining good instructors, he took great pains. "He did not consider himself qualified to take any part in the classical instruction."

The chief assistant instructors during Dr. Smith's administration were, William Wigglesworth, Patrick Coffee, William Mason, Richard Smith, the Rev. Felix O. Gallagher, Rev. Thomas Frost, John Callahan, Nathaniel Bowen, Rev. Dr. Mills,—also Messrs. Duff, Forest, Hickey and Johnson, whose Christian names we have no means of ascertaining. Most of these gentlemen are stated to have been able and faithful teachers. "Mr. Wigglesworth was the head master of the grammar school. He was a good teacher, and in the course of a year or two, became, by experience, capable of conducting successfully, and with approved ability, the highest classes, through such authors as were then read. He was a native of Yorkshire, but not a graduate of either of the English universities." "Mr. Coffee was a good Latin scholar, and was something of a mechanic, and constructed a model of Cæsar's bridge across the Rhine." "He was," says another, "an excellent drill grammar school teacher, patient, laborious, exact, he went his daily course of duty, indefatigably and with an undeviating fidelity to a well instituted system somewhat peculiar to himself. I have never known a better teacher of Cæsar, and few better of Virgil." "Mr. Coffee died in the service of the institution." "Mr. Mason was the master of the English school, and was called Professor of Rhetoric and Belles Letters." "Mr. Hickey was an Irishman, and was the Professor of Mathematics." "Mr. Mason left the college in 1793, to become editor of the City Gazette." "Mr. Duff was a Scotchman of sound scholarship,—excellent chiefly in Greek, of which he was considered a first rate teacher."

The most distinguished, however, of the teachers above mentioned, was Dr. Gallagher. "He was," says Judge Richardson, "a man of genius and of taste, a scholar and a gentleman. I owe him whatever I have of classical regard, and whatever of English composition, or logical precision. I believe he introduced into the college, logic and natural philosophy, and some taste for belles lettres."

The course of studies comprised the elementary Latin and Greek classics, including Livy and Homer, and occasionally Longinus. The elements of mathematics were taught, logic and something of geography. Astronomy was taught by Dr. Gallagher, to some extent. So much of mathematics was taught as to include "six books of Euclid, Surveying and Navigation." Natural Philosophy and English composition, and also declamation were taught. In point of standing, the college was at this time the most respectable and useful institution in the State. It was the only seminary that afforded even the outlines of a collegiate education. Still it was not much more than a grammar school, and Dr. Smith educated both his own sons at the northern colleges; the one at Harvard, and the other at Yale College.

Only six young men received the degree of Bachelor of Arts during the administration of Dr. Smith. These were Nathaniel Bowen, the late Bishop of the Diocese of South Carolina, John Callahan, Samuel Thomas, Isaac

M'Pherson, William Heyward, and John Lewis Gervais. Of these gentlemen, and of the degree to which they were admitted, one of their number writes thus. "The thing was absurd. Callahan had pretty good pretensions. He, too, was of suitable age, being fully seventeen, if not eighteen. Thomas was the next in fitness both as to age and qualification. In the languages, they were both excellent, although the highest authors read had been Homer and Livy,—except that Callahan had read a good part of Longinus. M'Pherson was a very good scholar, but too young and too little read in any thing. Heyward and Bowen were of about the same age, the oldest not more than fifteen." "This commencement was held in 1794, and the six graduates composed the *highest class of the college*," although there were no regular college classes.

Some reminiscences respecting these graduates have been obtained. "Callahan studied divinity, and took orders in Connecticut, after having served in Charleston College as a tutor for a year or two; and in 1799, was elected, when not yet in priests' orders, Rector of St. Mark's church in the Bowery, New York. He was an admired young preacher, and a man of excellent intellect. Judgment was his distinguishing talent." While on a visit to his mother and relatives in Charleston this same year (1799) "he was killed by being thrown from a gig in King Street." "Thomas studied medicine in Edinburgh, and became, in point of qualifications, a respectable practitioner" in Charleston. "M'Pherson died of consumption in 1800, after having studied law at Philadelphia. He was a very estimable youth, and had his life been prolonged, he would have been a learned man, and, I believe, singularly pure and upright. Religion had taken an early and powerful hold of his affections." "Heyward is the present most respectable, well informed, sensible and amiable, William Heyward, Senior, of St. Luke's Parish." "Gervais was a youth of very excellent talents, and was generally esteemed for his amiable qualities and his diligence in study." "At commencement, he was much admired for his chaste and graceful elocution. He died the summer following greatly regretted."

Among the pupils who were at the college during the time of Dr. Smith, and who have since acquired distinction, were, Joseph Alston, "who became distinguished as a political leader, and Governor of the State, (South Carolina,) at the time of the war of 1812." The present Thomas Bennett was a favorite and distinguished pupil of Mason's. Also, Judge Daniel E. Huger; Dr. Palmer, late minister of the Circular church in Charleston; Judge John S. Richardson, Dr. Joseph Johnson, Joseph Duncan, William Lowndes, and some others. Judge Richardson writes thus:—"Lowndes and Duncan were of the first order of human intellect. Duncan had, in a high degree, the *vivida vis animi*. He was alert, fervid, studious, tasteful and eloquent. Lowndes was comprehensive, deep, clear and exact. Dr. Gallagher used to say, he could not feed him with learning fast enough for his ready conception of whatever was presented to his understanding. His talents and morals were alike well balanced. It was easy to see that he was great; you might as easily call him good." Thus was verified the saying,—*"the boy is father of the man."* "Judge Richardson," says a contemporary, "was distinguished, while at the college, by his assiduity, and his amiable, discreet and wise conduct."

Of Dr. Smith, a pupil writes,—*"He presided with great dignity and address, and had more power over boys, than any one in a similar capacity, whom I have ever known, although never severe nor morose."* Another pupil writes of him,—*"The Bishop was a good regulator and disciplinarian; his energy and funds constituted the entire cement of the institution, and Dr. Gallagher's talents and learning gave it the practical characteristics of a college about 1794."* Still another says,—*"A Latin prayer was read at the opening of the school every morning, and an English one at its close in the evening, (or vice versa, I am not certain which,) by the students of the highest class, I think in rotation."* He continues,—*"The moral habits of many of the students were considerably depraved; of some of them shockingly so."*

The original landed endowment of the college, and legacies to the amount of many thousands of dollars, were mentioned in the early part of this sketch.

A college building, too, (the soldiers' barracks before mentioned,) was ready furnished to the hands of the trustees, except that it wanted repairs and alterations. And yet, it appears, that, at the close of Bishop Smith's administration, the trustees had managed not only to sink all those legacies, but to burthen the institution with a heavy debt, which weighed it down during many years, and was eventually paid by the sale of nearly all the college lands.

The debt arose in various ways. Some of the legacies were lost by neglect. Bishop Smith's salary was permitted to remain unpaid year after year. Few or no debts were paid, and the interest on them was permitted to accumulate. Many debts due to the college, were never collected, and more lost through sheer inattention and neglect.

It is not known to us how large the debt was at the end of Bishop Smith's administration, but facts in our possession pertaining to the payment of the debt show, that it was very large. The college land, (exclusive of the present college square and the two intersecting streets,) having been divided into thirty lots, thirteen of these were sold at auction in August, 1803, and the net proceeds of the sale were \$8,869 23. In March, 1806, eight more lots were sold and brought \$5,467. The aggregate of these sums is \$14,336 23.

Bishop Smith's debt, however, must have amounted to much more than this sum; for a suit against the college was commenced in January, 1812, by his executors, and judgment was entered thereon, in June, 1814, for \$15,593 89, exclusive of costs. Still this judgment does not appear to have satisfied the debt; for a suit in equity was afterwards instituted against the college by the heirs of Bishop Smith, and a decree was given in their favor, but the precise sum decreed to them, is not known to us.

The leading results of Bishop Smith's administration of the affairs of the college may be summed up thus:—1. He took no part in the instruction, though a competent salary was paid him. 2. Six youth were graduated under his superintendence. 3. A considerable number of boys were educated in a greater or less degree under his general oversight. 4. For such services as he rendered to the college, an enormous debt was incurred, the payment of which swallowed up nearly the entire property (land and legacies) of the institution.

Bishop Smith resigned in 1797, and on the 25th of September of the same year, Thomas Bee, Esq. was elected. This gentleman had been educated at the University of Oxford in England, and his literary reputation was, at that time, of a very high order, in his native State. It may be well to permit him to speak for himself of his views, of the success of his administration, and of the college generally. He says in a letter of the 10th of April, 1833, "When I was sent to England, the Charleston College did not exist, but I found it incorporated at my return, and I was elected a trustee, sometime afterwards. Dr. Smith resigned the principalship, which I accepted, merely as a *locum tenens*, for the purpose of obtaining from Eton, some person capable of presiding over a *grammar school*. After much trouble and disappointment, I succeeded in procuring Mr. Woodbridge, who was a good scholar, and who was to be followed by his brother-in-law a much better; but as the yellow fever put an end to Woodbridge at the end of the first year, the brother very wisely determined to remain in England." — "I then resigned, and Dr. Buist a Scotchman was appointed. Dr. Gallagher, who lectured admirably in mathematics, logic and natural philosophy, was calculated to make proficient in all those branches of education, if he had been concerned with *young men*, instead of *boys*; as it was, he confessed to me, that, at the public examinations, he considered his pupils as mere *parrots*, incapable of comprehending the *rationale* of any thing he taught." This is every thing which we have been able to obtain respecting Mr. Bee's connection with the college.

The Rev. George Buist, D. D., was elected principal of the college, on the 28th of October, 1805. As in the case of Bishop Smith, he transferred his large grammar school, which he had kept for years, to the college building, and commenced operations. There seems to have been generally during his administration, nearly or quite a hundred boys organized into the different classes of a grammar school, and if not immediately, there was soon after formed a fresh-

men class, to which the principal gave his personal attention chiefly. Dr. Buist, however, was the pastor of the First Presbyterian church in Charleston, and consequently could give but a part of his attention to the college.

A gentleman who became a member of the college in January, 1807, writes thus:—"Dr. Buist was assisted by a Mr. O'Donovan, an Irishman, Rev. Mr. Adams of Scotland, Mr. Hedley, (an English Episcopal minister, I believe,) Mr. Raphael Bell, a native educated by himself, who was afterwards licensed to preach by the Charleston Presbytery, (a branch of the regular Scotch Kirk, now extinct,) Count Ryan, an Irish writing master, Mons. Assalit, a very respectable French teacher. Mr. Mitchell King came into the school as an usher, while I was studying the elements of Latin. Of Messrs. O'Donovan and Hedley I could form no opinion. Bell was a rigid and pretty complete drill officer, so far as concerned reciting what we had to commit to memory." "Dr. Buist had and exercised the power of turning away his assistants at short notice." "The standing of teachers in society at that time, (with the exception of a few distinguished clergymen, like Bishop Smith and Dr. Buist,) was exceedingly low, and teachers were looked upon as mere drudges and hirelings; often indeed the boys or their grown brothers or other friends would take personal vengeance on them for the discipline inflicted in school. This arose in part from the fact, that most of them were foreign adventurers, whose lives commanded no respect. They were often sots, and sometimes grossly licentious, to the knowledge of the boys. The boys were of course formed to the same character; you would scarce believe what I could tell you on this point."

There were no graduates during Dr. Buist's administration, nor did any class rise higher than to a sophomore standing. The present Joshua W. Toomer and William Lance, Esquires, were members of the only sophomore class which he taught. The institution was substantially a grammar school. The gentleman above quoted, writes of the course of studies thus:—"We went through the ordinary classics, beginning with Corderius, Nepos; Phœdrus and Erasmus followed, then Cæsar, Ovid, &c. The Testament was the first Greek book. Much time was spent in committing grammars to memory; two Latin ones were used by each boy—the little manual of Ruddiman, and the large grammar written exclusively in Latin, from which last, rules for gender, declension, &c. were rigidly required of every boy in parsing, after the first year. The moral sentences, at the end of the little grammar, were construed and parsed and memorized by the beginners. Corporal punishment was severely inflicted by all the instructors."

We have before us the plan of studies drawn up for the college by Dr. Buist. It divides those who might wish to enter the institution into two classes,—the first consisting "of those who intend to enter the grammar school, and to receive a complete education in all the branches of literature or science commonly taught in colleges." The second class was to consist of those who [might] wish to receive only an English education, or, at most, to learn the French or other modern languages, and to study those practical branches of knowledge, which are calculated to prepare those for business, or for the army or the navy." The studies of the first class were to occupy eleven years, and those of the second class nine years. The first class were to study, besides the most difficult Latin and Greek classics, "French and other modern languages," and the highest branches of the pure mathematics, "surveying, navigation, gunnery, natural philosophy, including astronomy, optics, magnetism, electricity, pneumatics, hydrostatics, mechanics, natural history, moral philosophy, including logic and metaphysics, ethics, jurisprudence, politics, political economy, civil history, rhetoric and belles lettres, &c. &c." At the end of this plan, Dr. Buist says, "Nothing more is wanted for carrying it into full effect, than a correction of the public sentiment on the subject of education." As the college was not in a condition to give any salary to any of its teachers, the "plan" claims for Dr. Buist the choice and superintendence of the subordinate teachers, and the use and profits of the houses and buildings belonging to it, &c. The documents from which we compile this sketch, do not show the exact time of Dr. Buist's death, but it seems to have occurred in 1809.

Among those who had the temporary management of the college, after Dr. Buist's death, the Rev. Mr. Malcomson, an Irish clergyman, Dr. Rattoon from New York, (both of whom died while in office,) Mr. Mitchell King, Mr. Abiel Bolles, Mr. Wood Turman, Mr. Anderson of Tennessee, who was afterwards the pastor of a Presbyterian church in Virginia, are mentioned. No one of these, however, seems to have been elected principal. Of Mr. Anderson, a most respectable pupil writes thus, "He was himself so far untaught in the branches he pretended to teach, that his Greek classes were ready to recite, before he was prepared to hear them. Some of us could have taught *him*, I verily believe; for, in addition to the lessons he found it so hard to prepare in time, we had leisure to read (for our own gratification) privately, several pages daily in some Greek author not *required* of us."

Of the general condition of things from 1807 to 1811, the time during which he was a pupil, the same gentleman writes thus,—“The whole [college] was a dreadful nuisance to the neighborhood. It was a cage of every unclean bird. I look back with horror to my boyish days spent there,—except the short time I enjoyed under Mr. King's immediate instruction, and even that had many drawbacks. The teachers paid no regard whatever to the morals of the boys. I have there seen a boy receive a blow from an usher, from the effects of which he died. I have seen a boy throw a stone at a passenger [a passer by] which produced her death in half an hour.”

After the year 1811, to which we have now traced its history, the college seems to have been almost in a derelict state during many years. “At one time, a Lancastrian school was kept in the building.” At length, the trustees ceased to attempt to keep up a school of any kind, and the buildings, or the greater part of them, were hired out to tenants. Mr. Hurlbut and Mr. Bolles kept their flourishing schools within the buildings, on this footing, during some years, and without any dependence whatever on the trustees, or any assistance or patronage from them. Its charter contained a provision, that it should be forfeited neither for misuses nor for non-uses, and to this it was most probably owing, that its very name did not perish, and that the remains of its property had not been resumed by the State.

The first movement towards a revival of the institution, seems to have proceeded from the Rt. Rev. Dr. Bowen, the late Bishop of the Diocese of South Carolina, sometime in the year 1822. Still no active measures seem to have been taken towards effecting the object, until sometime in the next year, 1823. As it had been put in operation, *at first*, by Bishop Smith's bringing his private academy into its building, and had once been revived by Dr. Buist's doing the same thing, a similar plan was now naturally thought of. To this end, a negotiation was entered into during the latter part of the year 1823, between the trustees and the Rev. John Dickson, the Rev. Mr. Gilbert and William E. Bailey, Esq.; each of whom had a flourishing private school or academy in the city. The result of this negotiation was, an agreement that those gentlemen should transfer their schools to the college buildings, and commence operations on the first of January, 1824. To inspire confidence in the plan, Dr. Bowen was elected the principal on the 23d of December, 1823; with the understanding, that he was to give his advice and aid in organizing the institution, but that he was to take no active part in the instruction, and was to be only a *locum tenens*, until a competent head of the institution could be obtained.

Accordingly an overture was made to accept the office, to the Rev. Jasper Adams, then professor of mathematics and natural philosophy in Brown University, Providence, R. I. It was represented to this gentleman, (December 12th, 1823,) “that there was a college in Charleston, which had been incorporated during many years, and that the board of trustees had always consisted of a portion of the most respectable inhabitants of the city.” It was further stated in the same communication,—“its endowment from the State, however, was small; and by bad management has become reduced to nothing.” [This admission amply sustains, what we have said above of its mismanagement.] “We have hopes of reviving the institution. The legislature have just passed an act in our favor,” [from which, however, no benefit ever came,]

"which will do us some good. A spirit is excited in the community, which will do more. And we have encouragement to think," continues the writer, "we may set up, at least, a respectable grammar school, something upon the plan of Eton or Westminster. The place of principal may be made respectable. Now let me ask you, will you take the office of principal of the Charleston College, with the salary *guaranteed* for three or four years, by the trustees in their corporate capacity of \$2,500 a year?"

Several circumstances inclined Professor Adams to listen to a proposal to remove to Charleston. The pecuniary encouragement was considerable. His health generally slender, had, of late years, suffered under the rigor of a northern climate, and seemed likely to be benefited by a residence in the southern States.

According to the arrangements previously made, the college was re-opened on the 1st of January, 1824, under the auspices of Dr. Bowen as principal, with the Rev. John Dickson, Rev. Mr. Gilbert, and William E. Bailey, Esq. as professors, who brought their schools with them, into the college buildings. The number of boys thus brought together by these gentlemen, seems to have been considerably over a hundred. The officers were men of excellent ability and reputation, possessed already of a good share of the confidence of the public, and adapted to conciliate still more favor for the newly revived, but feeble institution. Two or three tutors were employed to aid them in their labors.

About the time when the revival of the college was first agitated, an opportunity was presented to the trustees of building it up, which ought to have been promptly and gladly embraced. A number of the most enterprising young physicians in Charleston, had determined on making an effort to establish a medical school, and made application to the trustees of the College of Charleston, to engraft their institution on its charter. The charter was broad enough to admit of this engraftment, and no reason of any weight was offered against the plan. Yet, in a spirit little short of infatuation, this application was rejected, and this most advantageous opportunity of advancing the interests of the college, was lost to it forever. The projectors of the medical school were successful in obtaining a separate charter, and the institution which they founded, and which might have been a *department* of the College of Charleston, if the trustees had acted with ordinary foresight, is now the flourishing Medical College of the State of South Carolina.

On the 13th of October, 1824, Professor Adams was elected principal of the college, to enter on the duties of the office on the 1st of the coming January, (1825); at which time, Dr. Bowen, according to his own wishes, was to retire. Mr. Adams had arrived in Charleston in May, but had retired from the city early in the season, in consequence of the appearance of yellow fever, and had passed the summer on Sullivan's Island.

In case Mr. Adams had been willing to satisfy himself with a respectable grammar school, the field of his labors was prepared to his hands; but it was manifest, that if he aimed at any thing higher, there were many difficulties to be overcome. The college was without funds, without suitable buildings, without reputation and without prospects. The largest and best part of the buildings, such as they were, were rented under a lease which had several years longer to run. As to reputation, the institution not only had none with which to begin, but its ill reputation which had come down from former times, darkened its prospects of rising to respectability, which it might otherwise have had. "Such was the public feeling against it," says a most respectable neighbor whose letter is before us, "from former associations, that the neighbors shuddered at having it recommenced in 1824." Nearly all the trustees were opposed to any thing more than a grammar school. This opposition sprung in part from the belief, that any thing more was impracticable, and in part from an apprehension, that if successful, it would interfere with the *State* college at Columbia. When it was afterwards concluded to attempt a college, (in the proper sense of that term,) several of the most influential of the trustees actually resigned from dissatisfaction with the measure. A large majority of the citizens were of the same way of thinking with the majority of the trustees. The extensive influence of the State college,—its trustees, faculty, graduates, students and

friends, was, as a matter of course, arrayed against any attempt of this kind. Even one of the three professors of the Charleston College, doubted, in the outset, the expediency of attempting any thing more than a grammar school. Moreover, in such an attempt, *an engraftment was to be made upon an old and decayed stock*,—a consideration calculated to cool courage and damp confidence in the success of the undertaking. Finally, ridicule of the plan was resorted to, in aid of argument, prejudice and alarm.

Beset thus as his path was with discouragements, Mr. Adams did not permit himself to hesitate in respect to his course, but set himself vigorously and immediately to remove the difficulties that were in the way. This constituted much of his business during the summer of 1824. He availed himself of every opportunity to converse with the trustees and other men of influence in the community, and published several articles in the newspapers advocating the importance of a well regulated college, to the best interests of the city. His endeavors seem to have had some effect; for, in October, the board determined by resolution, that a course of *collegiate studies* should be instituted. This was something;—still, it, in truth, amounted to no more, under the circumstances, than giving permission to the faculty to *try the experiment at their own risk*, whether a respectable college could be sustained in the city. The trustees were drawn into the measure, by the urgent and oft repeated solicitations of the faculty.

Mr. Adams and the professors had now obtained *permission*,—it could scarcely be called *encouragement*,—to institute and carry into effect a course of *collegiate studies*, and the next year, (1825,) was commenced with the vigorous prosecution of this object. The institution was kept under mild, yet reasonably strict discipline, there was perfect harmony of sentiment and action in the faculty,—each was attentive and zealous in the discharge of his duty, the college began to attract the favorable regard of the citizens, and seemed to be gradually making its way to their confidence. Still, it was perfectly manifest to every one who reflected on the subject, that all exertions, however great, must eventually fail of success,—that the institution could never rise to a respectable standing, with no “local habitation” but a mass of ruinous, ill-looking, and inconvenient buildings.

The conviction of Mr. Adams, from the outset, had been, that success was not to be expected without a new and handsome edifice; and in this opinion, all his associates, the professors, fully concurred. Early, therefore, in the year 1825, he began to propose the erection of a new building to the trustees, and other influential individuals, as he met with them incidentally, or as opportunity was otherwise presented. For a considerable time, the suggestion seemed to meet with favor from no one. No one saw any way in which it could be accomplished, and if it were possible to accomplish it, it was, (it was said,) unnecessary. “All the great schools in England, such as Eton and Westminster, were kept in old abbeys, which were not as good as the college buildings,—in truth, they were good enough.” This was the style, and in substance the language, in which Mr. Adams and the professors were replied to, when they mentioned the subject to the trustees. One of the trustees said to Mr. Adams, “Why, sir, in this country no man ever thinks of building up his own house, until it is ready to fall on his own head, much less will the trustees think of building a new college.” Still, the faculty were not discouraged. United as they were among themselves, they determined on perseverance, and persisted, in the hope of ultimate success. The late William Washington was the first man who was convinced of the practicability and expediency of erecting a new building.

The most obvious plan promising success, was a subscription on the part of the citizens; but to this, the trustees, and especially the standing committee, by whom most of the business of the board was done, were generally opposed. Still the faculty persevered. At one time, they made the trustees the offer of *taking upon themselves the entire pecuniary responsibility*, in case they might be permitted to erect the building on the college premises. This was declined, or rather the *go-by* was given to it. At length, after much and urgent solicitation, a reluctant consent was given to *try the experiment* of a subscription among the citizens, manifestly with the expectation, if not with the hope, that it would

prove unsuccessful. Several members affirmed, that the citizens would not subscribe a dollar. A cold and reluctant consent to *try the experiment* of a subscription, then, was the second reward with which the perseverance of the faculty was crowned.

The subscription was well received by the citizens. Mr. Adams and the professors, each subscribed a liberal sum, and then asked the aid of others, in behalf of the enterprise. A part of the trustees, also, did something in aid of the object, both in the way of subscribing themselves, and of applying to others, when they saw that the enterprise was likely to succeed without their aid. During many months, Mr. Adams was in the habit of hearing four or five recitations a day, besides superintending the general concerns of the college, and when all these were finished, of mounting his horse, and soliciting subscriptions. He himself procured a subscription of about \$7,000.

By the summer of 1826, the entire sum subscribed had risen to about \$9,000, and the faculty laid the subject of commencing the edifice, on the basis of the subscriptions, before the standing committee. Two of the members took the ground that *the subscriptions would never be paid*, as they had done at the outset of the undertaking, that *the citizens would never subscribe to the object*. A majority, (three,) however, of the committee being of the opinion, that as the subscribers were among the most wealthy and honorable of the citizens, they might be relied on to perform in good faith the obligations into which they had voluntarily and patriotically entered for the benefit of education, (no great stretch of confidence, one would suppose,) agreed, after a long and warm discussion, to recommend the erection of a new edifice, to the trustees, on the basis of the subscriptions which had been obtained, and which, it was believed, might be increased.

When the subject was brought before the trustees for their concurrence and sanction, there was considerable further discussion, and a vehement opposition on the part of those who had opposed the measure of building in the committee. One of them declared, that the measure, if carried, would ruin the college, and when the question was finally taken, though *left alone* in his opposition, he pronounced his negative (no) in a tone of the utmost vehemence, if not of passion. About this time, the Rev. Mr. Adams, having been elected the president of the College of Geneva, in the State of New York, resigned, (16th of October, 1826,) and removed to Geneva. He seems to have considered the condition and prospects of the College of Charleston too discouraging, to justify any further connection with it.

In accepting Mr. Adams's resignation, the following resolutions were adopted by the trustees, having been offered by John Gadsdon, Esq.

"Resolved, as the unanimous sentiment of this board, That the Rev. Mr. Adams, in the office of principal of the Charleston College, has rendered highly important services to the institution, and to the community; having in the patient and industrious discharge of its arduous duties, uniformly exhibited eminent qualities, in every respect, for the superintendence and instruction of youth.

"Resolved, That the trustees regard with pain and sorrow, the resignation of Mr. Adams, (as occasioned by circumstances with respect to which they can exercise no adequate control,) and in accepting it, assure him of the sense they entertain of his perfect claim upon their respectful consideration."

At the resignation of Mr. Adams, all idea of erecting a new college edifice seems to have been abandoned, and was only revived with the prospect of that gentleman's return to fill his former office. At any rate, the enterprise slept quietly during more than a year. At page 85, the records of the trustees run thus:—"At a special meeting of the trustees, 3d October, 1827, the president, (Col. Drayton,) stated that the meeting had been called to take into consideration the expediency of inviting the Rev. Mr. Adams to return to Charleston, and resume the office of principal of the college. The subject having been discussed and duly considered, it was resolved, that it is expedient to invite the Rev. Mr. Adams to return to the College of Charleston."

"Resolved, That a committee be appointed to take into consideration the letter in relation to Mr. Adams, and the means of the college to pay him a com-

petent salary. Also, to consider the expediency of *immediately proceeding with the college building, and the probable cost thereof.* Mr. King, Mr. Pringle, and Judge Lee, to be the committee."

This committee reported by Mr. King, on the 5th of November, 1827. They say, "In order to assure the prosperity of the institution, an efficient principal, one who with competent ability, can take an active part in its duties, and who possesses the confidence of the public, is indispensable. It has fallen *into comparative decay* for want of such a head. And your committee are sanguine in the hope, that if such a one can be procured, it will be speedily restored to its former prosperity, and its income from tuition money greatly increased. They are satisfied, that the Rev. Jasper Adams, our late excellent president, possesses the entire confidence and respect of this community. They have learned that he has suffered much in his health by the rigor of a northern winter, and they believe that his return here to resume the functions of principal of this institution, would be hailed by all its patrons and friends as an auspicious event, conducive to its prosperity, and to the benefit of our community."

This report was accompanied by four resolutions;—1. Authorizing a contract for the erection of a new building. 2. Inviting Mr. Adams to return and resume his former station in the college. 3. Directing a statement of the condition and prospects of the college to be made to Mr. Adams, and proposing a salary for his acceptance. 4. The fourth was in these words:—"Resolved, further, that the committee inform Mr. Adams of the intention of the board, to commence forthwith, the erection of the college building."*

With some of the arrangements, Mr. Adams was not satisfied, and wrote his objections to the trustees. This led to a revision of the subject, which resulted in the following resolutions, under the provisions of which, he returned to the College of Charleston.

"Board of Trustees of the Charleston College, January 12, 1828.

"Resolved, That the Rev. Jasper Adams be appointed president of the Charleston College, to hold his office during good behavior, at a salary of \$2,500 per annum, payable quarterly, to commence from the day of his arrival in Charleston, and to be paid from the income of the college.

"Resolved, That the trustees shall hold themselves bound to take all reasonable and proper methods for procuring funds to support the college on a permanent foundation, that no pecuniary claim shall have a preference to Mr. Adams's salary, and that the said salary shall not be reduced, unless such a measure becomes indispensably necessary.

"Resolved, That the trustees will expect Mr. Adams to remove to Charleston by the next spring; and that they will bear the expenses of his removal, provided they do not exceed five hundred dollars."

The corner stone of the new edifice was laid on the same day on which these resolutions were passed. In the letter to Mr. Adams, accompanying the resolutions, the trustees say:—"The building will be completed by June, at \$15,000, by contract, on easy terms. As soon as it is paid for, or the payment secured, we shall apply our whole force to the raising of permanent funds, to secure the regular payment of the salaries of the president and professors. Under your management, I have no doubt of the fulfilment of our most sanguine expectations."

Dr. Adams arrived in Charleston near the end of April, (1828,) and at once resumed the duties of his office. His associates in the professorships at that time, were, Rev. John Dickson, M. A., Professor of the Greek language and antiquities, William E. Bailey, Esq., Professor of the Latin language and antiquities, Stephen Lee, Esq., Professor of Mathematics and Natural Philosophy, Messrs. Stiles, Mellichamp, James C. Courtenay, Charles B. Cochran, tutors, and Edward Lauraine, Esq., Teacher of the French language. Some progress had been made in the edifice, by the time of Dr. Adams's arrival; in

* The trustees were well aware that Mr. Adams would not, for a moment, even entertain the proposition of returning, without an express assurance, that the new building should be erected without delay.

due time it was completed, and proved to be admirably suited to its purpose, being large, handsome and commodious. The actual cost of the building considerably exceeded the estimate, and together with the erection of a wall enclosing the grounds, and other improvements, amounted to fully \$25,000. To aid in the payment of this sum, Dr. Adams, in December, 1828, visited the principal inhabitants of John's, Wadmalaw, and Edisto Islands, and obtained subscriptions to the amount of nearly \$2,000.

The pupils of the institution, the number of whom, as given by the catalogue of December, 1827, had declined from 190 to 119, immediately began to increase, until, at one time, they rose up to 220, and continued not much below that number, during several years. This very great increase was in accordance with the expectations expressed by the trustees to Dr. Adams, and if it is to be ascribed to that gentleman's return, as, under the circumstances, seems undeniable, the income arising from his services and influence in the college, was, during several years, on an average, not less than \$6,000. The income from tuition, during nine consecutive years, is stated in the books of the trustees, thus:—

1825,	. . . . .	\$10,880	1830,	. . . . .	\$12,013
1826,	. . . . .	11,337	1831,	. . . . .	12,688
1827,	. . . . .	8,400	1832,	. . . . .	11,928
1828,	. . . . .	10,682	1833,	. . . . .	10,994
1829,	. . . . .	10,620			

We have no statement of the income, from the books of the trustees, for the year 1834, but facts and documents in our possession have convinced us, that it was from \$10,000 to \$11,000. Thus, allowing \$10,500 for the income from tuition for the year 1834, an estimate which cannot exceed the truth, the aggregate income of the college, *from tuition alone*, during ten years, was at least \$110,000. What the income was during the years 1835 and 1836, we have no means of ascertaining, or even of estimating, so as to be entitled to any considerable degree of confidence. During more than ten years, the income from tuition was sufficient, not only to support a large faculty in a liberal manner, but at one time there was a fund of \$5,000, arising from surplus tuition money. Many thousands of dollars, too, accruing from the tuition, (say \$10,000 or \$12,000,) went towards the payment of the cost of the new edifice; for, the amount realized from subscriptions, did not exceed \$12,000. It ought to be kept in mind, that this large sum, (more than \$110,000,) was the fruit of the measures and services of Dr. Adams and the professors of the college. It may well be doubted, whether there was another college in the whole country, sustained so exclusively and so well, upon the tuition money, during so long a period.

During the latter part of the year 1828, the college underwent a complete re-organization into departments, and at the same time, the course of studies was carefully revised. In the English department, besides the more usual branches, a full course of English grammar, a full course of geography with the use of the globes, the elements of mathematics, the writing of themes, declamation, &c., it embraced a complete course of English education, and furnished the means of preparing youth for any situation in life, in which the aid of the ancient languages and the more abstruse sciences is not required. This department was, during a considerable number of years, chiefly under the care of the late Mr. James C. Courtenay, who conducted it with much ability and success. He died on the third of February, 1835, much lamented. He was aided by Mr. Charles B. Cochran, who was elected his successor, and who taught with approved ability.

In the classical department, besides preliminary books, the chief authors read were, Cæsar's Commentaries, Virgil, Sallust, Cicero's Select Orations, De Senectute and De Amicitia, Horace, Five Books of Livy, Juvenal and Persius, Tacitus de Moribus Germanorum, and Life of Agricola, Cicero de Officiis, Jacobs's Greek Reader, Græca Majora, (all the first volume, and the second to the end of Euripides's Medea,) and the Four Gospels in the Greek Testament.

The classics were taught by professors Dickson and Bailey, with extraordinary success. They made admirable scholars.

The chief subjects taught in the scientific department of the college were, algebra, geometry, trigonometry, plane and spherical, the application of algebra to geometry, including the conic sections, projections of the sphere, surveying, navigation, levelling, the construction of mathematical instruments, differential and integral calculus, mechanics, magnetism, optics, and astronomy,—the four last branches illustrated by the use of a very good philosophical apparatus. These branches were all taught, during many years, by Stephen Lee, Esq., the professor of mathematics. This gentleman had been educated at West Point, was an excellent mathematician, and a very able and successful instructor.

The remaining subjects and sciences of most importance taught in the institution, were, Logic, in which both Hedge and Watts's Improvement of the Mind were the text books, Porter's Analysis of Rhetorical Delivery, Blair's Lectures, Paley's Moral and Political Philosophy, Kames's Elements of Criticism, Chemistry, (Fifty recitations,) Paley's Evidences of Christianity, Intellectual Philosophy, Vattel on the Law of Nations, Butler's Analogy, Pitkin's History of the United States, Constitutional Law of the United States, as contained in Story's Abridgement,—all these branches were taught by President Adams without any assistance. Dr. Adams was also accustomed to instruct in Homer's Odyssey, in the Greek Tragedies, and in Cicero's Offices. Besides these, assisted by professor Lee, he was in the habit of teaching the French language to the junior and senior classes, so far as to include the reading of several tragedies of Racine. The inspection of the compositions of the senior and junior classes, fell exclusively on him, as also the devotional services of the chapel, and the declamations of the whole college, except the younger classes. The preparation of the students who took part in *the two semi-annual exhibitions*, rested chiefly on him; and the labor of preparing the graduates for commencement, rested entirely on him. These last included the inspection and criticism of a large number of original speeches and orations,—itself no small labor. Moreover, the superintendence of a large institution, the preparation of business for the action of the trustees, the standing committee, and the faculty, numerous consultations with all these bodies, and with individuals of them, the holding of frequent faculty meetings, attention to the cases of discipline as they occurred, frequent interviews with parents pertaining to their sons at the college, and occasional visits to them at their houses on the same business, the receiving of all the company which came to the college, and rendering them suitable attention, a most burthensome correspondence with parents and guardians by letter and note writing, and other incidental business which cannot well be described, exhausted very much of the time and attention of the president, every day.

The return of Dr. Adams to the college, joined with the important measures of instituting a full course of collegiate studies, and the erection of a new, beautiful and convenient edifice, led to the acquisition by the college, of several valuable donations and legacies, of which it seems proper to take some notice in this connection. In these benefactions, the late Elias Horry, Esq. led the way, by presenting, in the autumn of 1828, the sum of \$10,000, for the purpose of founding a professorship of moral and political philosophy, the office to be held by the president of the college for the time being. His example was followed, after some time, by Thomas Hanscome, Esq., who bequeathed the college \$12,500, and by James Hamilton, late of Philadelphia, and formerly of South Carolina, and Solomon Nathan of Charleston, each of whom bequeathed it the sum of \$1,000. The same measures, too, led to the donation of \$2,000, with which to purchase a philosophical apparatus, by the city council, and to the donation of a considerable library of valuable books, by the citizens of Charleston. Dr. Adams was very instrumental in procuring both of these, and to the last especially, devoted much time and attention.

The number of pupils who were members of any of the departments of the college, from the 1st of January, 1824, to the 1st of January, 1837, is between seven and eight hundred. The number of graduates during this time, was sixty-one. Of these, fourteen have entered the ministry. Among them was the late Rev. Daniel Cobia, assistant minister of St. Philip's Church in Charles-

ton, whose short, but brilliant course of usefulness will be long remembered in that city. He has left a volume of sermons, edited by his class mate and friend, the Rev. William W. Spear, which manifest intense zeal in the sacred profession which he had chosen, and more than usual powers of mind. While at the college, his tuition was given him by Dr. Adams. Besides the graduates, who have entered the ministry, a considerable number of others have become ministers, who were educated there, but not graduated. Others are among the most respectable lawyers, physicians, planters, and merchants of South Carolina. Four of the graduates have died, all the others are supposed to be living. Of one class of graduates, consisting originally of eight, five are now respectable clergymen. A considerable number of beneficiaries were educated at the college, who, without its aid, could never have received a collegiate education.

Besides the discouragements of the faculty of the Charleston College, of which mention has been made in the preceding sketch, there were others which deserve some notice.

The English and grammar school departments, which always constituted very much the largest part of the institution, weighed it down to the earth, and presented an effectual bar to its rising in rank and usefulness. Young gentlemen, whose education was considerably advanced, felt themselves degraded by being members of a college filled with small boys. This feeling may have been perfectly unreasonable, but it is known to have existed, and operated very much to the injury of the college. In the year 1832, there were sixty members of the "college proper," and an earnest effort was made by Dr. Adams, in December of that year, to have it cleared of the incumbrance of an English and grammar school. This the trustees refused, and, by this refusal, disappointed the students, the faculty and the public, all of whom earnestly wished for, and expected such a measure from them. The whole subject was fully and carefully argued by Dr. Adams, at the time above-mentioned, in a memorial (report) addressed to the trustees. Circumstances were, at that time, eminently favorable to such a measure;—especially, the State College at Columbia had lost the confidence of the citizens, and was entirely prostrate;—and the attention of the people of the State, even from the upper districts, was very favorably drawn to the College of Charleston. With sixty students to begin with, and the college high in the confidence and favor of the public, the adoption of this measure accompanied by a reasonable effort to increase the funds, could not have failed, by the blessing of Providence, to place the college on a foundation not to be shaken. But the golden opportunity was lost, through the refusal of the trustees to act on the subject, and from that time, symptoms of the decline of the college began to be seen by the faculty, though they may not have been manifest to more remote observers for some time afterwards.

Other sources of discouragement to the faculty were the following. Very few of the trustees educated their own sons at the Charleston College, but sent them to the northern colleges and universities. This naturally induced others to imitate their example, and withdrew a considerable portion of patronage, which might naturally have been expected by the city college. Very little patronage could, under any circumstances, be expected by the college, except from the city and the surrounding country. The inhabitants of the upper country patronized it to a certain extent, but they were unwilling to risk their sons in Charleston during the summer, in consequence of the yellow fever which usually appears there once in two or three years. Dr. Adams's administration also continued through the whole "time of nullification;" and the proceedings of this period and the spirit generated by them, were any thing but favorable to that subordination and discipline, without the maintenance of which no college can be successfully instructed. Many of the difficulties and embarrassments of the faculty had their origin in nullification. When the fathers set themselves to nullify the laws of the Union, it can excite little surprise, that their sons should be disposed to nullify the college laws. The effect of the intervention of the trustees, in cases of discipline, too, was always to weaken, and never to strengthen the hands of the faculty. At length, the pupils of the college came to anticipate, that, as a matter of course, in any difficulty between them and the faculty, the trustees would be on their side.

The industrious propagation of opinions in the city of Charleston, likewise, to the effect that the study of Latin, Greek and Mathematics, was of little or no importance, especially by the late Thomas S. Grimké, Esq., was highly injurious to the interests of the college, inasmuch as these were among the leading subjects taught under its auspices. Moreover, although many examinations were held in the college, the trustees were very seldom present. At a very large majority of all the examinations, not a single member of the board was present.

Another source of discouragement consisted in this,—that many pupils left the college at an advanced stage of their education, and were graduated at other colleges. These frequent removals arose, not often from dissatisfaction with the Charleston College, but sometimes, because graduation at the State College at Columbia was supposed to confer certain political advantages in future life on its alumni; and at other times, because the Northern colleges, to which its pupils were transferred, enjoyed a larger share of celebrity. The effect of this was, that the faculty of the College of Charleston had all the burthen of educating a large number, while other colleges obtained all the honor of educating them. Finally, the revival of the State College at Columbia, with a new faculty, with the buildings newly fitted up, and under new auspices generally, swallowed up the remains of the Charleston College, which had been for some time declining.

The college flourished under Dr. Adams, so long as his plans and his advice were acted upon; it was only when his plans were rejected, and his advice set aside in favor of the counsels of men supposed to be wiser than he, that it began to decline. As late as the 7th of February, 1835, the board of trustees, after a full and minute inquiry into the manner in which the college was conducted by the faculty, declared by resolution, that they did “not know of any existing abuses which should deprive the college of the public confidence,” and up to the close of Dr. Adams’s administration, they bore explicit testimony to his “faithful services.” His connection with them closed with the end of the year 1836. Under the circumstances, it is remarkable that so much was accomplished.

In preparing this sketch, we have had before us copious extracts from the records of the trustees, manuscript letters from the Rt. Rev. Dr. Bowen, Dr. John Dickson, the Rev. Dr. B. M. Palmer, the late Thomas Bee, Esq., and Judge John S. Richardson.

HISTORY OF THE AIREDALE INDEPENDENT COLLEGE, NEAR BRADFORD, ENGLAND.

THIS Institution was first established at Heckmondwike in the West Riding of Yorkshire, England. The studies were conducted by the Rev. Mr. Scott, who had the charge of 56 students, besides 10 students who were transferred to his successor, the Rev. S. Walker of Northowram. The latter gentleman instructed 34 in all, including 4 who were transferred to his successor, the Rev. William Vint of Idle. In a most important sense, Mr. Vint was the father of the college. He was the *occasion*, if not the direct *cause*, of its first establishment as a regular institution. The circumstance of Mr. Vint’s being at Idle, and the high reputation which he had acquired for those qualities and attainments which are most desirable in the tutor of a theological seminary, led Samuel Hanson, Esq. of Hackney to devote a part of his fortune (£5,000) to the education of young men for the ministry. It was Mr. Vint’s anxious concern and zealous efforts to enlarge the sphere of his own labors, and to afford the advantages of an efficient academical institution to the whole district, which first interested the churches of the West Riding in the work of training up

young men for the work of the sanctuary, and exchanged a private and exceedingly limited establishment into a public institution of considerable extent and wide-spreading influence. Mr. Hanson's original provision was only for two students; it was Mr. Vint's ambition to double that number. This was effected; but their first success only stimulated the tutor and his zealous supporters and friends to devise yet more liberal things. Indeed of two candidates for the ministry, with whom the institution commenced in the first year of the present century, it afforded in 1828, the advantages of a classical, biblical and theological education to 18. Mr. Vint held the office of sole tutor for 34 years. He conducted the education of about 90 ministers. Few men have ever manifested a more entire and disinterested devotedness to one great object, than *he* to the promotion of what in his judgment were the best interests of Airedale College. He died on the 13th of March, 1834.

Previously to the death of Mr. Vint, the institution had been removed from Idle to Undercliffe in the town of Bradford, as being nearer the centre of the populous District of the West Riding of Yorkshire, and the great roads leading to the principal towns in that Riding. A commodious college building, with 30 rooms for students, was completed in 1835, at an expense of £5,068. Two estates of very considerable value were about the same time bequeathed to the institution by Mrs. Bacon of Bradford. It is required by the statutes that the doctrines contained in the Assembly's Shorter Catechism shall be taught and inculcated in the seminary. The tutors are required to be ministers of the gospel, of the Congregational or Independent denomination. The course of studies embraces the Latin, Greek and Hebrew languages, English composition, Rhetoric, Logic, Mathematics, Natural Philosophy, Geography, Church History and Theology. Board and tuition are furnished gratuitously to indigent students. All the students are required to remain five years.

The officers of the institution are,

Rev. WALTER SCOTT, Theological Tutor.	
Rev. W. B. CLULOW, Classical Tutor.	
JOHN HOLLAND, Esq., and	} Treasurers.
CHRISTOPHER ANDERSON, Esq.,	
Rev. J. STRINGER, Secretary.	
GEORGE RUTT,	} Trustees for Mr. Hanson's annuity.
JOSH. WILSON,	
J. R. MILLS, and	
JOHN CLAPHAM, Esqs.,	
ROGER LEE, Esq., Treasurer for London.	

The following is the list of alumni, copied from the last Report which we have in our possession. We regret that the Christian names are not given in the first part of the list. The letter *d* after a name denotes that the person is deceased.

By the Rev. Mr. Scott, of Heckmondwike.

Waldgrave, St. Edmund's Bury, *d*.
 Priestley, Jewin Street, *d*.
 Plumb, Nottingham, *d*.
 Allott, Forton, *d*.
 Poplewell, Beverley, *d*.
 Tetley, Sowerby, *d*.
 Gurnall, Delph, *d*.
 Tunstall, *d*.
 Pratman, Cotherston, *d*.
 Lambert, Hull, *d*.
 Tucthill, Hopton, *d*.
 Armitage, Chester, *d*.
 Dawson, Cleckheaton, *d*.
 Offwood, London.
 Galland, Holmfirth, *d*.
 Linnett, Oakham, *d*.
 Brook, Stockport, *d*.
 Clegg, Sunderland, *d*.
 Shufflebottom, Bungay, *d*.
 Carter, Mattleshall.
 Bottomley, Scarborough, *d*.
 Crow, Northwalshaw, *d*.
 Scott, Hinkley, *d*.
 Ashburn, Gloucester.

Whitehead, Charlesworth, *d*.
 Pickersgill, near London, *d*.
 Grimshaw, Forton, *d*.
 Gill, Market Harboro', *d*.
 Walker, Northowram, *d*.
 Hollingworth, decl. the Ministry.
 Northend, Bridlington, *d*.
 Grundy, Leicester, *d*.
 Sykes, Guestwick.
 Bruce, Liverpool, *d*.
 Pickles, America.
 Sharp, St. Helen's, *d*.
 Spencer, *d*.
 Cockin, Halifax, *d*.
 Wearing, Rendham, *d*.
 Sutcliffe, Chapel-en-le-Firth, *d*.
 Blackburn, Delph, *d*.
 Kenworthy, Harwich, *d*.
 Rhodes, New York, *d*.
 Hogg, Thrapstone.
 Stephenson, Trowbridge, *d*.
 Simpson, D D, Hoxton College, *d*.
 Wilby, Durham, *d*.
 Bruce, Wakefield, *d*.
 Scholesfield, Henley, *d*.
 Smith, Nantwich, *d*.

Wilkinson, Howden, d.
Tapp, South Cave, d.
Bartlett, New Malton, d.
Townsend, Darwen, d.
Hudson, Tintwistle, d.
Smelle, Grimsby, d.

The following were transferred to Mr. Walker.

Toothill, Rainford.
Houlton, Saffron Walden.
Senior, Elawick, d.
Wood, declined the Ministry.
Kirby, Creek.
Dawson, Keyworth, d.
Whiteley, Tockholes, resigned.
Laird, Pudsey, d.
Plumber, Whitby, d.
Peele, Workington.

By the Rev. S. Walker, of Northowram.

Lyndall, London, resigned.
Wass, died when a Student.
Tomlinson, died when a Student.
Brettell, Gainsborough, d.
Maurice, Fetter Lane, d.
Crowther, Clare.
Vint, Idle, d.
Hindle, Haslingden, d.
Bowden, Horton, d.
Hollingworth, decl. the Ministry.
Reyner, Bullhouse, d.
Boothroyd, D. D., Huddersfield, d.
Smith, Gatley, d.
Stirrett, Keighley, d.
Crowther, Stockport, d.
Laycock, Pitsgrove, N. A., d.
Hinchcliffe, d.
Dewhirst, Keighley, d.
Sugden, occasional Preacher.
Brown, died when a Student.

The following were transferred to Mr. Vint.

T. Taylor, Bradford, resigned.
C. Ely, Bury, d.
Joseph Batley, Marple Bridge.
Ab. Hudswell, Morley.

By the Rev. W. Vint, of Idle.

Ralph Davison, Winlaton.
G. Harrison, Thurstons, d.
S. Baines, Wilsden, d.
James Scott, Cleckheaton.
R. Edminson, Wiltshire.
Rob. Pool, Driffield.
J. Cockin, Holmfirth.
Thomas Sharp, Skipton, resigned.
Robt. Neil, Wall's End.
W. Whitehouse, Spittal, near Berwick.
S. Neale, London, d.
Jonas Roebuck, died when a Student.
James Broadbent, Chester-le-Street, d.
Abm. Hinchcliffe, Elloughton, d.
John Calvert, Morley.
J. H. Crisp, Brighouse.
W. Dransfield, occasional Preacher.
W. Greenwood, Torquay.
Jon. Harper, Alton-Moor.
Abm. Clarkson, Bingley.
G. Newton, Enderby.
B. Senior, resigned.
Jos. Banks, Monkwearmouth, d.
T. Hutton, Allerton.
Hugh Hart, Aberdeen.
R. H. Bonnar, Ravenstonedale.
Joseph Wadsworth, Clitheroe.
Ralph Holgate, Pateley Bridge.
P. Rathbone, Chester-le-Street, d.
J. Sutcliffe, Ashton-under-Lyne.
Joseph Fox, Sheffield.

S. Wright, died when a Student.
D. Jones, Kendal.
J. White, Northowram.
C. Whitworth, Shelley, resigned.
J. Taylor, Whitworth, d.
W. Gibson, Whitworth, resigned.
J. Holgate, Orrell.
W. Colefax, Pudsey.
J. Rheeder, Hamburg.
C. Holgate, Horsley-upon-Tyne, d.
J. Holroyd, Delph.
A. Blackburn, Eastwood.
R. Aspinall, Colne.
D. Calvert, Sandy Nyke.
James Parsons, York.
J. Preston, Mixenden.
James Hargraves, H. M.
B. Martin, Heckmondwike.
Samuel Ellis, Bolton-le-Moors.
H. Bean, Heckmondwike.
William Vint, St. Helen's.
James Buckley, Thirsk, resigned.
Joseph Evans, Middlewich, d.
John Hesketon, Morley, d.
John Garbutt, Elland, d.
J. M. Hunter, occasional Preacher.
Joseph Massey, Hyde Lane.
J. Redmayne, Bishop-Auckland.
Robert L. Armstrong, Wortley.
John Newell, Booth, resigned.
Thomas Barker, Eccleshill.
Richard Jessop, Greenacres-Moor.
James Wright, Settle, resigned.
William Hudswell, Leeds.
Joseph Stringer, Idle.
John Kelly, Liverpool.
Robert Bell, Stainland.
James Swift Hastie, Otley.
J. Glendenning, Knaresborough.
S. Colam.
J. Tunstall, Kirkdale, Liverpool.
J. Armstrong, Easingwold.
T. R. Taylor, Undercliffe, d.
William Heppel, d.
John Robertson, Selby.
W. H. Hobson, Hexham.
William Robinson, Runcorn.
Reuben Calvert, Saddleworth.
J. Sunderland, Bury, Lancashire.
J. H. Muir, Spalding.
George Edge, Congleton, Cheshire.
John Waddington, Stockport.
Abm. Pickles, Thirsk.

The following were transferred to the Rev. W. Scott and the Rev. T. R. Taylor.

Joshua Armitage, Barnsley.
W. Sedgwick.
J. Tattersfield, Keighley.
T. Brennand, Glasgow University.
J. Bradbury, Calcutta.
W. B. Landells, Sheffield.

Students now in the College under the care of the Rev. W. Scott, and the Rev. W. B. Clulow.

Joshua Priestley.
Joseph Bottomley.
Thomas Galloworthy.
John Glendenning.
Samuel Oddy.
John Hessel.
F. B. Broadbent.
William Hugill.
George Schofield.
William Harbutt.
Joseph Walker.
Frederic Newman.
Joseph Waddington.
Edward Tasker.
George Pridie.
Edward Charles Cooke.
Russell Cope.
Alfred Scales.

HISTORY OF SPRING HILL COLLEGE, BIRMINGHAM, ENGLAND.

THIS theological institution had its origin in the Christian liberality of the late George Storer Mansfield, Esq., and of his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield. Its object is to provide a sound and comprehensive theological education for pious young men preparing for the Christian ministry. It is for the benefit, more particularly, of the Congregational denomination in the Midland counties of England. It commenced operations in September, 1838. The following is the list of officers :

Rev. JOHN ANGELL JAMES, Birmingham, Chairman of the Board of Managers.	
Rev. R. S. M'ALL, LL. D., Manchester,	} Visitors and Examiners.
Rev. GEO. BEDFORD, D. D., LL. D., Worcester,	
Rev. JOHN BURDER, M. A., Stroud,	
Rev. J. GAWTHORN, Derby,	
Rev. JOSEPH GILBERT, Nottingham,	
Rev. FRANCIS WATTS, Professor of Christian and Pastoral Theology and Church History.	
Rev. T. R. BARKER, Professor of Biblical and Classical Philology.	
———, Professor of Natural, Mental and Moral Philosophy.	
Rev. JOHN HAMMOND, Handsworth, Honorary Secretary.	
Rev. BENJAMIN BROOK, Birmingham,	} Members of Educational Board.
Rev. JAMES DAWSON, Dudley,	
Rev. TIMOTHY EAST, Birmingham,	
Rev. JOHN JONES, do.	
Rev. JAMES MATHESON, D. D., Wolverhampton,	
Rev. R. M. MILLER, Atherstone,	
Rev. J. G. GALLAWAY, M. A., West Broomwich,	
Rev. JOHN HILL, Gornal,	
Rev. ROBERT ROSS, M. D., Kidderminster,	
Rev. JOHN SIBREE, Coventry,	

In order that the evangelical object which the founders had in view may be as effectually secured as possible, and to preserve the funds from being perverted to any other object, it is expressly provided in the deed of trust, that "no person shall, at any time, be deemed eligible to be a member of the committee, unless he profess and declare, by writing under his own hand, that he believes in the unity of the Godhead, in the Divinity of Christ, in the atonement made by his death for sin, the divinity and personality of the Holy Spirit, the necessity of the Spirit's influence for the illumination of the understanding and the renovation of the heart, and the plenary inspiration of the holy Scriptures."

The theological course embraces four years, the completion of which will be indispensable to a student's honorable dismissal from the college, and which it will be the sincere desire of the committee to render comprehensive in its outline, biblical and scientific in its course and evidences, practical in its bearings on ministerial labor, and liberal, devout and conscientious in its spirit. To this course no student will be admitted, except under very special circumstances, who has not completed his eighteenth year, or is unable to pass a creditable examination in the elements of the Hebrew language, a few select authors in Greek and Roman literature, ancient geography and history, both sacred and profane, and the principles of mathematics and intellectual philosophy.

It has been determined to establish an initiatory course, consisting of from one to three sessions. Into this, young men of piety, suitably recommended, may be admitted in their seventeenth year, provided they can read the *Æneid* of Virgil and are acquainted with the elements of the Greek language. The following is a general outline of the theological course. 1. Exegetical Theology, including portions of the historical, devotional, prophetic and doctrinal portions of both Testaments in their original languages. 2. Synthetical Theology, including natural theology and introduction to revealed theology, Christian

dogmatics, Christian ethics and comparative theology. 3. Historical Theology, comprising history of the Christian church, history of Protestant missions, and a course on ecclesiastical antiquities. 4. Pastoral Science, comprehending a general survey of the whole course of pastoral qualifications, pastoral didactics, pastoral liturgics and church government. Students of distinguished character are permitted to reside at the college, at the discretion of the committee, for one or two additional sessions, without charge. Two scholarships on the foundation will be constantly reserved for candidates recommended by the London Missionary Society.

The trustees, professors and students, who are appointed or received in pursuance of the trust provisions, are required, in addition to the declaration made by the members of the committee, to profess themselves Pædo-Baptists, and also Dissenters from the established church. Any trustee may be required to renew such a profession on the application of one-third of his co-trustees; any professor or student on the application of the committee or any three trustees.

HISTORY OF THE BAPTIST ACADEMICAL INSTITUTION AT STEPNEY, ENGLAND.

THIS institution was founded in 1810. Stepney is a parish in London, having a population, in 1831, of 67,872 souls. The original prospectus of the seminary was written by the late Robert Hall. It may be found in the London edition of his works, vol. iv. pp. 407—414. In the first volume of Mr. Hall's works, p. 227, we find the following statements: "The institution is under the immediate superintendence of the Rev. William Newman. The Baptist denomination, having by the munificence of a generous individual, been presented with a house and premises well adapted to academical purposes, could feel no hesitation in accepting so noble a gift, or in seconding the pious and benevolent design of the founder. The institution is yet (1811) in its infancy, and subsists on a small scale. Its friends look to the smiles of Heaven, and to the liberality of a Christian public, and, especially to the piety and opulence of the professors of religion in the metropolis, who have never been wanting in the zealous support of institutions tending to promote the glory of God and the best interests of mankind, for such an enlargement of their funds and resources as, seconded by the efforts of its worthy tutor, shall render it a permanent and extensive blessing." "To the Bristol Academy, the only seminary the Baptists possessed till within these few years, they feel the highest obligations, for supplying them with a succession of able and faithful pastors, who have done honor to their churches; and few things would give the pastors and founders of the institution for which I am pleading, more concern, than the suspicion of entertaining views unfavorable to that academy. They feel as little jealousy for the seminary recently established in Yorkshire, which has already produced good fruits, under the culture and superintendence of the excellent Mr. Steadman."

The course of study pursued at Stepney is as follows:

In the first year, the students are instructed in the Greek and Latin classics, Algebra, Geometry, Latin and English Composition, Rhetoric and Logic, Jewish Antiquities, Hebrew, and Historical Lectures. In the second year, the students are instructed in Greek, Latin and Hebrew, Trigonometry, Mental Philosophy, Biblical Criticism and Evidences of Divine Revelation. In the third year, Latin, Greek and Hebrew are continued, the higher Mathematics, Ecclesiastical History, Theology and Sacred Rhetoric. In the fourth year, the same studies are pursued, with the addition of the mixed Mathematics and Moral Philosophy. We observe among the text books, Stuart's Hebrew Grammar and Chrestomathy,

Mill on the Human Mind, Juvenal, Persius, and some portions of Sir Isaac Newton's Philosophy. The Epistle to the Hebrews, in Syriac, is also read.

The expenses of the institution are about £1,600 per annum. The officers are,

Rev. W. H. MURCH, D. D., Theological Tutor.
 Rev. SAMUEL TOMKINS, Mathematical and Classical Tutor.
 W. B. GURNEY, Esq., Treasurer.
 Rev. E. STEANE, and } Secretaries.
 Mr. GEORGE DEANE, }

The following ministers have been educated at the institution :

J. Vickers, (dec.)
 John P. Briscoe, Folkestone.
 John Rees, (dec.) New Mill.
 John Singleton, Tiverton.
 James Clarke, Guilsborough.
 John Clarke, Hawkinge, Kent.
 Samuel Brawn, Loughton.
 Joshua Wilson, (dec.) Sligo.
 William Pepper, America.
 Benjamin Coombs, Haverfordwest.
 Charles T. Keene, Pershore.
 John M. Cramp, St. Peter's.
 Richard Miller, Braunston.
 John Reynolds, Isleham.
 Samuel Green, Walworth.
 Edmund Clarke, Truro.
 Josiah Denham, America.
 George Pope, Collingham.
 Abraham Wayland, Lyme.
 James Puntis, Norwich.
 Clement Nott, Sutton Ashfield.
 Richard May, Barnstable.
 Joseph A. Warne, M. A., America.
 Samuel Tomkins, M. A., Classical and
 Mathematical Tutor, Stepney.
 David Davies, Evesham.
 William Davies, Hailsham.
 Samuel Hatch, Honiton.
 Daniel Gould, Dunstable.
 William Keene, Melksham.
 James Butler, (dec.) Birmingham.
 William Steers, Cranfield.
 John C. Ward, (dec.) Soham.
 John Swindell, Aldborough.
 Thomas W. Wake, Kissingbury.
 James Venimore, Ingham.
 Charles Stovel, London.
 Charles Darkin, Woodstock.
 George Pearce, Calcutta.
 William Jones, Frome.
 Samuel Whitewood, Halifax.
 Jonathan Hooper, Birmingham.
 Maurice Jones, Leominster.
 James Thomas, Calcutta.
 Charles T. Crate, Norwich.
 Edward Woodford, (dec.) Soham.
 Titus Jenkins, (dec.) Ramsey.
 Thomas Thomas, President of the Welsh
 Academy at Pontypool.
 Eliel Davis, Lambeth.
 George Catt, New York.
 J. Burt, Boaulieu.
 Thomas Killingworth, Henley-in-Arden.
 W. C. Gantlow, Uley.
 J. M. Sowle, Lewes.
 William Peechey, M. A., Bath.
 Octavius Winslow, M. A., New York.
 Henry Burgess, Luton.
 J. Griffith, (dec.) Jamaica.

John Lawrence, Digah.
 David M. Williams, Maidstone.
 James Porter, Brooke, near Norwich.
 David Payne, Warminster.
 John Clarke, Sanford.
 William Clement, Halstead.
 H. D. Grainger, Aldborough.
 William F. Poile, Lynn Regis.
 William H. Fuller, Penzance.
 David Wassell, Fairford.
 Robert W. Overbury, London.
 James Cubitt, Stratford.
 William Brock, Norwich.
 Henry Davis, Chenies.
 W. Hancock, Yarmouth, I. W.
 George F. Anderson, Calcutta.
 C. J. Middleditch, Frome.
 William Payne, Chesham.
 Benjamin B. Dexter, Jamaica.
 Thomas Hutchins, Jamaica.
 William Barnes, Prescott.
 C. M. Birrell, Liverpool.
 J. B. Pike, Boston.
 Samuel Kent, Biggleswade.
 Thomas Smith, Cork.
 Joseph Angus, Edinburgh.
 William Norton, Bow.
 B. C. Young, supplying at South Shields.
 W. A. Salter, supplying at Henrietta St.

List of students at the date of last Report.

Benjamin Carto.
 J. C. Pike.
 Thomas Applegate.
 David J. East.
 Ingram Moody.
 Henry Edwards.
 George W. Fishbourne.
 William Humphery.
 Francis Tucker.
 Robert Gibson.
 Thomas Leaver.
 Jesse Hewett.
 James Cozens, Jr.
 Thomas H. Morgan.
 Samuel Spurgeon.
 Thomas Phillips.
 Thomas Burditt.
 E. S. Pryce.
 John Pulsford.
 John Hiron.
 H. F. Dutton.
 E. J. Francies.
 J. T. Wegner.
 F. G. Hughes.
 Charles Mills.

HISTORY OF THE WESLEYAN THEOLOGICAL INSTITUTION, AT HOXTON, ENGLAND.

THE want of some additional provision for the education of the junior preachers had long been felt and acknowledged by the more intelligent members of the Methodist connection in Great Britain. Attention was indeed directed to this object from the oldest periods of Methodism. So early as the meeting of the first two Conferences, which were held in the years 1744 and 1745, the establishment of a "Seminary for Laborers" was made a topic for consultation and inquiry. Mr. Wesley appears, however, not to have been able to realize his original views; yet, by the use which he not unfrequently made of Kingswood school for the instruction of his preachers; by the various works which he compiled or abridged for their special advantage; by the pointed admonitions which he addressed to them on the importance of a close application to study, some of which are inserted in the earlier minutes; and by his personal supervision and occasional assistance, he constantly testified the deep convictions which he cherished as to the necessity of a diligent and scriptural training for the most momentous of all services.

Since the death of Mr. Wesley, the supporters of Methodism have repeatedly expressed their sentiments and wishes concerning the proper tuition of ministerial candidates. More than thirty years ago, a pamphlet, embodying the suggestions and wishes of several well informed and judicious friends, was prepared and printed by order of the Conference. It was resolved by the Conference of 1815, that every preacher on trial should be annually examined at his district meeting, respecting the course of theological study which he might have pursued during the preceding year; and as this measure proved comparatively ineffectual, it was further determined at a subsequent meeting, that the Rev. Messrs. John Gaulter, Jabez Bunting, Thomas Jackson and Richard Watson, should meet as a select committee, and furnish a report of their deliberate and united judgment on that mode of ministerial education which seemed best fitted to the circumstances and wants of Methodism. A report was accordingly presented by the Conference of 1823. In consequence, a committee of education was chosen, which continued for several successive years. No definite action, however, resulted.

At length it became imperative upon the Conference to employ more decisive measures. Solicitations and inquiries, urged from all quarters, claimed a consideration which could no longer be denied. To these was added an encouraging incident. An Irish gentleman bequeathed a legacy of £1,000, in order to promote the improvement of the junior preachers in Ireland. The trustees of that gentleman applied to the Conference of 1833 for advice with regard to the disposal of that legacy, and signified that if some general and efficient scheme of ministerial tuition could be adopted, they would greatly prefer the plan of uniting a certain number of students intended for Ireland with those intended to labor in other parts of the connection, and would, on their behalf, gratefully appropriate the bequest to the support of such a scheme. The Conference thereupon selected a committee of twenty preachers, and directed them to meet in London, on the 23d of October, 1823, and arrange such a plan of education as they might deem most expedient. The committee accordingly assembled, and devoted above a week to mutual consultation. They examined every scheme that was mentioned, with all the caution and impartiality in their power, and drew up a plan which was published, with copious introductory and accompanying statements, in a separate pamphlet. In 1834, the plan was matured, and adopted by the Conference almost unanimously. The Institution is denominated "The Wesleyan Theological Institution for the Improvement of the Junior Preachers." The students are allowed to remain in it for two or three years, as may be found most consistent with the claims of the connection for the immediate supply of the circuits and missions, and with the capacity and

attainments of the students themselves. The following subjects are embraced in the plan of studies, 1. English Grammar, Geography, History, Logic, Rhetoric, the elements of Mathematics, Natural and Mental Philosophy and Chemistry; 2. Theology, including the Evidences, Doctrines, Duties and Institutions of Christianity; 3. Elements of Biblical Criticism, the best methods of critically studying the Scriptures, the Rules and Principles to be observed in their interpretation, Hebrew, Greek and Roman Antiquities, and the outlines of Ecclesiastical History; 4. the most useful methods of direct preparation for the pulpit, and general instructions for the composition and direct delivery of sermons; 5. such instruction in the Latin, Greek and Hebrew languages, as may enable the students to read and study the Scriptures in their original tongues.

We here subjoin the list of officers :

Rev. JABEZ BUNTING, D. D., President of the Conference, President of the Institution.
 Rev. ROBERT NEWTON, Secretary of the Conference.
 Rev. JOSEPH ENTWISLE, Senior, House Governor.
 Rev. JOHN HANNAH, Senior, Theological Tutor.
 Rev. SAMUEL JONES, M. A., Classical and Mathematical Tutor.
 THOMAS FARMER, Esq., Treasurer.
 Mr. PETER KRUSE, Financial Secretary.
 Rev. JOHN BOWERS, } Secretaries.
 Rev. GEORGE CUBITT, }

The above, together with fifty other clergymen and laymen, constitute the committee of management.

From the last Report of the Institution, which we have seen, we learn that the number of students resident in the Institution is 32, of whom 12 are candidates for the missionary service. It was intended to make provision as speedily as possible for 60 persons. Indeed this is not to be regarded as the *ultimatum*. It is thought that every candidate for the ministry, before he enters on his labors, should enjoy the benefit of the Institution. The expenses are about £3,000 per annum. The Institution is established at Hoxton, in the buildings formerly occupied by the London Missionary Society as an academy for the instruction of their candidates for the missionary service.

NOTICES OF NEW PUBLICATIONS.

1. *Annual Election Sermon, delivered before the Legislature of Massachusetts, Boston, Jan. 2, 1839. By Mark Hopkins, D. D., President of Williams College.* pp. 40.

The text of this sermon is Acts v. 29, "We ought to obey God rather than man." Dr. Hopkins first states the grounds on which all men are bound to adhere to the principle implied in the text, and then adverts to the consequences of such adherence, on the part, both of subjects and of rulers. We are to obey God rather than men, because human governments are comparatively so limited and negative in their bearing upon the great purposes, first of individual, and second, of social existence. Human governments regard man solely as the member of a community; whereas, it is chiefly as an individual, that the government of God regards him. The influence of human governments upon the formation of individual character, is chiefly negative. It is mainly a system of restraint for the purpose of protection. God's government is not only a system of restraint and protection, but also, and principally, of inducements to excellence. It is only incidentally that human government is necessary to man as a social being at all. Government is not an end but a means. Society is the end, and government should be the agent of society, to benefit man in his social condition. An effect of an adherence to the principle in the text, on the part of subjects is, that it brings the moral nature

of man to act in opposition to arbitrary power, and by giving him light and strength and foothold, to enable him to sustain that opposition. The principle in question should be adopted by rulers, because it furnishes the only broad and safe basis of political action. Statesmanship consists very much in a perception of the connection which exists between the prosperity of States, and the accordance of their laws and social institutions with the laws of justice, and benevolence, and temperance, which are the laws of God.

From the above brief analysis, the excellence of the discourse may be inferred. It is one of the best specimens of an Election Sermon which we have ever read. It is employed on fundamental principles, and presents them in a clear and impressive light.

2. *An Historical Address, delivered at Hampton, N. H., Dec. 25, 1838, two hundred years from the settlement of the Town. By Joseph Dow, M. A.* pp. 44.

In 1638, a petition was presented to the General Court of Massachusetts, by a number of persons, chiefly from Norfolk, England, praying for permission to settle at Winnicomet, the Indian name of Hampton. On the 7th of October, their request was granted. On the 7th of June, 1639, the plantation was allowed to be a town. Sept. 4th, at the request of Rev. Stephen Bachelor, the name of the town was changed from Winnicomet to Hampton. The number of original settlers was 56. The church at Hampton, formed in 1638, is the oldest in the State, the one formed at Exeter in the same year, having become extinct. The following is the list of pastors.

REV. STEPHEN BACHELOR,	settled	1638,	died	1661.
" TIMOTHY DALTON,	"	1639,	"	1661.
" JOHN WHEELWRIGHT,	"	1647,	"	1679.
" SEABORN COTTON,	"	1660,	"	1686.
" JOHN COTTON,	"	1699,	"	1710.
" NATHANIEL GOOKIN,	"	1710,	"	1734.
" WARD COTTON,	"	1734,	"	1768.
" EBENEZER THAYER,	"	1766,	"	1792.
" JESSE APPLETON, D. D.,	"	1797,	"	1819.
" JOSIAH WEBSTER,	"	1808,	"	1837.
" ERASMUS D. ELDRIDGE,	"	1838.		

During the two hundred years since the church was organized, it has had eleven pastors. Of the first ten, six died in office, and four were dismissed. The average length of the ministry of these ten was twenty years.

The address of Mr. Dow is well prepared, and is rich in historical facts.

3. *A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland: being Vol. II. of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D. D., Rector of St. Thomas's Church.* New York: John S. Taylor. 1839. pp. 523.

The external appearance of this volume is very beautiful. It will well compare in paper, typography, binding, etc. with almost any volume which has appeared in this country. We are glad to see the decided improvement in book printing which has taken place in the city of New York within two or three years. Much of this improvement has been owing to the efforts of Mr. Taylor, the publisher of this volume. Not a few of his books will bear a very favorable comparison with the fairest issued from the Boston press. Dr. Hawks's volume is a large octavo, with a clear type, and in every respect of a beautiful form. The author seems to have been indefatigable in the collection of his materials, having spent considerable time in England in the examination of documents. So far as we have been able to examine his labors, he exhibits a very commendable spirit of candor and impartiality. Some portions of the

historical ground over which he travelled, as is well known, are of a somewhat delicate character. The spirit of parties has, at times, run high in the Episcopal communion in Maryland. In relation to this topic, the author thus writes: "There, doubtless, will be found those who differ from him in some of the opinions he has expressed and some of the deductions he may have made. He is content that it should be so. Requested by the General Convention to proceed in preparing the history of the diocese, he has felt that he had nothing to do with any parties that have existed or may exist in the Episcopal church, further than to speak the truth about them. He will not wilfully prostitute his pen by writing as a partizan for either. He has endeavored so to express himself as not to forget the charity of a Christian, and the courtesy of a gentleman; he asks no more from any one towards himself." A great variety of interesting facts are brought to light by Dr. Hawks, which will be interesting to the general reader as well as to the Episcopalian. The style is dignified and perspicuous.

4. *A Sermon preached to the Essex Street Congregation, Boston, Sept. 1, 1839, on occasion of the death of Lucy Pierce Tappan, and of her mother, Mrs. Sarah Tappan, wife of John Tappan, Esq. By Nehemiah Adams, Pastor of the Essex Street Church.* Boston: Perkins & Marvin. pp. 23.

Mrs. Tappan and her daughter were both persons of uncommon excellence of character. Their virtues were not fitted for ostentation and the public gaze. They were among "the hidden ones," whom perfectly to appreciate, it is necessary to know intimately, whose graces were retired and delicate, designed to make a family circle happy and contented,—every day revealing to the eye of affection some fresh ground for love and confidence. When such persons are removed from our sight, there is a sorrow with which a stranger intermeddleth not. No vulgar sources of comfort can assuage the grief. It is not a loss which can be measured. A thousand delicate fibres are sundered. It is not one prominent excellence, one imposing virtue, whose absence we mourn. That is gone which we cannot describe. The light and joy of a happy fireside are extinguished for ever. The only effectual consolation must come from Him, who has "gone to prepare many mansions," and who will come again, to receive unto himself all who mourn with resignation to his unerring will.

The Sermon of Mr. Adams is an affecting and beautiful expansion and application of the words, "And Ruth said, entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried." "Did the departed child need its mother's company in Heaven, a stranger in that new home? Was its bliss so great that it could not rest till its dearest earthly friend should come and share it with her? Or did the God of all grace perceive that the death of the sister was not a sufficient means to turn the hearts of survivors to him, and therefore send the most powerful inducement which they could feel, saying to them, Seek ye my face."

5. *The Head and the Heart, or the relative importance of Intellectual and Moral Education: A Lecture delivered before the American Institute of Instruction, in Lowell, August, 1838. By Elisha Bartlett, M. D.* pp. 20.

The subject of Dr. Bartlett's Address is the relative value and importance of intellectual and moral education, or some of the considerations which go to prove that in the science of human culture the moral nature should be the chief object of concern, and that all systems which fail to recognize this truth, are vicious in principle, and must be unsatisfactory in their results. With all our physical and intellectual education, with all our benevolent and philanthropic sentiments, we want, says the author, "high, stern, uncompromising moral principle. We want conscience. We want the sense of duty. We want simple honesty. The golden rule is not where it should be, a sign

upon our hands, and a frontlet between our eyes. We have more religion than morality. Our feeling of piety is stronger than our sense of right and wrong. We worship the *good* not too much, but we worship the *right* far too little." There is abundant and very melancholy evidence that these remarks are true, though it would perhaps be more correct, theologically, to say, that we have not piety enough, or that our piety is defective and partial. There is certainly no degree of piety without morality; no high degree of piety, without a high degree of morality. They are one and inseparable.

We commend the pamphlet as full of sound principles and important suggestions. Dr. Bartlett is now a professor in Dartmouth College.

6. *History and General Views of the American Mission at the Sandwich Islands.* By the Rev. Sheldon Dibble. New York: Taylor & Dodd. 1839. pp. 268.

Mr. Dibble, having spent seven years as a missionary at the Sandwich Islands, returned to this country on account of ill health, and of domestic afflictions. He has just sailed on his return to his station with renovated strength. During the last summer, he delivered a course of lectures at the Auburn Theological Seminary, and at Troy, on the subject of the Sandwich Islands. During the last winter, he delivered the same lectures in a number of towns in the Southern States. These lectures were partly historical, and partly on the duty of Christians to evangelize the heathen. They are now published in consequence of the often repeated request of many who heard them. The main facts only are stated. They relate to the early history and discovery of the Islands, the introduction of Christianity, the triumphs of the gospel, present state of improvement, the recent revival of religion, etc. Mr. D. writes in a strong and forcible manner, and presents his facts and remarks in a way which cannot fail of producing a deep impression. The appearance of the volume is very opportune on account of the recent remarkable success of the gospel at the Islands. In one of the chapters, considerable information is given in relation to the more southern islands of the Pacific.

7. *A Sermon in behalf of the Christian Instruction Society, delivered at Claremont Chapel, Pentonville, London, May 16, 1838.* By the Rev. John Harris, D. D., Author of the Great Teacher, etc. pp. 24.

***Report of the Proceedings of the Baptist Union, at its Twenty-sixth Annual Session, April 30, and May 1 and 3, 1838.* pp. 68.**

***Twenty-third Report of the Irish Evangelical Society, presented at the Annual Meeting, May 9, 1837.* pp. 47.**

***The Thirteenth Annual Report of the Society for Promoting Christian Instruction, May 1, 1838.* pp. 72.**

***The Annual Report of the Baptist Missionary Society, for the year 1838.* pp. 80.**

The above pamphlets we have just received from our attentive correspondent, the Rev. John Blackburn of Pentonville, London. We have been repeatedly indebted to the same source for valuable documents.

The sermon of Dr. Harris is founded on the text, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" The sermon is a powerful and well-wrought description of some of the moral evils which infest London, with answers to the various objections which might be urged against attempting to apply the only adequate remedy.

The number of associations connected with the Christian Instruction Society is 87, visitors 1,898, missionaries 15, prayer meetings attended 124, families visited 50,639. In the extreme severity of the winter before the last, 3,800 cases of distress were relieved, either with money, food, clothing or medicine. There were held in tents 240 religious services, and the same number in the open air. Fifty-four lectures on the evidences and doctrines of Christianity were delivered in various places, by more than

40 ministers. At all these services, there could not have been less than 35,000 persons present.

The Baptist Union consists of various Baptist ministers, churches and associations. Its objects are to extend brotherly love and union, unity of exertion both in local and general efforts for the spread of Christianity, to obtain accurate statistical information respecting the denomination, etc. James Low, Esq. is Treasurer; Rev. W. H. Murch, D. D., Rev. Joseph Belcher, Rev. Edward Steane, Secretaries. The whole number of churches composing the Union is 426. Independently of the large number of churches not connected with any local association, it appears that there are in Great Britain 38 associations of Baptist churches; that in these associations there are 891 churches, 4,485 baptisms in one year preceding, 575 restored to communion, 1,610 died, 850 dismissed, 1,042 excluded. The clear increase was 3,247; the number of members in 725 of the associated churches was 71,183. This document is of much interest and value, as it contains a list of the Evangelical Baptist churches and ministers of Great Britain and Ireland, time of formation of the church, number of members, time of settlement of minister, etc. The whole number of churches reported is 1,524, church members reported 58,893.

The income of the Irish Evangelical Society is about £3,100. The Society employs a variety of ministers, agents, together with books, tracts, etc. in the moral regeneration of Ireland. The pamphlet is crowded with facts, which abundantly prove the need of Ireland, and that this Society is doing no inconsiderable amount of good in supplying that need.

The income of the Baptist Missionary Society is about £18,000. Number of stations in India and the Asiatic Islands 27, number of sub-stations 18, of ordained missionaries 32, native preachers 44. Number of members in the mission churches in the Island of Jamaica 18,720, of inquirers 17,781, Sunday school scholars 7,464, ordained missionaries 20.

8. *Common Schools and Teachers' Seminaries.* By Calvin E. Stowe, D. D., Professor of Biblical Literature, Lane Seminary, Cincinnati, Ohio. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 26.

The first of these pieces is a Report on Elementary Public Instruction in Europe, which was made to the General Assembly of Ohio, in December, 1837. It has been printed by the Legislatures of Ohio, Massachusetts, Pennsylvania, Michigan, New York and other States. The second piece is an article originally published in the American Biblical Repository, July, 1839. The value of the articles, after the above statements, need not be told.

9. *Report of the Executive Committee of the American Temperance Union, 1839.* New York: S. Benedict. pp. 80.

This Report is filled with a great variety of valuable facts on the progress of the temperance cause throughout the world. One of the most interesting topics is the account of the action of the various legislatures of the Union on the subject of licence laws. Copious extracts are also given from the correspondence of E. C. Delavan, Esq., who has just returned from an extensive tour in Europe, undertaken for the promotion of the temperance cause.

10. *Fortieth Annual Report of the Massachusetts Missionary Society, presented at Boston, May 28, 1839.* pp. 65.

The receipts of this long-tried and very useful Society, the last year, were \$19,548 10, and the expenditures \$14,465 30. Appropriations were made to about eighty feeble churches. The sum given to a church varies from \$25 to \$400. About one-half of the whole number received \$100 each. Rev. Joseph S. Clark, late of Sturbridge, is the present Secretary of the Society, in place of Rev. Dr. Storrs resigned.

11. *The Fifteenth Annual Report of the American Sunday School Union, May 21, 1839.* pp. 36.

The whole number of schools and societies which have been recognized as auxiliary to the American Sunday School Union is 1,364. Of the Union Questions, 1,044,080 copies have been circulated. Of various moral and religious publications, about 18,000,000 of copies have been diffused over the whole land. About \$82,000 worth of books have been sold during the past year. The Report is drawn up with uncommon ability, and contains many suggestions and facts of the highest practical value.

12. *The Thirteenth Report of the American Home Missionary Society.* 1839. pp. 104.

The whole number of missionaries and agents employed, during the past year, was 665. The whole number of congregations and missionary districts which have been supplied in whole or in part was 794, and the aggregate of ministerial labor performed is equal to 473 years. The number added to the churches on profession of their faith is 2,500. The number of pupils in Sabbath schools and Bible classes is above 58,000. The number of subscribers to temperance pledges in the congregations is about 78,000. The receipts of the year have amounted to \$82,564 63. A variety of very encouraging facts are stated, showing the great and increasing usefulness of this noble, and truly national institution.

13. *Address delivered at the Twenty-Second Anniversary of the Mason Street Sabbath School, Boston. By Samuel H. Walley, Esq., Superintendent.* pp. 24.

Mr. Walley, being about to make a tour in Europe, addressed his school on the last Sabbath in which he was with them. This Address, together with the other exercises on the occasion, is now published. The school has evidently exerted a great and happy influence. The sentiments of the Address are fraught with affection and paternal kindness, such as we should naturally expect from its respected author.

14. *The Fifth Annual Report of the Central Board of the Benevolent Fraternity of Churches.* Boston. 1839. pp. 20.

The Benevolent Fraternity of Churches is an association of several religious societies (Unitarian) in the city of Boston, for the improvement of the moral state of the less favored portions of the community, by the support of a ministry at large and by other appropriate means. Rev. Dr. Tuckerman commenced his labors in this field in 1826. In 1828, a chapel was erected in Friend Street. In 1833, Dr. Tuckerman was assisted in his labors by Messrs. Barnard and Gray. In 1835, a spacious building was erected in Warren Street, which Mr. Barnard occupied. In 1836, a neat and commodious chapel was erected for Mr. Gray in Pitts Street. In 1837, Messrs. Waterston and Sargent were elected ministers at large, Mr. Waterston taking the northern part of the city, and Mr. Sargent the southern. A meeting-house is about to be erected on the Neck. For this purpose, \$8,246 have been subscribed.

15. *The American Almanac and Repository of Useful Knowledge for the year 1840.* Boston: David H. Williams. pp. 334.

This volume of the Almanac, the eleventh in number from the commencement of the publication, is the first volume of the second series. The last volume of the first series contained a general index of the whole. The principal subjects treated in the present volume, in addition to such matters as are common to all or most of the volumes, are a List of American Writers, the North-eastern Boundary, Debts and Stocks of the several States, Steam Engines and Steamboat Navigation, American and Belgian Rail-Roads, and notices of State Prisons or Penitentiaries, and Asylums for the Insane in different States. The reputation of this work is so well established, that it is not necessary for

us to commend it to the public attention. Its usefulness is known throughout this country, and in other lands.

16. *The College System of Education: A Discourse delivered before the Trustees of Hamilton College, May 8, 1839, by Simeon North, on occasion of his Inauguration as President of the College. Published by request of the Trustees.* pp. 20.

Mr. North has been, for a number of years, a professor of languages in Hamilton College. He was formerly a tutor in Yale College, of which institution he is an alumnus. His predecessors in the presidency of Hamilton College were Rev. Drs. Azel Backus, Henry Davis, Sereno E. Dwight and Joseph Penny. The institution was established in Clinton, near Utica, N. Y. in 1812.

The features in the college system of instruction, which President North discusses, are, 1st, its liberal character; 2d, its regularity and system; 3d, its thoroughness; 4th, its practical nature; 5th, its popular tendencies or its fitness to the character and wants of the people; and 6th, its Christian aspects. The author then turns to a brief examination of the claims of colleges upon the support and favorable regards of the community. The colleges are identified with the interests of sound learning in our country, and also with the cause of civil liberty and of pure religion. The author, in the course of his discussion, makes some very seasonable and important remarks on the study of the Greek and Roman languages. He also touches on the indispensable importance of harmonious views and of united effort on the part of all who are intrusted with the concerns of our colleges; and on the equally obvious point, that colleges must be endowed; as, otherwise, they can never greatly prosper. Sound thought, and comprehensive views characterize this excellent address. We trust that under the auspices of its author, Hamilton College will enjoy many years of prosperity and usefulness.

17. *A Self-Supporting System of General Education, the Theory and Practice, built much on the union of Oral Instruction with proper handicraft. Delivered before the American Institute of Instruction at Lowell, Aug. 1838. By Ezekiel Rich, Minister of the Gospel, Troy, N. H.* pp. 32.

The objects aimed at in Mr. Rich's plan are, 1. radically to improve the common schools, and greatly to reduce their expense; 2. to afford to youth, without expense, except of time, a classical, liberal and even a professional education; 3. to furnish good homes, a competent support, a general and liberal education, to destitute orphans and other indigent children, from about five to sixteen years of age. Under the first mode, the pupils may be denominated district or village classes. Under the provisions of this mode, Mr. Rich, in eighteen months before the date of writing this lecture, had fifty day-scholars, who boarded at home or in the neighborhood, and united in study with the inmates of the family, six hours in a day. Under the second mode, temporary, manual labor boarding-scholars are received, at the age of twelve or over, of both sexes, who are expected by their daily labors, in ordinary times, to pay their way, clothing and all; in very good times, to do more than this. This department gives the institution the name of the "Grand Monadnock Self-Supporting Seminary for General and Liberal Education." About forty pupils joined this department between April, 1834, and August, 1838. Under the third mode of the establishment, indigent children, mostly orphans, are adopted. This is called "The New Hampshire Orphans' Home." It consists of twenty-four pupils. The main feature of the whole establishment is, that Mr. Rich teaches the children orally from book, or from mind, while they continue at work. The work in which they engage is braiding, knitting, sewing, etc. The results of the enterprise seem to be encouraging. The institution, Mr. Rich says, has well supported itself, paid six per cent. yearly on all the property used, and laid up besides, more than \$200 a year; good health has been universal; habits of neatness, frugality, etc. have been acquired, and at least as great improvement made in knowledge

and mental discipline, as in the best academies. We should entertain some doubts of the ultimate success of institutions founded on the plan of Mr. Rich.

18. *A Memorial of what God hath wrought: A Discourse, delivered at Peacham, Vt., March 31, 1839. By Leonard Worcester, Pastor of the Congregational Church.* 1839. pp. 16.

Peacham was settled in 1777. The Congregational church was formed April 14, 1794. Owing to many difficulties, it was a long time before any pastor was settled. An aged female informed Mr. Worcester that he was the *eightieth* person whom she had heard preach in Peacham. Mr. Worcester was ordained Oct. 30, 1799. During his ministry, 645 deaths occurred among the people; he solemnized 303 marriages. The number of members of the church at the time of his ordination was 40. The whole number admitted by him is 566. At one revival of religion, (1818-1819,) 225 members were added to the church by profession. In addition to Mr. Worcester's other labors, it may be stated that he has educated several sons for the Christian ministry, one of whom is the excellent missionary, Samuel A. Worcester. Much of the external prosperity of the town of Peacham is to be ascribed to the influence of their venerable minister.

We regret that we have not room to insert in this number, notices of other publications sent us, which have been prepared. They will be given in the next number.

QUARTERLY LIST
OF
DEATHS OF CLERGYMEN.

MARK H. SHEPHERD, *et. 29, F. W. Bap. Abion, Maine,* May 6, 1839.

AARON BANCROFT, D. D. *et. 84, Unk. Worcester, Massachusetts,* Aug. 14, 1839.

DANIEL FULLER, *et. 88, Cong. Sheffield, Ms. Aug. 23.*

ALBERT G. WICKWARE, *et. 32, West Stockbridge, Ms. Sept. —*

JOHN N. GOODHUE, *et. 29, Cong. Marlborough, Ms. Sept. 12.*

JOHN TURNER, *et. 70, Cong. Dorchester, Ms. Oct. 2.*

JAMES A. PEABODY, *et. 34, Pres. Lynn, Ms. Oct. 12.—*
Agent B. E. Gen. Assembly.

NICHOLS JOHNSON, *et. 48, Bap. Fiskville, Rhode Island,* Aug. 20, 1839.

JAMES WILSON, *et. 80, Cong. Providence, R. I. Sept. —*

HENRY GLEASON, *et. 37, Cong. Durham, Connecticut,* Sept. 16, 1839.

NATHANIEL PAUL, *et. 46, Bap. Albany, New York, July — 1839.*

NATHANIEL MERRILL, *et. 87, Cong. Wolsott, N. Y. July 4.*

JOHN LORD, *et. 68, Cong. Buffalo, N. Y. Aug. 23.*

WILLIAM LUCAS, *Cong. Auburn, N. Y. Aug. 27.*

MOSES BENJAMIN, *et. 45, Meth. Hempstead, L. I., N. Y. Sept. —*

THOMAS MORRILL, *et. 31, Meth. Elizabethtown, New Jersey, July — 1839.*

JOHN PLUTTS, *Pres. Mount Holly, N. J. Aug. 24.*

ELI BALDWIN, D. D. *et. 42, Ref. Dutch, New Brunswick, N. J. Sept. 6.*

WILLIAM B. SLOAN, *et. 68, Pres. Greenwich, Pennsylvania, July 3, 1839.*

TIMOTHY ALDEN, *et. 68, Pres. Meadville, Pa. July 5.*

CHARLES OGBURN, *et. 86, Meth. Mecklenburgh Co. Virginia, Feb. 22, 1839.*

SMITH BURKWOOD, *Bap. Portsmouth, Va. July —*

THOMAS T. HARRIS, *et. 52, Bap. Green Lawn, Va. Sept. 25.*

NATHANIEL BOWEN, D. D. *et. 60, Epia. Bishop, Charleston, South Carolina, Aug. 25.*

ABRAM KAUFMAN, *Epia. Charleston, S. C. Sept. 23.*

JOHN FORD, *et. 52, Bap. Fichens Co. Georgia, June 5, 1839.*

AUGUSTUS O. BACON, *et. 23, Bap. Walthourville, Ga. July 3.*

WILLIAM V. THACHER, *Unk. Savannah, Ga. July 12.*

THOMAS J. RAWLS, *et. 28, Miss. Savannah, Ga. Sept. 17.*

OLIVER T. HAMMOND, *et. 26, Bap. Irwinton, Alabama, Sept. 6, 1839.*

F. L. McADOOY, *Pres. Washington, Kentucky, Aug. 23, 1839.*

JOHN HAMRICK, F. W. *Bap. Highland Co. Ohio, Nov. 24, 1838.*

JEREMIAH OSBORN, *et. 61, Cong. Monroe, O. July 20, 1839.*

PETER R. BURIEN, *et. 28, Meth. Chicago, Illinois, Aug. — 1839.*

ADINO STANLEY, *et. 35, Pres. White Pigeon, Michigan, May 21, 1839.*

Whole number in the above list, 25.

SUMMARY.		
AGES.		STATES.
From 20 to 30.....	6	Maine..... 1
30 40.....	4	Massachusetts..... 6
40 50.....	4	Rhode Island..... 2
50 60.....	4	Connecticut..... 1
60 70.....	8	New York..... 6
70 80.....	2	New Jersey..... 3
80 90.....	2	Pennsylvania..... 3
90 100.....	1	Virginia..... 3
Not specified.....	7	South Carolina..... 2
Total.....	35	Georgia..... 4
		Alabama..... 1
		Kentucky..... 1
Sum of all the ages speci-		Ohio..... 2
fied.....	1,548	Illinois..... 1
Average age.....	52	Michigan..... 1
		Total..... 25
DENOMINATIONS.		
Congregational.....	9	DATES.
Presbyterian.....	6	1838. November..... 1
Episcopalian.....	2	1839. February..... 1
Baptist.....	7	May..... 3
Methodist.....	4	June..... 1
Unitarian.....	2	July..... 9
Free Will Baptist.....	2	August..... 9
Dutch Ref.....	1	September..... 10
Missionary.....	1	October..... 2
Not specified.....	1	
Total.....	25	Total..... 25

QUARTERLY LIST OF ORDINATIONS AND INSTALLATIONS.

SAMUEL ADIAM, Bap. inst. pastor, Hallowell, Maine, Aug. 15, 1839.
 JOHN D. PARRIS, Bap. ord. Foreign Miss. Bangor, Me. Aug. 23.
 DAVID R. WILLIAMS, Bap. ord. Foreign Miss. Bangor, Me. Aug. 23.
 DANIEL DOLE, Cong. ord. Foreign Miss. Bloomfield, Me. Sept. 17.
 ABEL P. CHUTE, Cong. inst. pastor, Pownal, Me. Sept. 18.
 PELATIAH HANSCOM, Bap. ord. pastor, South Hampton, New Hampshire, July 5, 1839.
 ARCHIBALD BENNETT, Bap. ord. pastor, Norwich, Vermont, June 15, 1839.
 INCREASE JONES, Bap. ord. pastor, Pittsford, Vt. July 25.
 JONATHAN H. GREEN, Bap. ord. pastor, Cavendish, Vt. Aug.
 JOHN H. WORCESTER, Cong. ord. pastor, St. Johnsbury, Vt. Sept. 5.
 SAMUEL HUNT, Cong. ord. pastor, Natick, Massachusetts, July 17, 1839.
 JACOB ROBERTS, Cong. inst. pastor, Fairhaven, Ma. July 17.
 THOMAS M. SMITH, Cong. inst. pastor, New Bedford, Ma. July 24.
 BENJAMIN F. CLARK, Cong. ord. pastor, North Chelmsford, Ma. Aug. 1.
 ALEXANDER MONTGOMERY, Cong. ord. Evang. Springfield, Ma. Aug. —
 JAMES B. GOODWIN, Epia. ord. priest, Boston, Ma. Aug. 4.
 RICHARD M. CHIPMAN, Cong. inst. pastor, Athol, Ma. Aug. 15.
 IMILAH G. BARKER, Bap. ord. Evang. Newton, Ma. Aug. 21.
 ELIAS L. MAGOUN, Bap. ord. Evang. Newton, Ma. Aug. 21.
 AMOS A. PHELPS, Cong. inst. pastor, Boston, Ma. Aug. 24.
 DANIEL SMITH, Cong. ord. For. miss. Amherst, Ma. Sept. 3.
 ROYAL REED, Cong. ord. pastor, Cummington, Ma. Sept. 11.
 NATHANIEL COLVER, Bap. inst. pastor, Boston, Ma. Sept. 15.
 OLIVER A. TAYLOR, Cong. inst. pastor, Manchester, Ma. Sept. 18.
 JOSEPH B. BREED, Bap. ord. evang. Lynn, Ma. Sept. 24.
 HENRY W. LEE, Epia. ord. priest, Lowell, Ma. Oct. 3.
 CHARLES ROBINSON, Cong. inst. pastor, Medfield, Ma. Oct. 16.
 CYRUS BARKER, Bap. ord. pastor, Newport, R. I. Sept. 3.
 DANIEL G. SPRAGUE, Cong. inst. pastor, Colchester, Connecticut, July 4, 1839.
 JOSEPH HARVEY, D. D., Pres. inst. pastor, Enfield, Ct. July 9.
 CYRUS MINER, Bap. ord. pastor, North Stonington, Ct. Aug. 22.
 WILLIAM B. ASHLEY, Epia. ord. priest, Glastenbury, Ct. Aug. 27.
 CHARLES S. BENTLEY, Cong. inst. pastor, Harwinton, Ct. Sept. 11.
 CHAUNCEY D. RICE, Cong. ord. pastor, Granby, Ct. Sept. 11.
 DANIEL B. BUTTS, Cong. inst. pastor, Stanwich, Ct. Oct. 2.
 S. G. PUTNAM, Cong. inst. pastor, Guilford, New York.
 HENRY BOWER, Bap. ord. pastor, Sparta, N. Y. June 6, 1839.
 ABEL HASKELL, Bap. ord. pastor, Middlesex, N. Y. June 20.
 HENRY BLACKMAN, Bap. ord. pastor, Villanova, N. Y. June 23.
 WILLIAM P. COOL, Bap. ord. pastor, Belfast, N. Y. June 27.
 ELI KEMBERLY, Bap. ord. pastor, Middlefield, N. Y. July 2.
 JOSIAH PARTINGTON, Pres. inst. pastor, Knowlsville, N. Y. July 8.
 NATHANIEL W. FISHER, Pres. inst. pastor, Lockport, N. Y. July 10.
 SAMUEL S. HAYWARD, Bap. ord. pastor, Etna, N. Y. July 10.
 C. A. BOARDMAN, Pres. inst. pastor, Youngstown, N. Y. Aug. 6.
 J. M. SCRIBNER, Ref. Dutch, inst. pastor, Walden, N. Y. Aug. 20.
 A. C. PATTERSON, Epia. ord. priest, Utica, N. Y. Aug. 26.
 WAITER R. LONG, Pres. ord. Evang. Troy, N. Y. Aug. 28.
 JOHN ELLIOTT, Pres. inst. pastor, Youngstown, N. Y. Sept. 10.

ELISHA B. SHERWOOD, Pres. inst. pastor, Wilson, N. Y. Sept. 11.
 JAMES MAITBY SAYRE, Pres. inst. pastor, Rensselaer, N. Y. Sept. 18.
 DANIEL B. WOOD, Pres. inst. pastor, Springwater, N. Y. Sept. 19.
 GEORGE P. PRUDEN, Pres. inst. pastor, Medina, N. Y. Sept. 26.
 WAYNE GRIDLEY, Cong. ord. Evang. Clinton, N. Y. Sept. 26.
 JOSIAH PEABODY, Cong. ord. For. Miss. Clinton, N. Y. Sept. 26.
 CALEB STRONG, Pres. inst. pastor, New York—American Presbyterian Ch. in Montreal, L. C.
 HENRY CROSDALE, Epia. ord. priest, Burlington, New Jersey, Aug. 4, 1839.
 JEREMIAH S. LORD, Ref. Dutch, inst. pastor, Montville, N. J. Aug. 20.
 W. E. FRANKLIN, Epia. ord. priest, Montross, Pennsylvania, July 28, 1839.
 GEORGE F. HOPKINS, Epia. ord. priest, Montross, Pa. July 28.
 JAMES B. NOBLIT, Epia. ord. priest, Kensington, Pa. Sept. 17.
 JOHN GORDON MAXWELL, Epia. ord. priest, Kensington, Pa. Sept. 27.
 JOSHUA PETERKIN, Epia. ord. priest, Alexandria, District of Columbia, Aug. 11, 1839.
 JAMES H. MORRISON, Epia. ord. priest, Alexandria, D. C. Aug. 11.
 J. E. SAWYER, Epia. ord. priest, Alexandria, D. C. Aug. 11.
 O. BULKLEY, Epia. ord. priest, Alexandria, D. C. Aug. 11.
 T. T. CASTLEMAN, Epia. ord. priest, Alexandria, D. C. Aug. 11.
 J. TOWLES, Epia. ord. priest, Alexandria, D. C. Aug. 11.
 JOHN McQUESTER, Bap. ord. pastor, Macon Co. Alabama, July 14, 1839.
 NELSON D. SANDERS, Bap. ord. pastor, New Orleans, Louisiana, Jan. 12, 1839.
 RICHARD SATTERFIELD, Bap. ord. pastor, New Orleans, La. Jan. 12.
 NAAMAN DAWSON, F. W. Bap. ord. pastor, Scott, Ohio, June 9, 1839.
 TIMOTHY STEARNS, Pres. inst. pastor, Worthington, O. July 3.
 THOMAS JONES, Cong. inst. pastor, Troy, O. July 19.
 JOHN B. ROBERTSON, F. W. Bap. ord. pastor, Miami, O. Sept. 1839.
 J. W. GOODELL, Pres. inst. pastor, Granger, O. Sept. 24.
 SHERMAN B. CANFIELD, Pres. inst. pastor, Ohio City, O. Oct. 1.
 THOMAS LEE, Pres. ord. Evan. Cleveland, O. Oct. 1.
 MACPHERSON, Bap. ord. pastor, Leroy, Illinois, June 20, 1839.
 LYMAN B. KING, Bap. ord. pastor, Belvidere, Ill. Aug.
 LUTHER LAWRENCE, Bap. ord. pastor, Belvidere, Ill. Aug.
 THOMAS TAYLOR, Bap. ord. pastor, Manchester, Ill. Aug. 18.
 LYMAN H. MORE, Bap. ord. pastor, Macon, Michigan, June 7, 1839.
 JOHN MCCOE, Bap. ord. pastor, Northfield, Mich. July 11.
 Whole number in the above list, 84.

SUMMARY.

Ordinations.....	86	STATES.	
Installations.....	28		
Total.....	84	Maine.....	5
		New Hampshire.....	1
		Vermont.....	4
		Massachusetts.....	17
		Rhode Island.....	1
		Connecticut.....	7
		New York.....	21
		New Jersey.....	2
		Pennsylvania.....	4
		Dist. Columbia.....	6
		Alabama.....	1
		Louisiana.....	2
		Ohio.....	7
		Illinois.....	4
		Michigan.....	2
		Total.....	84

OFFICES.

Pastors.....	86		
Evangelists.....	7		
Priests.....	16		
Missionaries.....	5		
Total.....	84		

DENOMINATIONS.

Congregational.....	22	DATES.	
Presbyterian.....	15	1839. January.....	3
Episcopalian.....	15	June.....	3
Baptist.....	28	July.....	17
F. W. Baptist.....	2	August.....	26
Dutch Ref.....	2	September.....	23
		October.....	5
		Not specified.....	2
		Total.....	84
Total.....	84		

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
NOVEMBER, 1839.

WISDOM IN CLERGYMEN.

[By Rev. CHARLES B. HADDUCK, Professor in Dartmouth College.]

Among the qualifications of a Christian minister mention is made of wisdom. A degree of prominence is given to this trait of character by the remarkable counsel of our Saviour to the Apostles, "Be ye wise as serpents." That the nature of the quality might not be mistaken he adds the caution, that they be "harmless as doves." St. Paul recognizes the same trait and the same limitation of it in his frequent contrast of "the wisdom of this world," with "the wisdom that is from above"—"the wisdom of men," with "the wisdom of God." He, also, in an eminent degree, illustrated this feature of ministerial excellence by his own example. He became all things to all men, without violating his consistency; and caught them with guile, without making gain of them.

This wisdom is the combination of different traits; and more easily described by its effects, than analyzed into its elements. It seems to involve sagacity, prudence, common sense, and a knowledge of the world. It supposes integrity of principle, benevolence, and self-control. And, in point of fact, as it must naturally be from its constituent principles, it is, in its higher degrees, a rare endowment. Learning, the choicest and deepest, does not imply it; zeal, the purest and warmest, does not secure it. There may be strong intellect and ardent love without it. It is not showy in its exhibitions. It has not the prominence of a bold individual attribute, like imagination or reason. It is rather a happy temperament of all the powers; a beautiful proportion among the different features of the character; an invisible spirit of propriety diffused throughout the entire constitution and action of the man. Washington had it in an eminent degree in civil and military life. No man felt able to tell, in a word, wherein his great strength lay, and yet every man saw and venerated it. Our blessed Saviour was the perfect model of it. He needed not that any should testify of man for he knew what is in man. He could speak as never man spake. He was in the world, and yet above it; among men, at their feasts, and marriages, in the tumultuous assembly, insulted by the taunts and goaded by the violence of a mob; and yet he was holy, harmless, undefiled and separate from sinners. He was Wisdom. Happy the man who has learned in this school.

The nature and value of this qualification will be more clearly seen, by considering some of the occasions on which it is needed.

And, first, it is necessary in the study and application of theological truth. In every profession, theoretic truth admits of infinite variety of exhibition and application. The great principles of government and political economy are, in themselves, as permanent as the truths of mathematics; the essential principles of medicine are for the most part settled and universal; the law of the land is fixed by statute or by general consent. In all these departments a studious man soon acquires a tolerable accuracy and compass of theoretic knowledge; and in all of them, may still, with the greatest learning, be to every practical purpose, a madman or a fool. There is, besides, and beyond all theory, a

certain tact, a certain judgment, a quick and nice perception of fitness, in a word, a practical wisdom, without which the strongest minds are weak, and the best principles often lead to absurdity and defeat. There is, in reality, no such thing as a general principle. All reality is particular. General principles are mere abstractions. In nature and in life, we find these always modified by circumstances. The mechanical powers are never applied without being affected by friction, changes of temperature, and other accidental causes, which modify their operation, and affect their result. A skilful mechanic makes the necessary allowance, and, by means of a practical wisdom acquired only by observation and experience, estimates with surprising exactness the kind and degree of modification, to which the principles of his art are subject. This modification becomes more important as the circumstances become complicated; and is most of all important in reference to intelligent beings, whose ever varying feelings, condition, and volitions, present a striking contrast to the simple and uniform character of inanimate matter. A man, who should regard nothing but his general truths, in the practice of the manual arts, would expose himself to failure and ridicule. He who should apply the lessons of history, the doctrines of medicine, or the laws of the land, with the same disregard of the varieties of condition, time and character, among men, would be justly deemed a visionary, and properly held responsible for his folly and presumption.

The Bible is a book of faultless principles. To discover and systematize these revealed truths, in their simplicity and beauty, requires no ordinary study and discernment. To apply them to the changeful forms of society, to make allowance for new varieties of character and new circumstances, without sacrificing or marring the principles themselves, demands even higher and rarer qualities. Because Paul directs Timothy to bring with him the cloak, which he had left at Troas with the books and the parchments, no one would think of urging the same duty on the body of Christians in all ages. And because the same apostle advised the primitive preachers not to marry, we do not all hold the unlawfulness of marriage among the clergy. In such plain cases the consequence of applying the precept beyond the circumstances to which it was originally adapted, renders any such application a gross absurdity. But it is possible one might see such an absurdity, and yet not discover, that a similar liberal interpretation may with equal propriety be given to the prohibition against going to law before unbelievers, to community of goods, to unquestioning subjection to government, to holding property in men, to the command to give to him that asketh, and to many similar usages and precepts of apostolic authority. To distinguish the spirit, the essentials of Christianity from what is local or temporary, and incidental in it, and to give its doctrines the form and complexion, which adapt them to particular times and circumstances, and yet to preserve untarnished and unmixed the vital truths of revelation, requires a happy mental constitution, too rare not to attract attention, and too important not to command respect. A pure Christianity, at once glowing with the hues of original thought, and redolent with the odors of a fresh blown piety, a system of doctrines and a mode of preaching, true to inspiration, and yet moulded to the demands of the times, and fitted to the great ends of the gospel, how seldom has God given to this world the enviable treasure in an earthen vessel, since the perfect Man was heard in Judea.

There are men of a single principle, some *ism* or other, to which every thing else pays obeisance; they preach it; they pray according to it; they talk of it when they rise up and when they sit down; they are, in short, the very incarnation of it. To them nothing is good in faith or practice, in which this principle is not the main element; and nothing too wrong to be sanctified by it. Whether it be anti-slavery or anti-abolition, anti-masonry or moral reform, it is with them first and last and midst and without end. If it take the form of a favorite doctrine, as of the sinner's ability or inability, of foreordination, or free-will, of submission, or perfection, it seems to the diseased vision of its victim, to be the one thing revealed, written all over the volume of Divine Truth, within and without. If it be a principle of interpretation, that of the analogy of faith, for example, or of accommodation, or the double sense, it is the golden key that

unlocks all the mysteries of Scripture. If a philosophical theory, it explains all and harmonizes all. It resolves every thing, and every thing is resolved into it. Whether it take the name of Scottish or German, sensual or transcendental, it is equally positive of being the philosophy of philosophies, and having the exclusive right to interpret the Scriptures in its own way.

There are, also, *theoretical* preachers and *practical* preachers, the former always explaining difficulties, and always finding difficulties to explain; the latter earnestly and incessantly urging men to duty, and mourning and wondering that men think so little of their exhortations. There are men passionately attached to old things, and men equally fond of new things. In the former the divines of the seventeenth century speak, though dead; in the latter, the mode of argument and expression, which some fortunate enthusiast, of the warm tempered West, has transferred from the forum to the pulpit, make us almost to doubt, whether we are, in reality, in the temple of the Lord or the market-place. The extremes of delicacy and of vulgarity may find their way into the language of the sanctuary; a delicacy, so extremely fastidious, that the most common names of things, made prominent in the Bible, are rejected as unfit for the public ear; a vulgarity, which is not offended by the grossest illustrations, the coarsest humor, and the use of colloquial contractions and inaccuracies of language.

How much the candidate for the sacred order, needs that best and rare intellectual endowment, a practical wisdom, which, as it were, instinctively discerns the true, the pertinent, the proper, and enables a man to maintain the happy medium between extremes, and to command the respect of all by falling into the extravagances of none.

The need of such wisdom is seen, secondly, in the *pastoral office*.

In pastoral life extremely delicate questions arise. The limits of pastoral authority are ill defined; the duties and responsibilities of church members far from being settled; and the whole course of ecclesiastical discipline full of uncertainty and perplexity. Matters of difference between the individual members of a church, between different churches, or between a church and its pastor, often involve points of much difficulty and delicacy, and demand the exercise of the nicest discrimination and the utmost sagacity and good judgment, in adjusting them. Our form of church government leaves great responsibility to rest on the pastor, and renders a well balanced mind, an eminently wise man, an invaluable treasure not only to his own people, but to the whole circle of churches with which they are on terms of Christian intercourse. In the ordinary intercourse of a minister with his people, there is room for the exercise of all the wisdom we are capable of attaining. Discretion out of the pulpit gives authority to the pulpit itself. A skilful husbanding of the resources of the pastor, secures a respectful audience to the preacher. An obstinate adherence to a favorite measure, and a fickle and fluctuating course, may equally abridge the influence of a minister. There are particular cases in the history of communities, which cannot safely be overlooked or disregarded. There is a time to sow and a time to reap; a time to take a stand on some great truth or principle of duty, with a martyr's fortitude, and a time to flee from one city to another. Happy, happy the man, to whom God giveth wisdom to discern the signs of the time, and to adapt himself to the exigencies of the Divine Providence.

The need of wisdom is, also, obvious in the relations of the minister as a man.

It is not possible to separate the professional from the private character; the pastor and the preacher, from the citizen, the neighbor, the husband and the parent: indeed, the eloquence, the influence, the usefulness of a minister depend essentially on his personal character. It is not simply, nor mainly, what a man utters in the desk, or does in his profession out of it, that determines the impression he makes. The life of the man, known and read of all men, insensibly infuses its influence into his speech and his measures. The very same words are the same no longer, when they drop from other lips; and the identical policy, which adopted by one man is coldly approved and reluctantly supported, meets the wishes and engages the enthusiasm of all, if proposed by

another. Nor is it altogether a difference of direct personal influence; the policy and the speech of men of opposite characters, however alike in form and every definable feature, are nevertheless as different as the zephyr that floats to us over the stagnant marsh, from the zephyr that is wafted across a garden of spices. It is a zephyr still and a zephyr only—a soft breath of air; but in the one case we involuntarily turn away our faces; in the other, it is luxury to breathe.

The differences of private character, which we have now in view, are such only as result from different degrees, not of moral excellence, but of wisdom and discretion. A man may do a real kindness, with true good will, but with so bad a grace, that he gets no credit for it. He may reprove a fault with a gentle spirit, but a most ungracious tone. One may shake hands with his neighbor in a manner that seems to wish him farther off. Men, of whom such are specimens, complain of being perpetually misapprehended; and with great reason, for they are continually misrepresenting themselves. We may be over precise also, or loose in pecuniary matters, and in manners—in one style of living and in dress. An intelligent people choose to see the man whom they have selected for a spiritual teacher, neither vain of idle distinctions, nor careless of the proprieties and dignity, which befit a cultivated mind and an honorable profession. A fop, a sloven, are equally condemned. He who haggles with market men and stage proprietors, and he who cannot safely be trusted with his own money or his own horse, are alike subject to reproach.

In all these views, the character of a minister of the gospel is hard to maintain. He is a wise man, who does not materially err.

These remarks are made of course with reference to the young men, who are preparing for the sacred office; and in the hope that they may serve to remind the fathers and brethren, already in the profession, of the service they may render to the cause of truth, by inculcating the cultivation of clerical wisdom on their young friends and pupils.

One of the principal means of cultivating the wisdom we have spoken of, is keeping it in the student's eye as a qualification to be aimed at. The very idea of the character itself, steadily held in mind, directs attention to the exhibitions of it in others, and to the occasions which call for it, and thus unconsciously leads to those trains of thought and habits of action, which generate and develop it. One of the great points in education is to secure attention to things always near us, and yet, generally overlooked. It is especially so in reference to those influences, which, though slight and insensible, are rendered important by their constancy. Of this kind are the influences, which gradually form the manners and the spirit of a man, in the society of his fellow-men and amid the scenes of nature. Of the same sort, in a great degree, are the sources of that peculiar trait of character, of which we are speaking.

Another means of improvement in this respect is the careful observation of our own minds. It is an evil of the present state of society, that a man's own feelings and judgment are last and least consulted by himself. The individual is lost, or trodden down, in the multitude. Yet one of the best guides of the theologian, or the pastor, or the man, is the oracle in his own bosom. Let the divine ask himself what his own intellect approves, what his own heart feels, what his own soul needs; and he may, for the most part, presume, that just that will commend itself to every intellect, touch every heart, and satisfy every soul. At any rate, if in such a man's theology, or manners, or measures, there should be striking peculiarities, they will be his own, full of an original spirit, and not necessarily oddities, or extravagances.

But, doubtless, the best aid is furnished by the study of the Scriptures. There is no circumstance more characteristic of the Bible, than its peculiar modes of exhibiting truth and the models it contains of moral and professional wisdom.

To illustrate the peculiarity of Scripture eloquence would require a great deal of time, and would, after all, be but imperfectly done, by the best criticism. It can be well understood only by taking the sacred volume itself into the

closet. We discover in it no traces of art. We hear no note of preparation for effect. We seem at ease, in the company of men nowise extraordinary, in most respects, and acting their parts in common scenes—men subject to like passions with us—scenes very like our own homes. And the truths with which we are conversant, here, when we gather them up from this and that portion of the record, and place them side by side in systematic order, seem just like other bodies of divinity.

Still, as we give ourselves up to the guidance of the inspired writers, and follow, somewhat minutely and carefully, the train of events, the development of character, the interviews of men with one another and with God, which make up these wonderful books, how changed all things appear. What strange impressions are made; what mysterious objects pass before us and stand around us. What a life we are living, what an end we are approaching, what a world we dwell in, what scenes await us. We feel as if we were penetrated by the eye of God and surrounded by his presence. We are filled with a mingled feeling of abasement and exaltation; compelled to look on ourselves as at once the worst and the most privileged of beings—too mean and too guilty to deserve any thing, and yet solicited to accept of all things—captives, redeemed; enemies, reconciled. We seem to ourselves to be living in vain, with every thing to do; to be striving for nothing with every thing to gain. And, if the heart is yet sensitive, in spite of our pride, we weep tears of regret at the ignoble life we lead, and give ourselves, with earnestness, to the work of our own salvation and the promotion of the glory of God. Such impressions and such resolutions we cannot avoid, but by shutting up the Book of life, and laying it away out of our sight. A wicked man dreads to be alone with it. We cannot too much study a book of this spirit, nor fail to catch something of its style of eloquence, by habituating ourselves to feel its influence on our own hearts. The diligent reader of the sacred Scriptures and the careful student of his own heart, will soon find, that to these sources he owes more of whatever true wisdom he may attain, than to all the schools.

The nearest approach to this style of teaching, which the history of heathen eloquence, and, perhaps, of uninspired eloquence, in any state of society, affords, is exhibited in the public instructions of Socrates. In Plato's Banquet, Alcibiades is made to say, "When I heard Pericles, or any other great orator, I was entertained and delighted; and I felt that they had spoken well. But no mortal speech has ever excited in my mind such emotions as are kindled by this magician. Whenever I hear him, I am, as it were, charmed and fettered. My heart leaps like an inspired Corybant. My inmost soul is stung by his words, as by the bite of a serpent; it is indignant at its own rude and ignoble character. I often weep tears of regret, and think how vain and inglorious is the life I lead. Nor am I the only one that weeps like a child and despairs of himself; many others are affected in the same way."

Among Christian writers few possess this peculiar power like Paschal. Whoever sat an hour over the "Thoughts," without feeling the consciousness of a new being coming over his soul—without wondering that he had lived so long, and known so little what it is to live.

Socrates acquired his power by abandoning the schools of the Sophists, and following the advice inscribed over the gate of the temple at Delphi, "*Γνῶθι σεαυτὸν*"—*know thyself*. Paschal, also, and every truly eloquent minister of Christ, has studied moral wisdom in his own heart, and in the school of the inspired Teachers.

ALUMNI OF THE THEOLOGICAL SEMINARY, ANDOVER.

THEOLOGICAL SEMINARIES are not a new kind of institution. They have existed in some form almost from the Christian era; though established upon a less permanent basis than at the present time. Theological education in this country was conducted by the enterprise of individual clergymen, till the commencement of the present century. In 1808 was established the Seminary at Andover—the first that was erected upon a permanent basis in this country; and since that time, the superiority of instruction in public seminaries over that given by private individuals, has become generally acknowledged. Consequently theological seminaries have been established by the principal Christian denominations in the land. More than *thirty* have been founded within the last thirty years. We are glad to see this interest in providing an able ministry for this country and the world. And we are not displeased to see Andover still holding, and promising to retain the rank which, by its greater age, belongs to it.

Its continued prosperity will be seen from the following schedules:—

SCHEDULE I.

Showing the number that have annually finished their course in the Andover Theological Seminary: designating the Colleges at which they were graduated, and the number that have deceased.

	Harvard.	Yale.	Brown.	Dartmouth.	Williams.	Middlebury.	Bowdoin.	Amherst.	Union.	Hamilton.	N. J. College.	Vt. University.	Other Colleges.	Not Graduates.	Total.	Deceased.	Foreign Miss.
1809,	1	1	1								1				4	3	
1810,	3	12	1	2	10	2			1		2				33	10	3
1811,	1	1	4	1	4	4	2		1		3	1		1	23	7	
1812,		2	2		5	1			1					1	12	4	2
1813,		4	1		3	4	1		2						15	3	1
1814,		11		3	2	7	1							2	26	6	2
1815,		6	2	3	2	3	3								19	3	2
1816,		3	1	3	1	1			1						10	3	1
1817,		3	3	1	3	9				1					20	4	1
1818,	2	1	2	5	3	3			1	1					17	6	3
1819,	2	3	2	2	6	3	1			1				1	21	3	4
1820,	3	5	2	7	2	6					1			2	28	5	2
1821,	5	9		8	2	3							1	2	30	4	1
1822,	2	4	2	7	4	3	1		1	3			1		28	5	1
1823,	1	7	1	6	3	3				1		2			24	5	3
1824,	1	13	2	6	1	2	1		3	2		1		1	33	10	
1825,		3	3	12	2	6	1							3	30	2	1
1826,	2	8	1	5	1	4				4					25	1	1
1827,	1	6	2	7		4	2	4		2				3	31	3	3
1828,	2	1	2	1	1	3	3	1		1			1	4	20	3	2
1829,	1	3	1	8	1	6	5	4	1	1		1		2	34	1	2
1830,	1	1		8	3	3	1	5	2	1				3	28	3	2
1831,	1		1	13	1	4	5	10	1	2		1		5	44		4
1832,	2	1	2	3	1		3	14	1					2	29	3	6
1833,		1		4	1	3	2	8	1				1	2	23	1	2
1834,	1	3		3	2	5	2	14	1				1	5	37	2	6
1835,		5	2	7		4	3	7	2			1	4	2	37	1	4
1836,		1			2	1		8							12		1
1837,	2	2		6	3	4	5	11	2				1	2	37		5
1838,	2	3	1	7		3	5	7						3	30		3
1839,		2		4	1	2		9	1	1			1	4	25		3
Total,	34	125	41	142	70	106	47	102	22	21	7	7	11	50	785	101	71*

* Several that were once missionaries have returned, which, if added, would raise the number to ninety.

SCHEDULE II.

Showing the States to which the Alumni of the Theological Seminary, Andover, had their original residence, and the Colleges at which they were graduated: also, the number of the deceased, and of Foreign Missionaries.

From the preceding it appears the number annually leaving Andover is gradually increasing; for the four largest classes have left within the last ten years. Previous to the establishment of Amherst College, a plurality of those belonging to Massachusetts were graduated at Williams; many were graduated at colleges out of the State; more came to Andover from Yale than from any other college. Since Amherst College was established, its graduates have been most numerous at Andover. But, for the whole existence of the Seminary, the graduates of Dartmouth are much the most numerous.

Heath, September 27, 1839.

ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

CENTRAL AMERICAN EDUCATION SOCIETY.

AN account of the public services at the time of the last anniversary of this Society was given in the August number of this work. An extract from the Report follows:

Emerging from the clouds of adversity that have been lowering around their path for two years past, and commencing a new era in this work of benevolence, the Directors have thought proper to re-survey the ground and examine anew the principles upon which they act.

The system of parental loans, judiciously administered, they continue to regard with undiminished favor. The voices of those

who have had the most ample opportunities to witness the results of its operation, bear uniform and decided testimony to the utility of the plan. The wisdom of this prominent principle, in our mode of furnishing assistance, must now be considered as completely demonstrated. Experience has shown it to be safest and most prudent for the benefactor, and at the same time, most agreeable to the feelings of the beneficiary.

Another important feature is, the certificate of character and accurate account of expenses, required once a quarter, of every one under patronage. By this means the Directors become acquainted with the moral and religious character, the scholarship and habits of all the beneficiaries. Is any one inattentive to his studies, or extravagant in

his expenses? his quarterly returns give evidence of the fact, and lay the foundation for admonition, rebuke, or suspension of aid, according to the circumstances of the case.

The Directors are more than ever convinced of the necessity of taking every precautionary measure, to guard the avenues to the sacred office, and to prevent the approach of those, who seek it for worldly aggrandisement, personal ease, or as a theatre for display. It is their purpose to aid those, and those only, who desire to preach the gospel for the love they bear to the cause of their divine Master, and who give evidence that they will in due time, become workmen that need not to be ashamed, valiant champions of the faith, who shall wield the appropriate weapons, and be imbued with the spirit of their vocation. They therefore urge upon those committees, whose duty it is to examine and recommend candidates for patronage, great caution in the reception of new applicants. They are requested and instructed to encourage none to enter upon a course of study, of whose piety, prudence, or mental capacities, they have any well-grounded doubts.

A thorough course of education has ever been required by the Society's rules, and it is believed that the welfare of the Christian church imperiously demands a firm adherence to this principle. Young men who have too little patience or industry to submit to a rigid course of mental discipline, or to acquaint themselves with those branches of knowledge which have ever been deemed of the first importance, if not indispensable to the profession, have slight claims upon the patronage of the churches. The loud call for ministers from heathen lands, and the large, increasing demand at home, have made it difficult to convince many ardent and worthy Christians, that a course of nine or ten years preparatory study is at all compatible with a due regard for the salvation of souls. Have not young men sufficient knowledge, it is said, to instruct the heathen and the less intelligent in civilized communities, though they may not have pursued all the branches of study, usually embraced in a course of liberal education?

There is a zeal that is not according to knowledge, and such we must regard that well-meant but short-sighted policy, which would hurry men into the ministry, whose minds have a very limited supply of well-digested knowledge. Many of this class of ministers, have seen and deeply deplored their error, when the remedy has been beyond their reach. Where can an ignorant minister find an appropriate sphere of labor? Is he qualified to instruct those intelligent churches and congregations among us, that have been gathered and trained under the influence of men of sound learn-

ing and of intellectual vigor? The idea is preposterous.

But he will do, say some, for our new settlements at the West; send him to the great valley, he can be useful there.

Such seems to be the opinion of many, and the practice of some; but it is a practice at war with sound policy and good sense. If the people at the West were really as ignorant as some would have us suppose, they would need men of finished education, to mould and to elevate their character, and to lay the foundations for literary and religious institutions. But they are not, generally, so destitute of knowledge. Large stores of book knowledge they may not possess, but men and things have been the objects of their study. They can appreciate, if they cannot measure, men of learning.

Besides, the West is already teeming with preachers, whose claims to the respect and confidence of the people are based upon their own acknowledged and vaunted ignorance. "I have no learning; I never saw a college," is language that has actually been employed, by professed religious teachers, as a passport to popular favor. And what is the influence of such men? It is no more certain that a stream cannot rise above its fountain-head, than that a people will not be ambitious to surpass, in intelligence, their spiritual guides. They will hug the chains of ignorance, so long as their religious teachers choose to remain in the same ignoble servitude. But men of reflection, of quick perceptions, and of strong minds, will not be likely to hold, in high veneration, that system of religion, whose ministers and authorized expounders, hate knowledge and glory in their ignorance. They must regard with contempt, the superficial, weak-headed preacher, who quails before the rough but sturdy logic of the untaught skeptic. If that interesting part of our country is ever fully brought under the controlling power of Christian truth, it will not be effected by intellectual dwarfs. The sons of Anak dwell there.

What employment then can be found for uneducated ministers? Will they do to enlighten the heathen? So think some who appear not well to understand the nature of missionary labor. If the powers and acquisitions of Paul, were all called into exercise, in explaining, enforcing, and defending the truths of revelation among heathen and unbelievers, if miraculous powers were superadded to his own, to give effect to his preaching, can any valuable results be expected from inefficient, unfurnished preachers? Prejudices are to be overcome, inveterate habits changed, objections removed, arguments refuted, systems of false science exploded, and language acquired and reduced to order. For such an arduous and difficult service, what are the indispensable qualifications? Most certainly *ignorance* is not one.

If we must have men of meagre attainments in the sacred office, let them by all means be settled over our most intelligent congregations, where, if they do no good, they will at least do but little harm. But until an appropriate sphere of labor for an illiterate ministry can be found, the Directors feel warranted in insisting upon a thorough course of education, as a condition upon which assistance is afforded.

But it is urged that some of the branches of study pursued in our colleges are of hurtful tendency, and ought to be abandoned; accordingly substitutes have in some cases been introduced which essentially modify the established and long tried systems of public education. An attempt has thus been made by some respectable scholars to decry, and, if possible, to banish from the halls of learning the study of the ancient classics. Other men of equal zeal, but of far humbler pretensions, have echoed the alarm, and rung all sorts of changes upon the dangers to which students are exposed by this familiarity with pagan writers. "The holy city is in the possession of infidels," was the animating text of Peter the Hermit. By his enthusiastic rhapsodies, the elements of social order were driven into fierce commotion, and the energies of Christendom were enlisted to dispossess the Infidel, and heal the wounded honor of Christianity. The text has indeed been changed, but the discourse is much the same in our day. We are gravely told that the word of God is dishonored by the study of the heathen classics; that young men whose characters are formed under their influence, if saved at all, must be "saved so as by fire." An impression has been made upon some, that candidates for the ministry are putting their morals, if not their souls, in jeopardy, by the study of Greek and Latin.

As the Directors insist upon a thorough course of classical study, it may not be unsuitable to this occasion, briefly to assign their reasons for adhering to this original and fundamental principle of the Education Society.

The objection to the classics, based upon their immoral tendency, has its foundation, chiefly, in the lively fancy of the objector. Centuries have passed since the study of Greek and Roman models has been deemed essential to a finished education; and they have left on record few, if any, well attested facts that go to prove the immoral influence of the study. It cannot, however, be doubted that classical study wrongly directed, may produce, and probably has produced, injurious effects. But if the ban of proscription is to be pronounced upon every branch of knowledge and every author, that abuse has made prejudicial to the mind or heart, it would narrow down the course of liberal education to limits most meagre and contemptible. Some of our best and

most approved English classics would thereby be driven into exile. *Paradise Lost* must be banished; Pope and Thomson must be laid upon the same shelf with Horace and Virgil; and the noblest works of genius, that the English language can furnish, must be kept from the student's eye. And who will say that a portion of Inspiration's sacred page, would not, by such proscription, be placed under interdict?

It is then neither candid nor wise to raise objections against the tendency of a study, when the evil, if any, results from the depraved habits of the student, or from defective modes of instruction.

"Moses was learned in all the wisdom of the Egyptians,"—literature as likely to corrupt the heart as that of Greece and Rome; and yet we have no evidence that the morals of Moses were tainted by his studies. It was that enlargement of understanding; that vigor of intellect, acquired and disciplined by the patient and profound study of heathen writers, that made him "mighty in words and in deeds," gave him superiority over all his countrymen, and eminently fitted him for that perilous and responsible station, that he was called to fill. Paul was a student of heathen classics. He even quotes them in his public addresses, but nowhere intimates that his morals had passed a fiery ordeal in his course of study.

The great Reformers, Luther, Melancthon, Zwinglius, Calvin, and Beza, were eminent for their classical attainments; and the brightest ornaments in the Protestant church, in every successive age since the Reformation, were profound classical scholars, alike distinguished for purity of heart and power of thought.

The untaught Christian, then, has no cause to apprehend, that the moral principles of the candidates for the sacred office, will be poisoned by the branches of study they are called to pursue. Should an antidote ever be found necessary, it will be readily administered by the Christian teachers, to whose guardianship they are committed.

The high value of classical study in forming and furnishing the youthful mind, has often been demonstrated. No single department of learning is so well adapted to strengthen the memory, improve the judgment, refine the taste, form the habit of nice discrimination, and invigorate the reasoning powers, as the study of language; and by the almost unanimous consent of the literary world, no languages have higher claims upon the student, for purposes of mental discipline, than the Latin and Greek.

Perhaps there never was a time when sound learning and mental discipline, were more essential to the heralds of the cross, than the present. The general diffusion of knowledge in our country, has become a subject of State policy, as well as of individual and associated enterprise. Not only

is intelligence more generally diffused among the mass of the people, but the standard of education is gradually rising in our literary and professional institutions. Sound scholarship, a wider range of study among all professional men, are necessarily demanded by increasing knowledge among the people.

With this general increase in knowledge and advance in the systems of education, the clergy must keep pace, or they will fail to be respected. Ministers among us are esteemed according to their intellectual and moral worth. No bankrupt in character can draw for reputation upon the profession in general, and hope to have his draft honored at sight; no one can throw the clerical mantle over his intellectual deformities, and expect thereby to screen them from the public gaze. Each one by himself must be prepared to pass the public scrutiny, and receive the public award.

The higher departments of public instruction, seem by common consent, to be intrusted to the clergy. Nine-tenths of the presiding officers and a large proportion of the professors and teachers, in our universities, colleges and high schools, are members of this profession. With these high trusts and vast responsibilities, shall they be men of small abilities and inferior attainments? The general interests of education in this great nation, are more intimately connected with the intelligence and capacities of the clergy, than most men, at first thought, would be willing to admit.

The sentinel that, in these perilous times, guards the walls of Zion, must be completely equipped and ever ready for action. The enemy is active, subtle, vigilant. Proteus-like, he assumes new forms, the more easily to deceive the unwary. The old landmarks of truth are removed, and new schemes devised to rob Christianity of its glory, and destroy its vital energies. Infidelity too has marshaled her forces and taken the field. Her banner is now waving in the breeze, alluring to her ranks, the thoughtless and the depraved. Her stores of abuse and ridicule are well nigh exhausted, and she is now making an attempt to press into her service, the aid of science and learning. Presses are established, societies organized, and periodicals issued, to oppose and overthrow the Christian faith. The enemies of Revelation have burnished their armor and girded themselves for fierce intellectual conflict. They have sought for arguments in the heavens above and in the earth beneath—have compassed sea and land, scaling mountains, exploring caverns, examining rocks, shells and bones; they have invoked the pyramids of Egypt, and summoned Leviathan from the "vasty deep;" have searched the languages and scrutinized the complexions of men; they have invented history, forged chronology and made false calculations in astronomy, all for the purpose of disproving the truth of Inspiration.

When men of strong minds and ample stores of learning, are engaged in this mighty crusade against the strong-hold of our faith, is it safe to intrust the defence of the Holy Citadel to officers inexperienced, undisciplined, and destitute of arms and ordnance? Most surely not. Warrior must meet warrior; Achilles must contend with Hector; intellect must grapple with intellect; and learning must be opposed to learning. Let the Christian soldier be as well furnished and equipped as his adversary, and we will fearlessly abide the issue.

As the respectability and success of Christianity are so intimately connected with the character and qualifications of its public teachers, the Directors cannot be the willing instruments of introducing to the sacred office, men of questionable piety, or of feeble capacities. Nor does it comport with their views of duty, to appropriate the sacred charities of the churches to men, who are hastening into the ministry with minds undisciplined and unfurnished. While they duly consider the importance and necessity of greatly augmenting the number of ministers, they also feel, that the state of our country and of the world demands, that the heralds of salvation who now take the field, be men of piety, efficiency, and learning.

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PHILADELPHIA EDUCATION SOCIETY.

THE Annual Meeting of this Society was held at the First Presbyterian church in Philadelphia, Wednesday, May 29, 1839. After prayer had been offered by the Rev. Seth Williston, D. D., the Report was read by the Rev. Eliakim Phelps, an extract from which follows:

The season of our religious anniversaries has again arrived. We have assembled to recount the incidents of the Philadelphia Education Society during the fourth year

of its operations. Some there were, who loved and labored for this Society, who were active in its formation, and were its constant friends and patrons to the last, who do not join us now. Nor will they join us ever, till we meet in another world. One, the Rev. Albert Judson, who was among its founders, and who, for a time, conducted its correspondence as its Secretary, departed this life during the last month; and another, Mr. Kirkpatrick, of Lancaster, who was among its earliest patrons, died during the last autumn. They both died as they lived "full of faith and of the Holy Ghost."

The Directors are more and more deeply impressed, by every year's observation, of the vast importance of the Education cause—they regard it as fundamental to all the other enterprises of benevolence. If this fails or languishes, they all languish. Other enterprises may stand nearer the point of contact between the gospel and the souls of men, and therefore, may, to superficial observers seem to tell more directly on *immediate* results; yet to intelligent Christians, the world over, it must be obvious that the work of converting the world is not the work of a day or a year. It is—it must be the work of many generations. The plans, therefore, for its accomplishment, must be laid deep and broad, and reach far into the future; and that department of this enterprise which contemplates the supply of a pious, orthodox, educated ministry, for the world, lies at the foundation of the whole. It is the mainspring by which all the kindred elements are to be put in motion; the lever of Archimedes, which is to move the world.

But in order to the more perfect development of our plan, several improvements are desirable. We need

A more efficient coöperation on the part of pastors and churches. On them it must devolve to select the men, and to throw around them the first influences which shall bear upon this subject. If all our pastors would preach on the duty of young men in relation to the ministry—and were willing to give the most promising of their young men to the work, and would use their influence with all;—the number who would engage in the work, might probably be doubled in a single year.

The Society aims not only to bring into the ministry *more men*, but *better men*—*holier men*. This, it is believed, is what is demanded, more than all things else in the ministry at the present time—a higher tone of piety and of Christian action—a more perfect consecration to God. We hope to furnish many thousand such men as Baxter, and Martyn, and Brainerd, Newell and Parsons, and Gordon Hall. We hope to impress the image of Payson and Cornelius, and Rice, on the entire ministry of our land; and thus collect the elements and put in train a combination of influences

which will not only tell in their results on the millennium, but will be among the prominent instrumentalities in its introduction and in its consummation.

The meeting was addressed by the Rev. Charles A. Boardman, Youngstown, Ohio, Rev. Benjamin Labaree, New York, and Rev. Dr. Cox of Brooklyn, N. Y.

Ambrose White, Esq. is President of the Society, the Rev. Eliakim Phelps, Secretary, and Geo. W. McClelland, Esq. Treasurer.

CONNECTICUT BRANCH.

AN account of the last Anniversary of the Society was given in the Journal for August. An extract from the thirteenth annual report, then read, is here inserted.

The Directors of the Connecticut Branch of the American Education Society, in presenting their Thirteenth Annual Report, desire gratefully and devoutly to recognize the smiles of the Great Head of the church, during the past year, upon the great cause, to which, in their humble sphere, they are endeavoring to lend a helping hand. During the recent period of pecuniary embarrassment, no great object of religious enterprise was more seriously affected than that of the Education Society. For several reasons it is more difficult, than in almost any other kindred operation, to effect a sudden curtailment of the Society's disbursements, without the most injurious sacrifices; or, on the other hand, to make any appeal to the sympathies of the Christian public, which shall have an immediate effect in bringing up large deficiencies in its funds. In these trying circumstances the Society, looking to the great and precious interests committed to its care, and endeavoring, as far as possible, to preserve that steady course, so indispensable to the attainment of its ultimate object, was compelled to go forward under the pressure of accumulated burdens, which nothing but a reliance on the Divine hand could have enabled the Directors to sustain. At the close of the last year of the Society's operations it seemed uncertain whether this Branch could be permitted to depend on the Parent Board to supply the deficiencies which were occurring almost every quarter, in the resources of its treasury; and consequently whether a considerable number of the young men preparing for the sacred ministry in the literary and theological institutions of the State, especially the former, would not be compelled to suspend, or even utterly to relinquish the execution of their design. This uncertainty was deeply embarrassing to the feelings of the young men themselves, who could scarcely endure the thought of being cut off from the attainment

of an object immeasurably dearer to them than any earthly good.

Remembering the pain of these trials and apprehensions at the commencement of the year, it is with feelings of peculiar pleasure, and we trust, with emotions of gratitude to God, that we come before the Society at this time, with the ability to say not only that our wants have been supplied, but also, that we can enter upon another annual period of our labors with a much greater degree of encouragement and assurance.

On surveying the great field of gospel enterprise which has been opened to Christians of this day, and estimating in some imperfect degree the moral and spiritual wants of our own, and other nations, the Directors cannot but feel a deep conviction that the motives, which first impelled the churches to embark in efforts for the multiplication of evangelical ministers, are increasing, rather than otherwise, in their force and urgency. The supply of ministers, properly fitted for their work, has not kept pace with the growing necessities of our own country; while, at the same time, new openings and calls from abroad continually present themselves. The Macedonian cry is beginning to be heard, even from Europe, as well as from the other continents and islands of the sea. New empires are springing up on our borders, which will be looking to this country, for some time to come, to supply those who can come and dwell among them, in the character of Christ's ambassadors, laboring to plant and nourish up the seeds of Christian truth and influence. Political revolutions, and processes of a more gradually transforming and assimilating character, are going on within and among the nations of the earth both far and near; which seem to indicate that God is, in this respect, preparing the way before his peaceful chariot of salvation, so that the gospel may speedily have free course and be glorified. Are we prepared, brethren and friends, to meet the exigencies and duties of the crisis which appears to be at hand? Are we as fully consecrated to Christ and his cause, ourselves, as will be requisite to the cheerful discharge of our own responsibilities? Are we ready to answer the call for the bread of life, of the famishing millions who may soon be so far roused to a sense of their condition, as to feel that they have a want of something which is possessed, only by the "people of the living God?" The Bible and the Christian Tract have gone out upon the wings of the wind. Many a precious seed lies scattered here and there which may soon require the hand of the cultivator and the reaper. Let us watch with prayerful solicitude the signs of the times, and be prepared, wherever any favored portion of the field is ripe, to thrust in the sickle. Let our young men especially, whom God by his grace has numbered among the host of his elect, be encouraged, and

assisted if need be, to prepare and consecrate themselves unto that high calling, in which it will be a peculiar honor for them to employ their most cultivated powers. Thus, and thus only can we expect that when the fathers in these churches shall rest from their labors, and missionaries on our borders and in foreign climes shall cease from their toil, a goodly number of the servants of Christ, suitably furnished for this arduous work, will appear to receive their mantle, and to occupy their places, and so bear onward the ark of God to its last and most glorious resting place in the sanctuary of the New Jerusalem.

MAINE BRANCH.

AN account of the Annual Meeting was given in the last number of the Journal. An extract from the Annual Report follows.

At their meeting in March, your Directors appointed certain individuals of their own number to visit most of our beneficiaries at the seminaries, with which they are connected, for the purpose of inquiring into their spiritual state, and of giving them such counsel, as their circumstances might seem to require. We had the quarterly certificates of their instructors that they all possessed a fair Christian character, yet they might not, any of them, be fully aware of the importance of the position, which they occupy; that even now they are a spectacle to God, angels and men: that, while pursuing their academic, collegiate and theological studies much will be done to mature their own characters, and much influence be exerted by them for good or evil, upon that interesting class of minds, with which chiefly they are associated. Their situation is in truth one of peculiar and most solemn responsibility; it is much to be desired, that they should constantly and deeply feel the pressure of that responsibility; and that to an exemplary diligence in their endeavors to acquire knowledge, and to form habits of close and effective mental discipline, should unite a consistent, fervent, active piety. Into the holy office, which they have in prospect, they will be presumptuous, unauthorized intruders, if their souls do not glow with a Saviour's love. As recipients of the consecrated charities of the church, they cannot feel too strong a desire to show, even now, that this bounty is not bestowed upon objects unworthy of it, and to encourage by their Christian deportment the expectation, that if their lives be prolonged, they will prove good ministers of Jesus Christ. But they are human beings, young in years and in piety, encompassed therefore with infirmities, liable to err, prone to evil—exposed (at the academy and the college) to the ensnaring influence of evil communications—and connected, it may be, with

churches in a state of spiritual declension. Perhaps we cannot reasonably expect of them a degree of piety essentially more elevated, than that which exists in the Christian community at large, and particularly in the churches of which they are members. Let more prayer be offered in their behalf, and let opportunities be improved by their pastors and friends of exhorting them to continue in the grace of God, and steadfastly to aim at higher and higher attainments.

Impressions are sometimes entertained, that young men are aided by Education Societies, whose powers of mind and literary attainments do not give fair promise of usefulness. Now it is not necessary that all Christian ministers should be men of *eminent* powers and attainments. Experience has shown, that some men in these respects, scarcely above, perhaps apparently somewhat below mediocrity, prove more acceptable and useful, than others in talents and science decidedly their superiors. There is need of caution, therefore, before we reject, as well as before we approve. But in general the danger is much greater of bringing forward those, who have not sufficient capacity, than of rejecting any who have. Never was it more important, than at the present day, that those, who are set for the defence of the gospel, should possess the spirit of power and of a sound mind, that so they may be able to convince gainsayers, to instruct all classes of hearers in things pertaining to God, and to secure the respect of men of intelligence and cultivation for their office and their religion. Much of injury may accrue to young men themselves, if encouraged to leave employments in which they might be respectable, useful and happy, for a profession which they cannot fill. In the same way, much prejudice may be exerted against the Society that aids them, and against the gospel itself. At the meeting of the Directors in March, individuals were appointed to make particular inquiries with respect to the standing of beneficiaries in talents and scholarship.

The prejudice, too often occasioned against the Education Society by the real or supposed want of suitable qualifications in some one or more of the young men assisted by it, we cannot admit to be well grounded. The Society does not intend to bring forward into the ministry any other young men, than such as possess a "hopeful piety and promising talents." It receives none upon trial, but those who furnish satisfactory evidence of fair Christian character, and who having pursued classical studies for six months, are favorably reported of by their teachers, and approved of by an examining committee. After they are received, it requires from their instructors, a quarterly certificate that their talents, and scholarship, and deportment are such, as entitle them to continued assistance. But instructors and

committees may err; certificates may sometimes be given to those from whom it were better to withhold them; individuals may pass through a nine years' course of instruction, and be regularly introduced into the Christian ministry, who ought to serve God and their generation in some other calling. Upon such persons the money contributed to this Society may be injudiciously bestowed. There may be other instances of young men, receiving assistance, whose manners are not perfectly agreeable; or who sometimes speak and act indifferently; and more rarely an instance may occur of an individual, for a season assisted, who is afterwards detected in conducting immorally, or who embraces some pernicious heresy. And does it follow that the Society is unworthy of public patronage? Shall we embark in no benevolent enterprise, that does not perfectly attain its object? Shall we help no missionary society, that employs in any instance a missionary, unskilful, or from any cause, inefficient? Shall we refuse to give to the poor, until assured, that every donation will be conferred upon some worthy recipient, and will be productive of substantial benefit? Shall we connect ourselves with no Christian church that contains within its sacred enclosure a member whose piety is doubtful?—Every thing human is imperfect. Nothing good is projected, or done, without some mixture of evil. Shall we do nothing, through fear that possibly we may do evil? Whoever examines with fairness the history of the American Education Society (of which this is a Branch) will be convinced by the most abundant evidence, that immense good has been effected by it. Many hundreds of most valuable pastors at home, and missionaries among the heathen, but for the help afforded them by the Education Society, would have been, comparatively speaking, lost to the church and the world. It indicates a very narrow, partial view of the subject, when from a few instances of failure, it is inferred, that the enterprise is unsuccessful, and ought to be abandoned. If the gospel is a treasure of inestimable value, if the Christian ministry is a blessing to the world, if revivals of religion furnish reason for rejoicing and praise, if the soul is precious, if the advancement and diffusion of Christianity are desirable, then has this Society been preëminently useful. Under God it has provided the ministry and the gospel for multitudes, who would otherwise have suffered a famine of the Word of the Lord. It has furnished the men, by whose instrumentality many souls have been saved, many revivals effected, the interests of religion essentially promoted in our own land, and its heavenly light and saving influence extended to nations, sitting in darkness and in the region and shadow of death.

At this very moment the world is sinking into ruin for want of a more abundant supply

of the instituted means of its redemption. Even in this favored country, notwithstanding all the efforts that have been made to rear up and send forth laborers, there is still a deficiency of several thousands. Within the limits of Maine, much land is to be redeemed from utter desolation, and brought under faithful, continued culture. Let us prepare in due season to meet that case, respond to that demand. Let the pastors of churches bring before the people (what we fear many of them have not done during the year past) the claims of this Society, and commend it with becoming earnestness to their prayers and charities. Let every member throughout the State, make an annual contribution of but two shillings to this object, probably the whole amount will be raised, that the beneficiaries of this Branch will need. And cannot this amount be collected? Even now there is money enough in the possession of our churches, beyond what they need for the supply of their necessary wants. How shall they make a profitable investment of it. Many who value themselves upon their wisdom in the affairs of this world, and who in view of the expenditures of the church in enterprises of benevolence are ready to inquire—to what purpose is this waste? have found by bitter experience, that their plans of accumulation, have proved much more wasteful than the church's plans of beneficence. Money given to honor the Saviour and advance his cause, is not wasted. Judas Iscariot may think differently. But according to the principles of the gospel, the principles that will judge us at the last day, no investments are more profitable, than those which have for their object the spread of the gospel and the salvation of souls. When we come to our fellow-men with our solicitations for their aid, in promoting the cause of Christ, we do not desire a mere gift, but fruit which will abound to their account who give, and to them who receive, so that those who sow, and those who reap, may rejoice together. Let us not forget "the true philosophy of blessedness," as taught us by that memorable saying of the Lord Jesus Christ, which the apostle Paul has preserved. Paul could say to the Thessalonians with respect to brotherly love, "As touching this subject ye need not that I write unto you, for ye yourselves are taught of God to love one another." And is not the same thing true of all other Christians, in respect to the duty of charity, take it in its largest sense? Are not the Christians of Maine taught of God to love their fellow men,—and not to love them in tongue or in word only, but in deed and in truth? But we beseech you, brethren, that both in the inward principle, and in all the appropriate outward expressions of it, ye increase more and more.—So shall our bountiful God supply all your needs according to the riches of his glory in Christ

Jesus. So shall he bless you in some humble measure, as he is blessed, in making you blessings to others.

The officers of the Branch for the ensuing year are, Hon. Robert P. Dunlap, *President*; David Dunlap and William Richardson, Esqs., *Vice Presidents*; Rev. Benj. Tappan, D. D., *Secretary*; Prof. William Smyth, *Treasurer*; Rev. David Thurston, Rev. John W. Ellingwood, Rev. George E. Adams, Rev. Asa Cummings, Rev. David Mitchell and Rev. D. S. Shepley, *Directors*.

NEW HAMPSHIRE BRANCH.

AUGUST 28th, at 9 o'clock, the New Hampshire Branch of the American Education Society held its annual meeting at Lyme, when the Rev. Dr. Lord presided. Prayer was offered by Prof. Rood of Gilmanston Theological Seminary. Prof. Hadduck of Dartmouth College, read the Report, which was as is usual, able. The meeting was then addressed by the Rev. Mr. Fleming of Haverhill, Prof. Crosby of Dartmouth College, and the Rev. Mr. Badger of New York, Secretary of the American Home Missionary Society. The officers for the ensuing year were then elected. They are the Rev. Nathan Lord, D. D., *President*; Prof. Ebenezer Adams and Rev. John H. Church, D. D., *Vice Presidents*; Rev. Charles B. Hadduck, *Secretary*; Hon. Samuel Morrill, *Treasurer*; Mills Olcott, Esq., Dr. Samuel Alden, Rev. Henry Wood, Rev. John Woods, Rev. Z. S. Barstow, Rev. N. Bouton, and Rev. Phineas Cooke, *Directors*.

NORTHWESTERN BRANCH.

THE Annual Meeting of this Branch was held on Wednesday evening, Aug. 28, 1839, at Montpelier. The Hon. Samuel Prentiss, LL. D., presided on the occasion. Besides other services, the meeting was addressed by the Rev. Rodney G. Dennis, Agent of the American Education Society, the Rev. A. C. Washburn of Suffield, Ct., the Rev. H. F. Leavitt of Vergennes, and the Rev. J. Anderson of Manchester.

The officers of the Society for the ensuing year are, Hon. Sam'l Prentiss, LL.D., *President*; Hon. Jacob Collamer, William

Page, Esq., *Vice Presidents*; Rev. H. F. Leavitt, *Secretary*; George H. Fish, Esq., *Treasurer*; Rev. Thomas A. Merrill, D. D., Rev. John Wheeler, D. D., Rev. James Marsh, D. D., Rev. Charles Walker, Rev. Austin Hazen, Rev. Samuel Delano, Prof. Solomon Stoddard, E. Fairbanks, Esq., and Mr. E. C. Tracy, *Directors*.

STRAFFORD COUNTY, N. H., EDUCATION SOCIETY.

THE Eighth Anniversary of this Society was held at Sandwich, May 22, 1839. In the absence of the President, Rev. Abraham Bodwell, a Vice President, took the chair. Prayer was offered by the Rev. Mr. Young.

Mr. E. J. Lane, Treasurer, presented his report, acknowledging the receipt of \$191 02. The report was accepted. It was also mentioned by the Secretary, that the Rev. Mr. Hall, who acted as an agent in the County, during the months of January and February, on leaving, stated that more than \$500 had been paid, or promised for the object. Most of this sum was paid to Mr. Hall.

The report of the Secretary was then read. On motion of the Rev. Mr. Perkins, voted that the report be accepted.

The following resolution moved by the Rev. John K. Young, and seconded by the Rev. Joseph Lane, was passed, viz:

Resolved, That in view of the want of men to preach the gospel throughout the earth, it should be the constant inquiry of Christians how the number of young men prepared to preach the gospel may be increased.

The meeting was addressed by the Rev. Messrs. Perkins, Stone, Secretary of New Hampshire Missionary Society, Young and Lane. A collection was also taken.

The officers for the year were elected as follows.

Hon. William Badger, *President*; Hon. Andrew Pierce, Rev. Abraham Bodwell, Hon. Daniel Hoit, Paul Wentworth, Esq., Hon. Samuel Quarles, Rev. Enos George, Stephen Moody, Esq., *Vice Presidents*; Rev. Alvan Tobey, *Secretary*; Mr. Edmund J. Lane, *Treasurer*; William Woodman, Esq., *Auditor*; Rev. A. Bodwell, Rev. J.

W. Perkins, Samuel Emerson, Esq., Rev. J. K. Young, Rev. William L. Buffett, Rev. C. G. Safford, Rev. Samuel Nichols, Rev. B. G. Willey, *Directors*.

The next meeting is to be held at Rochester, May, 1840.

OLD COLONY AUXILIARY.

THIS Society held its annual meeting at Mattapoisett, July 31, 1839. The President and Vice President being absent, Capt. Le Baron was appointed Chairman. Owing to the absence of the Secretary, Rev. Sylvester Holmes, there was no Report. The following officers were chosen for the ensuing year:—Andrew Mackie, M. D., New Bedford, *President*; Rev. Charles S. Adams, Dartmouth, *Secretary*; Col. Alexander Seabury, New Bedford, *Treasurer*. The other officers are the same as last year.

The following resolutions were passed:—

Resolved, That in view of the increasing demand for well qualified ministers of the gospel, we see great inducement to continue our efforts in preparing pious young men for the sacred work.

Resolved, That the American Education Society *deserves* the liberal patronage of all our churches.

Addresses were made on presenting these resolutions, by Rev. Dr. Robbins, Rev. James A. Roberts, Rev. William Gould, Rev. Samuel Nott, and the Secretary.

NORFOLK COUNTY AUXILIARY.

Extracts from the Rev. Calvin Durfee's Sermon at the last Annual Meeting of the Norfolk County Education Society.

I MUST hasten to suggest a few considerations for continued and increased exertion in qualifying pious, indigent young men for the gospel ministry. It is now about twenty-four years since the American Education Society was organized. It has already afforded assistance to so many individuals that we can now hardly turn our eyes to a missionary station, or a ministerial association, where one or more of its beneficiaries may not be found actively and usefully employed. Without pausing here to pay any tribute to human wisdom for what has been accomplished, suffer me to ask,—Did not the projectors of this Society judge rightly as to the plain duty of qualifying

more laborers to be sent forth into the Lord's vineyard? They saw that more laborers were urgently needed; they deliberated as to the best means for supplying the deficiency, and casting themselves upon Divine Providence for direction, they determined to do something towards providing faithful preachers for the destitute parts of our own land, and the perishing millions of heathen countries.—Hence arose the American Education Society. And the question now fairly comes up, Ought this Society to be sustained? Ought it to be consecrated by the prayers, and receive the continued contributions of the Christian community, or ought it to be abandoned?—Our reply is

First. Let the Education Society be sustained, because it forms a convenient medium of communication between the Christian community and the young men to be educated. Previous to the organization of this Society, what was done towards aiding pious, indigent youth in their preparation for the ministry? The plain answer is,—Next to nothing. Why? Not surely because people were unable or unwilling to afford such assistance, but because there was no established medium of communication between themselves and the suitable persons to be educated. It is true, that wealthy individuals did in some instances assist pious young men; still no indigent youth, however ardently he might pant for the work of the ministry, knew where to apply for aid. And if the present organization should be abandoned, it would be just so again. Nothing to any good purpose would be accomplished.

Second. Let the Education Society be sustained, although occasionally one, who was charitably educated for the ministry, has proved unsuitable and defective in his character. Considering the imperfection of man, and that uncertainty which attends all human affairs, this number has been exceedingly small. * * * * Let it be settled once for all, that the young men whom we propose to educate, and those who superintend their preparation for the ministry, are, like all other professed Christians, encompassed with infirmities, and constantly exposed to temptation and sin. Shall we, therefore, fold our hands and sit down, and do nothing till a race of perfect men appear? * If so, we must expect at last to hear from our offended Judge the awful words,—“Ye wicked and slothful servants.”

Third. Let the Education Society be sustained, because it qualifies for the ministry that class of persons who are mostly needed for the sacred office in this country. Taken as our beneficiaries in most instances

* “If we give to good objects from right motives, can we not trust our money in the hands of the Lord?”—is the striking and sensible reply which the late Lieut. Gov. Phillips is reported to have made to the above named objection to the Education Society.

are, from those classes of society where they have been early trained to habits of industry and self-denial, they are the very men to endure the hardships, encounter the discouragements and perform the pastoral labors of our new settlements.

Fourth. Let the Education Society be sustained, because of the moral and religious influence which its beneficiaries exert in our literary institutions. How many youth, who gave early promise of great usefulness, have been ruined in their academic course by idle and vicious associates! What considerate parent does not tremble for his beloved son when he is connected with an academy or college where there is but little principle and but little piety! Every young man of decided piety and talents, who enters a public seminary is an important acquisition. And when the number of such is large, their influence will serve most powerfully to check the waywardness and extravagance of their companions. What wealthy parent, therefore, who has a high-minded and volatile son to educate, could not well afford to contribute to the Education Society every year all that is annually afforded to a single beneficiary, if by so doing he could secure for that son a discreet and pious room-mate?

But this is not all. There is a consideration connected with this subject which infinitely outweighs every other. These pious young men whom we educate may by their example, conversation and prayers be the means of the conversion of their fellow-students. How many of the revivals of religion, which have been enjoyed in our colleges within the last fifteen or twenty years, have, under God, been ascribed to the instrumentality of the charity scholars in those institutions! Said a President of one of our colleges,—“It is a great mistake to suppose that the time which beneficiaries spend in college is lost to the church. Look at the moral condition of our colleges, especially at the frequent revivals of religion which are now enjoyed in them. This we did not see before the American Education Society collected and sustained in them the pious indigent youth of our country. These frequent revivals are, in a great degree, to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, I regard the time which they spend in college, as important to the interest of the church, to say the least, as any equal portion of their subsequent lives.” A Professor in another college under date of 1837 writes:—“We are again blessed with a revival of religion. The influence of the charity students in producing this state of things, under the divine blessing, has been great. Indeed, what could we do without them? No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply paid—doubly paid, for all

it expends in supporting charity students, were the effect confined to the walls of college—were every beneficiary to die the moment he leaves us.” Concerning the charity students in Middlebury College, Dr. Bates, the President, writes:—“As to the beneficiaries I can in most cases give you assurance that they are maintaining a consistent Christian character, and making good attainments. Many of them are among our most enterprising young men, distinguished as Christians and as scholars.” If the time would permit, it would be easy to make many similar quotations, alike honorable to the piety and literary attainments of the beneficiaries.

Our colleges are sources of moral and intellectual influence to our land, and in some degree to the world. Now by liberally sustaining the Education Society the churches have it in their power to give a decidedly religious tone and character to these literary institutions, and make them, to a great extent, schools of the prophets.

Fifth. Let the Education Society be sustained, because the young men who have already been taken under its patronage, and encouraged to set their faces towards the ministry, cannot complete their prescribed course of study without the continued aid of the churches.

Sixth. Let the Education Society be sustained, because more ministers are urgently needed. That there is at this moment a distressing deficiency in the number of well-qualified religious teachers is an unquestionable fact. Without taking into view the wants for foreign missionary service, it is probably safe to affirm that if we had five hundred able, devoted and faithful ministers added to our present number, they might all be usefully employed. This will probably be doubted by some, because there are here and there candidates for the pastoral office unemployed. Meeting as we not unfrequently do with ministers who are seeking for a settlement, I doubt not the question has sometimes arisen in many reflecting minds,—“Has there not been some grand mistake in our calculations respecting the want of ministers in our country? Can it be that more ministers are urgently needed, while some are out of employment?” Now the inference drawn from this source is unquestionably erroneous. Even before the Education Society existed, fathers in the ministry tell us there were some ministers unemployed. It is so still. And if the wants of our country were greater than they are, may it not be safely said, that a portion of these candidates now unemployed, would not be able to obtain a settlement. It probably is not desirable that they should. If they were now put into the pastoral office or some other evangelical service, they probably would not long continue there usefully and acceptably. If they are pious and educated, still they do

not appear to be qualified by *nature** to be useful in the ministry." It is then mournfully true, that of a certain kind of ministers we have more than are wanted. And with regard to another portion of these unemployed candidates, and perhaps the largest portion, they are unwilling to go where they are urgently needed. New England is the place of their nativity.

"Here their best friends, their kindred dwell,"

and here they wish to spend their days. Now if some are deficient in some ministerial qualification, and if others are unwilling to go where they are urgently called, does either of these circumstances furnish evidence that able, self-denying and devoted ministers in greater numbers are not urgently needed? Certainly not. We are, then, very free to say, it is not men merely that we want, but men of the right stamp. Gideon's host was mightier after its reduction than before. Should our Education Societies bring into the ministry once in seven years twenty such men as Brainerd and Martyn, they would do more towards the conversion of the world, than they would if they brought forward as many hundreds of a different spirit. While then a more numerous ministry is urgently needed, infinitely more do we need a ministry full of the Holy Ghost; "knowing Christ, teaching Christ, following Christ;" ready to endure all things for Christ and his kingdom. We want a more self-denying ministry,—a ministry that can say when called to go to the ends of the earth, "none of these things move me, neither count I my life dear unto myself."

That many such ministers are at this moment urgently needed, we have proof at hand. In the State of Michigan we are assured, from good authority,† that there are about fifty Presbyterian churches destitute of a pastor—a majority of which are able and willing to support the ministry without foreign aid. Some of these churches are said to be among the first in importance in the State; and would give salaries to such men as they should invite to settle among them, varying from five hundred to a thousand dollars. Besides these destitute churches, it is further stated, that there are many posts of great importance which ought to be occupied immediately.

In the State of Indiana there are forty organized churches with none to break to them the bread of life; and twenty entire counties, already containing a considerable number of inhabitants, where there is no preaching of the Presbyterian or Congregational order.

* Baxter in his *Reformed Pastor*, when describing the requisite qualifications for the ministry, mentions *first*: not piety—but "a good *natural* capacity."

† In a letter from Rev. Mr. Badger of New York, Secretary A. H. M. S. to the Author.

In the State of Illinois there are also about forty destitute churches, and half as many more places of great promise, where the institutions of the gospel ought to be planted with the least possible delay.

In the State of Missouri there are fifty counties, already somewhat extensively inhabited, where there is no Presbyterian or Congregational minister stationed.* There is a range of territory in the southwestern section of this State, two hundred miles long, by a hundred and fifty broad—more than three times as large as the whole State of Massachusetts—and already containing a population of forty thousand souls, where there is but one Presbyterian and one Congregational minister.

The extensive and fertile territory of Wisconsin—extending from lake Michigan to the Mississippi river—is fast becoming inhabited, and chiefly too by the sons and daughters of New England and New York. The population of this Territory—although the oldest white inhabitants there can only date back their settlement to 1836—already numbers, probably, over thirty thousand, and is rapidly increasing. And yet there are in this territory, but eight or nine ministers of any description. "Three of these have something of a pastoral charge, and preach chiefly in one place. The others, some of them, at least, have more than a large county to range and labor in, preaching how and where they can. Several churches have been organized within the last year. There is at present, of our order even east of Rock river, scarcely one minister to a large county; while between that stream and the Mississippi," says a writer in the *Home Missionary* for May, "I hardly know of a minister in this Territory. What can one feeble missionary effect on a surface larger than any two counties in the State of New York? Next to nothing. To-day, he can feed the sheep a handful, but they are nearly starved ere he can see them again. One sermon a month, or one in three months can, under ordinary circumstances, effect but little towards the conversion of the multitude that are on the broad road. It is hardly a drop where a shower is needed. Half-a-dozen blasts of the gospel trumpet in close succession, will annoy Satan's kingdom more than a hundred at long intervals. But alas, the labors of Christ's servants here are so detached—so long between—and the number of laborers so small, what can we do to meet the moral condition, and increasing demand for the bread of life, over such vast regions? 'Truly the harvest is great!'"

A most urgent request was recently re-

* In a letter recently received at Andover it is stated that forty ministers could find employment at once in this State; and some of these destitute churches would be able and willing to furnish a minister with a competent support, without aid from the Missionary Society.

ceived at the Home Missionary Rooms in New York for a man to labor in Rock county in the southern section of this Territory, where he would be wholly supported by the people, but as yet a man possessing the requisite qualifications has not been obtained. The request is not granted. The cry is still heard, Who will come to this post of self-denial?—but no one answers,—“Here am I.”—No one responds,—“Send me.”

Time will not permit me to proceed to show you that the call for more laborers is equally loud and urgent from the Territory of Iowa, and from many other portions of our country. It must be obvious, I think, from what has been already said, that there is a great and urgent need of well-qualified ministers of the gospel; men who are prepared by constitutional characteristics—physical and intellectual—by education and by grace, to occupy commanding posts in Zion; to turn the wilderness into the garden of God; and to lay broad and deep the foundations of many generations.

BENEFICIARIES OF THE AMERICAN EDUCATION SOCIETY.

Rev. Mr. Ludlow, of New Haven, has published in the Record the following result of a correspondence with President Day, of Yale College.

TO JEREMIAH DAY, D. D.

Rev. and Dear Sir,—I have been invited by the Female Education Society of this city, to preach a sermon in behalf of the young men in college, to whose support they contribute. I will be greatly obliged to you if you will furnish me information in reference to the following inquiries.

I here insert the questions and answers in their natural order.

“1. How many young men are beneficiaries of any Education Society?”

“About forty.”

“2. What is the general character of these young men, for piety, studiousness, correctness of deportment, and economy in their food and dress?”

“Very good. Not more than one in fifty of the beneficiaries have acted in a manner unbecoming their relation. They are remarkable for their economy and self-denial, both in food and dress. One young man just entering upon his last year, has, at the expense of health, boarded himself at fifty cents a week.”

I here add, that from my own examination, I have ascertained that quite a number are living in clubs at an expense of from \$1 to \$1 50 a week. A sum truly insignificant, and indicating the meanness of their table, when you remember that the usual board of an apprentice here is \$2 50.

“3. Do the faculty deem it important for the best interests of the college, that these young men should be, if possible, induced to pursue their studies here?”

“Yes. And I have given it as my opinion, that if there were forty men of property, who had each a son in this college, it would be worth their while to pay for the support of these forty beneficiaries, on account of the influence they would exert upon their children.”

A gentleman sitting by, who is deeply interested in the affairs of college, remarked, that so deeply convinced of this truth, was a wealthy man in this State, that when he sent his son to college here, he also paid the expenses of a beneficiary. His son was converted during his last year, and is now preparing for the ministry.

“4. Unless aid can be received by them from other sources than the American Education Society, will the beneficiaries be under the necessity of pursuing their college studies elsewhere?”

“Yes. We have had the fullest evidence of this. Indeed, we have a less number this year than heretofore.”

I need not say to you, that this is authority, which, in Connecticut at least, has more weight than Fame with her thousand trumpets.

Yours most respectfully,

H. G. LUDLOW.

QUESTIONS RESPECTING THE MINISTERIAL PROFESSION.

FIRST.—Is there any office in which we can render more substantial service to our fellow-men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's ambassador?

Is there any office which affords more and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or more comfortable prospects of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for these ends, as in the ministry?

SECOND.—Is not every man when he is sent into the world, and endowed with

rational and bodily powers of ordinary excellence—is he not *called and commanded*, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favorable, or not providentially unfavorable?

Are we not bound to use our own endeavors to remove obstacles, and support inconveniences *in this cause* as well as in any other?

Does not the *fact* that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this *fact* constitute a *call*, and the most powerful call—a *call from Jesus Christ*, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

THIRD.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of *singular* abilities?

Do not the promises of Jesus Christ—"I am with you always, even to the end of the world;" "My grace is sufficient for you," furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the *sufficiency of grace* for the work of *the ministry*, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

FOURTH.—Have *you* ordinary talents?

Have *you* a pious disposition?

Do *you* love Christ?

Do *you* love the souls of men?

Is not his Almighty grace *promised to you*?

Is not his Almighty grace *sufficient for you*?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing *this*?

Are not souls *now perishing*, which by

the blessing of God, *you* could be instrumental in saving?

Will you hear Christ in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power of the Holy Spirit.—*Episcopal Recorder*.

PIOUS SAYINGS OF GOOD MEN.

"THE difference between a true and false hope is this: a false hope is founded in ignorance, falsehood, and presumption. It lives in unholiness, and lives only in prosperity. It separates the means from the end. It looks for heaven, and yet is ever on the way to hell. A true hope delights in God and in his ways; it unites the end and the means, and that diligently and perpetually. It is humble, modest, penitent; and it thrives equally in prosperity and adversity."—*Howells*.

"The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God."—*Ibid*.

"I find, daily, more and more reason without me, and within me yet much more, to pant and long to be gone. I am grown exceeding uneasy in writing and speaking, yea, almost in thinking, when I reflect how cloudy our clearest thoughts are. But I think again, what other can we do till 'the day-break and the shadows flee away.' As one that lieth awake in the night must be thinking, and one thought that will likeliest often return, when by all others he finds little relief, is, 'When will it be day?'"—*Leighton, shortly before his death*.

"How welcome will death be to those who truly mourn for sin, feel the burden, taste the bitterness of it, and long for complete deliverance from it!"—*Adam*.

"The righteousness which exposes to persecution is something different from that which passes for religion in the common opinion of the world; namely, a decent, civil behavior, attended with beneficent actions, and the profession of religion to a certain degree; for that never is persecuted, but, on the contrary, entitles those who are possessed of it to general esteem. The true evangelical righteousness, opposing itself not only to the sinful practices, but vain customs, insensating pleasures, and mistaken pursuits of the world, will be sure to draw the enmity of the world upon it."—*Ibid*.

"Begin the Christian race from the cross, and whenever you faint or grow weary, look back to it."—*Ibid*.

"Oh! for the Spirit's sense of sin! the Spirit's sight of Christ! the Spirit's work of obedience!"—*Ibid*.

What causes joy to the Christian.—"Blessed Jesus, we can add nothing to thee, nothing to thy glory; but it is a joy of heart unto us that thou art what thou art, that thou art so gloriously exalted at the right hand of God; and we do long more clearly to behold that glory, according to thy prayer and promise."—*Dr. Owen.*

How to keep from sinning.--"Know your guilt and weakness, your desert and danger; think what you are bound to by the law, even sinless obedience, from the first to the last moment of your life, and what you have to trust to if left under its condemning power, even everlasting punishment; then view the loving kindness of God in giving his Son to fulfil all righteousness in our stead; and then tell me if it be possible, while under the lively sense of his mercy, to sin against so much goodness."—*Arrow-smith.*

A word to a desponding soul earnestly seeking the favor of God.—"If thou shouldst see divers children playing some untowardness in the street, and shouldst see a man that passed by, single out one of them and correct him, and yet the child should follow him, would you not say, *he was the father of that child, and not ashamed to own him?*"—*White's Sermon.*

A Contrast.—"Near the end of his days, the licentious Byron wrote the following lines:

'My days are in the yellow leaf,
The flowers and fruit of love are gone;
The worm, the canker, and the grief
Are mine alone.'

Near the close of his life, 'Paul the aged' wrote to a young minister, whom he greatly loved, as follows:

'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.'

Is there not a difference between him that serveth God and him that serveth Him not? All experience, as well as conscience, answers, Yes!"—*Watchman of the South.*

"Most men need patience to die, but a saint who understands what death admits him to, should rather need patience to live; methinks he should often look out and listen, on a death-bed, for his Lord's coming; and when he receives the news of his approaching change, should say, 'The voice of my beloved! behold he cometh, leaping over the mountains, skipping upon the hills.'"—*Flavel's Saint Indeed.*

"A sweet assurance of pardon, a comfortable persuasion of our reconciliation with God, an established hope of eternal glory through Jesus Christ; these will be operative in the soul, as "a torch in the sheaf." These

will enkindle love, and increase watchfulness; these will beget the true humility of mind, and work an unfeigned abhorrence of sin."—*Hervey's Theron and Aspasio on the Most Important Subject.*—RELIGIOUS MONITOR.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held at their Rooms, Boston, October 9, 1839. The usual business of the Society was transacted, and the appropriations which were voted to beneficiaries were ordered to be paid under the direction of the Financial Committee, and as soon as the funds of the Society will permit. The time when this pledge shall be redeemed, depends altogether upon the liberality of the friends of Zion to this cause. It should be distinctly borne in mind, that at its last Anniversary, the Society was largely in debt, and that it has not, by the contributions which have been made, been able to meet entirely its current demands. The pecuniary obligations of the Society, therefore, instead of diminishing, are continually increasing. How long shall this state of things continue, and palsy the efforts of the Society, dishearten the Directors, and discourage the beneficiaries! Let Christians ponder this subject well, and from their abundant fulness afford timely relief.

LETTER FROM A PRESIDING MEMBER OF BENEFICIARIES.

Oct. 11, 1839.

REV. AND DEAR SIR,—As the presiding member of the association of beneficiaries in this institution, I send you a brief communication. During a part of last term, the interests of religion here, assumed an aspect pleasing and encouraging. We were permitted to witness the evidence that God was *present* with us. Near the last of June, the State Conference of Churches held its

annual meeting in this town. The exercises of the meeting awakened a special religious interest in the minds of some of the students, most of whom attended them. After this meeting, it could easily be observed that there was much seriousness among many of the members of college. Some *felt* on the subject of religion. Christians prayed with new ardor and stronger faith. I am compelled to believe however, that with most of us in college, those truths, which wake the songs and adorations of Heaven, were almost powerless. Three have given evidence that they have considered and *heartily embraced* these truths. They afford interesting cases of *hopeful conversion*. We enjoyed high satisfaction in hearing them in social meetings, express their new hopes and joys and entreat their associates to go with them and no longer delay attention to their eternal interests.

At present there are no indications of more than ordinary religious interest in college. Our regular college fast will occur next week. It is hoped that it will be a profitable occasion, and that happy results will follow it. Our monthly concert in August and October was regularly observed. We found it a happy season to meet and talk and pray over subjects of weighty interest. The time for the one in September occurred in vacation, and consequently we did not meet. The health of the beneficiaries is good. There are in my hands, received from the Education Rooms, a few periodicals, one copy of your "Letters to Students," a number of tracts, bearing the titles "Call and Qualifications" and "Harvest Perishing," subject to your order.

UNIVERSITY OF NORTH CAROLINA.

We have just received the last Annual Catalogue of the Trustees, Faculty and Students of the University of North Carolina. The full Board of Trustees consists of sixty-five persons; the present Board numbers fifty-nine, leaving six vacancies. Among the individuals of the Trust we notice His Excellency Governor Dudley, Judge Potter of Fayetteville, Judge Gaston of Newbern, Major General Polk of Salisbury, Hon. Duncan Cameron, Rev. Dr. M'Pheeters,

and Hon. George E. Badger, LL. D. of Raleigh. The members of the Faculty are Hon. David L. Swain, M. A., President and Professor of National and Constitutional Law; Rev. Elisha Mitchell, D. D., Professor of Chemistry, Mineralogy and Geology; Rev. James Phillips, M. A., Professor of Mathematics and Natural Philosophy; J. De Berniere Hooper, M. A., Professor of the Latin Language and Literature; Manuel Fetter, M. A., Professor of the Greek Language and Literature; Rev. William Mercer Green, M. A., Professor of Rhetoric and Belles Lettres; — — —, Professor of French, and Instructor in Topographical Drawing; and two Tutors, William H. Owen and Ralph H. Graves.

The course of study at the institution is very similar to the one pursued at the New England Colleges.

The Catalogues of the Students in the University of North Carolina, heretofore published, have, like the present, exhibited the names of such only as were resident members of the institution when they were sent to the press. The whole number matriculated in the course of the year, has always been considerably greater—last year, for example, it was greater in the proportion of 159 to 142. A statement of the numbers of the names upon the Annual Catalogue, for a period of twenty years, is subjoined:

1819	118	1829	81
1820	127	1830	83
1821	146	1831	107
1822	165	1832	104
1823	173	1833	109
1824	157	1834	104
1825	122	1835	101
1826	112	1836	89
1827	76	1837	142
1828	85	1838	164

Of the last number there were in the Senior class 15, Junior 35, Sophomore 64, Freshman 33, and Irregular 17—164.

EVENING REFLECTIONS.

BY DR. WATTS.

"Let not soft slumber close your eyes
Before you've recollected thrice
The train of actions through the day:
Where have my feet chose out their way?
What have I learnt, where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done, that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?
Or into what new follies run?
These self-inquiries are the road
That leads to virtue, peace, and God."

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1839.

INCOME FROM FUNDS 512 11
LOANS REFUNDED 2,049 90

LEGACIES.

Mrs. Rachel Williams, Chester, Vt., by Mr. J. R. Williams, Ex'r. 2d payment 100 00
Miss Ruth East, Foxboro', Ma. by Spencer Hodges, Esq. Ex'r. bal. of the bequest 522 33
Rev. J. L. Pomeroy, Worthington, Ma., in part, by D. S. Whitney, Esq. Ex'r. 500 00
Mrs. Sarah Litchfield, Braintree, Ma., in part, by Mr. N. Hayward, Jr. Ex'r. 100 00
Mr. John Foster, Andover, Ma. by Miss Foster, Exec'x. 100 00
Mr. Normand Smith, Jr. Hartford, Ct., in part, by Francis Parsons, Esq. Ex'r. 300 00—1,572 33

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Franklin St. Society, subscribed some time since 50 75
Pine St. Sabbath School, coll. for 3 months, by Mr. Jas. K. Whipple 6 33—57 08

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Beverly, Rev. Mr. Abbott's Society 30 01
" " Bushnell's do. 60 72
" " Foote's do. 15 01
A friend, by Rev. Ansel Nash 2 00—157 74
Gloucester, (Sandy Bay,) Rev. Mr. Gales' Soc. by Mr. Gott 53 00
Lynn, Soc. of Rev. Parsons Cooke, to const. him an H. M. 40 00
Manchester, Cong. Soc. 44 75
Marblehead, Rev. Mr. Niles' Soc. 81 50
Salem, Soc. of Rev. Mr. Worcester 120 75
Do. do. Dr. Emerson 50 25—201 01
Wenham, Soc. of Rev. Daniel Mansfield 46 42—328 42
(Most of the above by Rev. Job Hall, Agent.)

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Soc. of Rev. Mr. Keeler 48 05
Ipswich, Rev. Caleb Kimball 50, Mrs. Eunice Haskell, 5 50
Newburyport, Rev. Dr. Dana's Society 23 00
" Mr. Campbell's do. 50 00
" " Stearns' do. 31 70
" " Dimmick's do. 24 50—129 20
Newbury, (Belleville,) Rev. Mr. March's Soc. 31 50
Salisbury & Amesbury, Rev. Mr. Hadley's do. 10 25
Topsheld, Rev. Mr. McEwen's Soc. 46 53—271 30
(By Rev. Rodney G. Dennis, Agent.)

FRANKLIN COUNTY.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]

Ashfield, Ladies' Assoc. 13 53, Gent.'s 7 10 20 63
By Miss White 10 31—31 44
Buckland, Mr. E. Sherwin 2 54
Charlemont, by Mr. Silas Hawkes 5 00
Colerain, by Rev. Hastings 6 00
Conway, by E. D. Hamilton 10 25
Hawley, by Miss Asenath Sandford 3 57
Heath, by L. M. Ward 12 31
Shelburne, Individuals 35 57, by Mrs. Lydia Flak 21 25 57 22
From the Treasurer, (no particulars,) by Rev. Mr. Dennis, Ag't 33 38—217 21

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Chesterfield, To const. Rev. Israel G. Rose an H. M. (in part) 20 40
Northampton, Ladies' Ed. Soc. 33 75, a friend 100 133 75
Westhampton, 1st Soc. 13 23
From the disposable fund of the Auxiliary 150 57—318 00

MIDDLESEX COUNTY.

Medford, 2d Soc. by Mr. Elisha Hayden 55 00
South Reading, a few ladies, by Mrs. S. L. Yale 5 00
Woburn, Young Ladies' Shoe-binding Soc. by Mrs. J. Bennett 5 00—65 00

NORFOLK COUNTY.

[Rev. John Cedman, D. D. Dorchester, Tr.]

Brookline, a friend, avails of a charity box 5 00
and do. of a cherry tree 4 63—10 63
Quincy, Soc. of Rev. Mr. Cornell 6 66—17 29

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. 23 65, Young Men's do. 27 25 49 91

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Hopkinton, Rev. Mr. Webster's Soc. by Mr. D. Eames 25 00
Rec'd from the Treasurer, (no particulars) 75 00—100 00

EDUCATION SOCIETY IN WORCESTER CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

Shrewsbury, Young Ladies' Ed. Soc. by Miss Mary C. Gill, Sec. 6 00
From a friend 20 00
From the late "Religious Charitable Society of Worcester County," by Henry Mills, Esq. Tr. 673 63—714 63
\$9,571 63

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Hammond St. Ch. cont. in part, by Prof. Pond 2 00
Brewer, a mariner, do. 5 00
Bucksport, Cong. Ch. and Soc. do. 27 41
East Thomaston, 2d Ch. by Samuel C. Farnenden 3 50
Phippsburg, Cong. Ch. and Soc. 40 00
Winslow, by Prof. Pond 1 00
Woolwich, Cong. Ch. and Soc. 11 00
York Co. Conf., cont. at the meeting, Oct. 2, by Rev. Charles Freeman 11 00, also by Rev. Mr. Freeman 32 12 00
\$106 91

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Chichester, Rev. Rufus A. Putnam, 2d payment towards const. himself a L. M. of N. H. Branch 5 00
Haverhill, Hon. Stephen P. Webster, to const. himself a L. M. of N. H. Branch 15 00
Henniker, Mr. Abel Connor, 2d payment towards const. his daughter a L. M. of N. H. Branch 5 00
New Ipswich, Soc. of Rev. Samuel Lee 50 00
do. do. 16 53—76 33
Warner, Mr. C. F. Kimball 1 00
Dea. E. Barrett 1, Cont. in the Ch. 3 54, by Rev. A. Burnham 4 54—5 54
\$107 52

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Barre, a lady 0 34
Cornwall, Dea. Jeremiah Bingham 50 00
Dorset, Cong. Soc., by Rev. Dr. Bates 14 00
East Brattleborough, Cong. Soc., a collection, by A. E. Dwinell, Esq., Treas. 68 53
Hartland, a friend 50
St. Albans, Mr. John Gates 3 00
St. Johnsbury, Cong. Ch. and Soc. 9 00
Woodstock, Rev. W. Wright's Soc., by Rev. R. G. Dennis, Ag't 29 75
Windsor Co. Aus. Ed. Soc., by Rev. R. G. Dennis 20 00
\$195 20

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MEMOIR OF THE REV. JOHN H. LIVINGSTON, D. D.

THE family, from which Dr. Livingston was descended, is honorably noticed in Scottish history. One of his ancestors was Lord Livingston, afterwards the Earl of Linlithgow, who, with Lord Erskine, had the care of Mary Queen of Scots, in the castle of Dumbarton, in 1547. His daughter, Mary Livingston, was one of the four Maries that accompanied the queen to France as her companions.

The great-great-grandfather of the subject of this memoir, was the eminently pious minister of the gospel, and the common ancestor of the Livingston family in this country, the Rev. John Livingston. He was born in Monyabroch, Stirlingshire, Scotland, June 21, 1603. He preached his first sermon, January 2, 1625. He delivered a discourse at the kirk of Shotts, June 20, 1630, which was followed by a remarkable display of divine influence. About five hundred persons, as it was thought, there experienced a saving moral change. He was soon after settled over a church in Killinchie, Ireland. Here an extraordinary manifestation of divine power attended his preaching. By the instrumentality of two sermons, as it was supposed, not less than fifteen hundred persons were either renewed in holiness, or were greatly quickened in the Christian life. Mr. Livingston now became an object of bitter persecution; was proceeded against for non-conformity, and actually deposed. He now determined to emigrate to New England. The vessel, however, in which he had set sail, was driven back by adverse winds, and the design was abandoned. In 1638, he was settled in Stranrawer, in Scotland. While here, he was sent several times by the General Assembly, on a missionary tour to some vacant parishes in Ireland. These labors were very arduous, and were greatly useful. In 1648, he removed to Ancrum, in Tiviotdale. From this place, through the intolerant spirit of the times, he was compelled to flee. He went first to England. In 1663, he fled to Holland, and settled in Rotterdam. His wife and two children followed him, while five children remained in Scotland. He died August 9, 1672, aged 69.

Robert Livingston, the son of John, and the great-grandfather of the subject of this memoir, came over to America, it is believed, soon after his father's death. The patent for the manor of Livingston was granted in 1689. Smith, in his History of New York, states, that he was a principal agent for the convention, which met in Albany in 1689, and that he became peculiarly obnoxious to his adversaries, because he was a "man of sense and resolution." He was connected in marriage with the Schuyler

family, and had three sons, Philip, Robert and Gilbert. Among the children of Philip, were Philip Livingston, one of the signers of the Declaration of Independence, and William Livingston, LL. D., Governor of New Jersey. Robert had only one son, Robert, the head of the Clermont family, as it is sometimes called by way of distinction, and to which belonged the late Chancellor Livingston.

Gilbert had five sons and two daughters. His eldest son, Henry, the father of John H., was an amiable and excellent man. Throughout a long life, he enjoyed the esteem and confidence of the community. He was, for a considerable period, a member of the colonial legislature of New York. He was, by letters patent, proprietor of the office of clerk of the county in which he resided. This office he retained after the revolutionary war until his death. In the struggle for independence, he was a decided friend of his country. He was born September 8, 1714, and died February 10, 1799, at his paternal estate, near Poughkeepsie, on the banks of the Hudson, and which is now in the possession of his grandson, Col. Henry A. Livingston.

JOHN HENRY LIVINGSTON, the subject of this brief sketch, was born at Poughkeepsie, May 30, 1746. His mother's maiden name was Conklin. At the age of seven years, he was sent to Fishkill, and placed under the care of the Rev. Chauncey Graham. When he had been with this gentleman between two and three years, his father obtained a competent private tutor for him. He was accordingly placed under the charge of Mr. Moss Kent, father of Chancellor Kent, a gentleman well qualified for the trust, and of whose faithful attentions to him, he ever afterwards cherished a grateful recollection. In 1757, he was placed in a grammar school in New Milford, Ct., under the direction of the Rev. N. Taylor. In 1758, when a little more than twelve years of age, he entered Yale College. This institution was then under the presidency of the Rev. Thomas Clap. The mathematics were at that time, as it should seem, a favorite object of study. Of course, at his tender age, young Livingston found in these pursuits many things beyond his comprehension. The first half of his college life, he afterwards justly considered as having been spent to little purpose. His knowledge of the Greek and Latin languages enabled him to appear to much advantage. Some of his fellow students, when about to prepare their classical exercises, would often seat him upon their knees, as he was then quite small, and with all deference, listen to his rendering of the lessons. He was amiable in his deportment, and in his perilous situation and extreme youth, preserved an unsullied reputation. He took his first degree, July, 1762.*

In the autumn of the same year, he commenced the study of law, in the office of Bartholomew Crannel, Esq. of Poughkeepsie, said to have been a gentleman of note in his profession. He applied himself assiduously to his studies until the close of 1764, when his health being impaired, in consequence, as he supposed, of close application to reading and writing, he deemed it his duty to give up his attendance at the office of Mr. Crannel. This retirement gave him leisure for serious reflection. Apprehending from some symptoms of pulmonary disease, that his life was drawing to a close, and that he should soon be called to give up his final account, the

* The number in Dr. Livingston's class when they graduated was forty-two. Among them were the following clergymen: Rev. Joseph Huntington, D. D., Eleazar Storrs, Richard Clark, Gideon Boottwick, Theodore Hinsdale, Benjamin Mills, Jedidiah Chapman, Daniel Fuller, David Brownson, Burrage Merriam, and Whitman Welch.

momentous concerns of eternity took entire possession of his mind. He saw his true character and condition as a sinner, and was, for a season in deep distress. It pleased the Lord, at length, to lift upon him the light of his reconciled countenance and give him joy and peace. Bunyan's "Grace Abounding to the Chief of Sinners," seems to have been the means which first excited great alarm in his mind. Doddridge's "Rise and Progress" gave him more correct and enlarged views of religion than he had previously possessed. He perused it with great attention, and hoped to experience the power of the truths developed in the book as they occurred in succession. His chief attention was fixed upon the Scriptures. "Convictions of sin, of guilt, of misery," he says, "became clear and pungent; and some confused idea of redemption through a Saviour, and the possibility of pardon, and the restoration of my depraved nature, engaged my thoughts and prayers, without intermission. For several months, I could do nothing but read and meditate, plead at a throne of grace, and weep over my wretched and lost estate. As new inquiries and difficulties arose, and new truths, with their inseparable consequences, came under consideration, I repaired to the Bible, I supplicated for light and instruction, and had to contend, study and struggle for every article of faith in succession. Two doctrines, above all others, engaged my ardent attention, and caused a severe and long conflict. The first was the divinity of the Lord Jesus Christ. I saw in his word, that he was a great Saviour, that the Father was well pleased in his Son, and that sinners, the chief of sinners, were accepted in the Beloved. I believed that he was able to save, even to the uttermost, all who came unto God by him. The other doctrine which fixed my attention, and excited much care and study, respected justification. A conviction of misery, of pollution and inability, assured me of the impossibility of my being accepted of God, either in whole or in part, for any thing to be produced or performed by me. I was fully convinced that without a better righteousness than my own, I must and should perish for ever. This conviction prompted me most attentively to read, and with fervent prayer to study the word of God. I made no use of commentaries, nor any human aid, but perused and compared again and again the sacred Scriptures, especially the prophecy of Isaiah, the epistles of Paul to the Romans and the Galatians, the first epistle of Peter, and the gospel of John. These I attentively read; upon these I meditated, and with a sincere desire for instruction, continually supplicated the throne of grace to be led into the truth, preserved from error, and established in the doctrine of the gospel. And it pleased the Lord, I trust, to give me the light and instruction I sought. The righteousness of Christ, comprising his active and passive obedience, and the imputation of that righteousness to every soul who receives the Saviour by faith, and thus, by his Spirit, becomes united to him, which is the basis upon which imputation rests, were rendered so intelligible, clear and convincing to my mind, that I considered the result to be the teaching of the Holy Spirit by his word, and received it, and submitted to it, as such, without any wavering or carnal disputation. That the atonement of Christ was specific, complete, and worthy of all acceptance, I was sure."

"During these studies and conflicts a sense of guilt increased, and the most distressing convictions of sin excited amazement and terrors, which no words can express. My unbelief prevented me from closing with the gracious calls of the gospel; my heart remained so hard and stubborn, and my fears became so alarming, that I was reduced to the brink of despair, and felt and experienced what it would be improper even to mention. In

this dreadful horror of soul, and fearful state of mind, I continued many weeks; and had it continued much longer, or risen much higher, I must have died. I believed the Lord Jesus was able to save me, but I could not believe that he was willing to receive and save a wretch, who had sinned so much, and resisted his grace so long as I had done. At length it pleased him to conquer my unbelief, by convincing me that if the Saviour was able to save me, he must, most assuredly, be also willing, and that as such, he had pledged himself not to cast out any who came to him. Now consolations succeeded to griefs. I lived by faith. I found rest, and knew what it was to have Christ living in me.

"The first alarm, respecting a change in my comfortable frames, was occasioned by a sermon I one morning heard the celebrated Whitefield preach. His text was Ps. xl. 1—3. In the introduction, he said, he had intended to preach upon another subject, but this passage was impressed with such power upon his mind, that he was constrained to take it; and 'I believe,' said he, 'there is one now present for whom God designs this to be a word in season. The young convert, rejoicing in hope, and in a lively frame, expects he shall always proceed, with swelling sails, before a propitious gale of consolations, but remember' (and I thought he pointedly and solemnly addressed me) 'that at some period of your life, you will come into a situation and exercises, which you will denominate with David, a horrible pit and miry clay; there you will remain until your patience is severely tried. Yet be of good courage; the Lord will bring you out with triumphant songs of deliverance. He will set your feet upon a rock, and establish your goings. Your restoration will be equal to your first joys. Be of good cheer. Look unto Jesus. The victory is sure.' From that hour, I considered this word intended for me, and have anticipated its fulfilment. In the progress of my spiritual warfare, I have experienced it, though I still wait for its highest accomplishment."

About this time a remarkable occurrence in Providence made an indelible impression on his mind. He had determined to accompany a young friend on a voyage to the West Indies, as the health of both was feeble. After his preparations were made, to the surprise of his friends, he suddenly gave up the voyage. His friend sailed without him. When the voyage was nearly completed, two of the crew seized the vessel, and murdered all on board except a little boy. They then gave themselves up to intoxication, and in this condition, while in sight of the island of St. Thomas, it so happened, providentially for their speedy detection, that they ordered the boy to row them ashore. He did so; and then, as soon as out of their power, informed against them. They were immediately pursued. One fled to St. Eustatia, but was there seized, and broken upon the wheel. The other, whose name was Anderson, was taken in the island of St. Thomas, and sent back to New York. After his trial, he was there executed, on an island in the bay, near the city, which, from that circumstance, has been called 'Anderson's' or 'Gibbet Island.'

Mr. Livingston was now led to contemplate an entrance upon the work of preaching the gospel. For some time, however, it appeared to him to be so momentous, and the danger of failure in it so great, that he hesitated. The solemn words, "Who hath required this at your hand to tread my courts," were continually sounding in his ears. He repeatedly observed days of fasting and prayer for divine guidance. On one occasion, he committed to writing in one column, all the arguments in favor of entering the ministry; in the other, those against it. He endeavored most accurately to examine his motives, and ascertain the end which he proposed. At

length, he concluded, that he was called to undertake the labors of this most responsible office. His father promptly and cheerfully assented to his design, and engaged to render him the necessary pecuniary assistance.

Before proceeding further with the life of Dr. Livingston, it will be necessary to state a few facts in relation to the establishment of the Reformed Dutch church in this country. At the time he began his ministry, and for a long period previously, the church had been involved in very serious difficulties, in the removal of which, Dr. Livingston took a distinguished part. New Belgia, or New Netherland, embraced a considerable extent of country. The first emigrants brought with them from Holland a strong attachment to the doctrines, worship and government of the National Reformed communion. The church at New York was probably organized as early as 1619. Dr. Livingston affirmed, that there was a document still extant, dated 1622, which contained the names of members in full communion. As early as 1642, we find that a meeting-house was erected. Another was built on what is now called the Bowery, before 1664. The first minister of New York was the Rev. Everadus Bogardus, who probably came over with the first settlers, or soon after they came. The ministers following, until the year 1693, were the Rev. Messrs. John Megapolensis, Samuel Dresius, William Van Nieuwenhuysen and Henry Solys. The precise time when a church was first formed at Albany, or who was the first minister there, cannot be ascertained. It is, however, certain that they had ministers there, as early, if not before, any were settled in New York. Churches were early established at Flatbush, New Utrecht, Flatlands and Esopus. Between the years 1664 and 1693, a church was formed in Schenectady, another on Staten Island, three or four churches were formed in different towns on the Hudson, two or three more on Long Island, and several in New Jersey. The first churches, being connected with no particular classis in the mother country, very naturally availed themselves of their relation with the Dutch West India Company, whose influence was likely to obtain for them suitable pastors. This company, the greater part of whose directors resided in Amsterdam, whenever applications for ministers were received from the colony, availed itself of the assistance of the classis of Amsterdam. This way of relieving the exigencies of the churches ultimately reduced them to a state of ecclesiastical vassalage. Though not formally connected with the classis of Amsterdam, they were easily brought to consider themselves as subject to its authority. Submission was finally yielded as a matter of solemn duty. For more than a century, the colonial churches continued to receive their ministerial supplies from Holland, to refer there its controversies for decision, and implicitly to obey all its commands. The Netherlands judicatory thus acquired power over its American charge. The opinion was somewhat prevalent, that no ordination was valid, except it had been performed or approved by the classis of Amsterdam. This ascendancy continued unimpaired, and without even the semblance of opposition, till 1737, when an attempt was made to form a local convention, for the purpose of exercising some general superintendence over ecclesiastical matters. The Rev. Messrs. G. Dubois of New York, G. Haeghoort of Second River, B. Freeman of Long Island, C. Van Santvoort of Staten Island, and A. Curtenius of Hackensack, met in New York, and agreed upon the plan of an assembly of ministers and elders, to be subordinate to the classis of Amsterdam. This assembly was called a Cœtus. In the following year, a meeting of twenty-six ministers and elders was held, by

whom the plan was formally adopted. A copy of it was at once forwarded to Holland, but no answer was returned for eight or nine years. A favorable response at last arrived, and in the fall of 1747, the Cœtus was organized. This body, however, possessed no right of independent ordination, nor any of the essential powers of a classis. It was not till 1753, that a motion was made to form a regular classis. It was not a little mortifying to several friends of the church, that congregations should still be compelled to send to Holland for ministers, when the foreign classis, not knowing exactly the character and circumstances of a vacant congregation, was not always the most happy in the selection of a supply. It often happened too, after the transmission of a call, a vacancy remained for years without the regular ministrations of the gospel. The proposal, though very popular in many places, alarmed the adherents of the classis of Amsterdam. These commenced a course of the most determined opposition. They first met in 1755, and called themselves '*Conferentie*.' The ministers of this party were the Rev. Messrs. Haeghoort, Curtenius, Ritzema, De Ronde, Van der Linde, Schuyler, Van Sinderin, Rubel, Freyenmoet, Kock, Kern and Rysdyck. The parties were nearly equal in numerical strength. The Cœtus excelled in "practical preaching, zeal and industry;" the Conferentie had the greatest share of learning. The two bodies took their stand against each other, and carried on a "long, obstinate and dreadful conflict." The peace of the churches was destroyed; neighboring ministers and churches were set at variance; houses of worship were locked by one part of a congregation against the other; tumults on the Lord's day, at the doors of the churches, were frequent, and the virulence of party spirit produced the most disastrous effects.

Another topic, which occasioned vehement disputes, was the introduction of the English language. Long after the country was in the possession of Great Britain, the Dutch used their own language in their families, schools, public worship and civil business. The governors, however, thought it good policy to encourage English preachers and schoolmasters in the colony; the Episcopal church was patronized and finally established virtually by law; the civil courts performed their business in the English language; English families multiplied; English schools and merchants' shops were increased; intermarriages between English and Dutch families occasionally took place. Many of the young people, particularly in the city of New York, who had grown up in the constant use of the English language, could no longer sit with profit under *Dutch* preaching. Unwilling to leave the church of their fathers—the church in which they had been baptized, and to which, for that and other reasons, they felt much attached—they ventured to urge the necessity of a substitution of the English for the Dutch language in the church service. Some respectable families had already left the Dutch communion on account of the language, and united with other churches, but still many, especially the aged, contended that the very existence of the church depended on the continued use of the language. The request made for a change was received with indignation, and resisted to the utmost. The aggrieved party feared that the alteration would necessarily involve the loss of the doctrines, the mode of worship, the government, and the very name of the church.

At length, the Consistory resolved to call a minister to preach in the English language; and in order, if possible, to conciliate the disaffected portion, they determined to send to Holland, and procure a minister through the medium of the classis of Amsterdam. The classis very promptly complied with the request, and sent Mr. Archibald Laidlie, a minister of

the English church at Flushing in Zeeland, and a member of the classis of Walcheren. Mr. Laidlie was a native of Scotland, and was educated at the University of Edinburgh. He preached his first sermon in New York, the first ever delivered in the English language in the Dutch church, April 15, 1764, to a very crowded and attentive auditory. To show the warm affection with which some persons greeted him, it is remarked that they gathered around him, at the close of one of the evening meetings, saying, "Ah, Dominie! we offered up many an earnest prayer, in *Dutch*, for your coming among us; and truly the Lord hath heard us, in *English*, and has sent you to us." Mr. Laidlie, (subsequently honored with the title of doctor in divinity by the College of New Jersey,) was a man of ardent piety, and of unquestionable pulpit talents. He also possessed more than common discernment and prudence. He complied with the existing practices of the church in the most trivial things, and treated with the utmost respect the patrons of the Dutch language.

Still, however, there was a party, who were not to be reconciled to the innovation. They at length instituted a civil suit against the Consistory for a supposed illegal act, which, after many years' controversy, was decided against them.

Such was the state of the Dutch church in this country, when Dr. Livingston entered on the study of divinity. The bitter contentions, in which his fellow Christians were involved, strongly tempted him to join some other denomination. One of the reasons which induced him to remain in the Dutch church, was the hope that God would make him an instrument to heal these mournful dissensions.

A part of the year 1765, Mr. Livingston spent in miscellaneous reading. In July, he took the degree of M. A. at Yale College. The succeeding winter he spent in New York, in the society of Dr. Laidlie and other pious friends. In the spring of 1766, agreeably to the earnest recommendation of Dr. Laidlie, he proceeded to Holland, in order to acquire a theological education. He arrived at Amsterdam on the 20th of June. Several individuals of that city to whom he had brought letters of introduction, showed him the most gratifying attentions. From them he endeavored to learn where he could most advantageously pursue his theological studies. The universities of Leyden and Groningen had a high reputation, but public opinion gave the preference to the University of Utrecht. This institution was favored with a man, in the department of theology, who had no compeer in the country, professor G. Bonnet. The long summer vacation, Mr. Livingston partly spent in the acquisition of the Dutch language. On the opening of the term, he repaired to Utrecht, and was very kindly received by Prof. Bonnet, and also by Mr. Henry Peterson, an American merchant. Mr. Livingston has left the following account of the existing condition of the university. "There were no public buildings belonging to it. A large hall appertaining to the old Cathedral or Dome kirk, was occasionally used for public orations and disputations; and in a hall of the St. Jans kirk, the public library was deposited. This was not large in respect to the number of books, as it contained chiefly such as were very rare; but it was especially celebrated for a rich collection of MSS. The lectures of the professors were all held in their houses respectively. There were no buildings appropriated as lodgings for the students. They hired chambers agreeably to their choice, among the citizens. It was usual for them to dine in select parties, in boarding-houses. The average number of students at the University of Utrecht, during the four years I resided there, was to me unknown. The students

who attended to the different branches of science, repaired to their own respective lecture-rooms, and had little or no knowledge of any others. And, as there were several professors, even of the same science, each of them had a distinct number of students, who seldom associated familiarly with those who attended a different professor."

Mr. Livingston gave his principal attention to the lectures of professor Bonnet in the department of didactic and polemic theology. He attended, in addition, upon the instructions of the following professors, Elsnerus in didactic theology, Ravius in the Hebrew language and Jewish antiquities, Segaar in the criticism of the New Testament, and Van Goens on the Greek of the New Testament. These learned men delivered all their lectures in the Latin tongue. Mr. Livingston was not able at first to understand it in oral discourse. He accordingly applied himself most assiduously to the study of the Latin classics. In a short period, he was able to attend on the professors without embarrassment. Before he left the university, he could speak the Latin almost as readily as his native tongue, and the Dutch equally, or more so. To quote his own language, "he thought and wrote and even prayed in secret, undesignedly, sometimes in Latin, sometimes in Dutch."

Besides pursuing his theological studies with ardor, he sought to gain useful information upon various other subjects. He occasionally attended the public lectures upon chemistry and anatomy.

While thus earnest in the pursuit of knowledge, Mr. Livingston was by no means inattentive to practical duties, or to the state of his heart. "I was determined," he says, "never to adopt any sentiment upon the authority of public profession, or the decision of any man, however dignified or imposing his name or influence might be, unless I was convinced it was founded upon the word of God." As the doctrines were successively discussed, in the course of the lectures, it was his custom to search the Bible in order to ascertain himself the ground of their authority. He had daily devotional intercourse, also, with a few eminently pious young friends of the university. One object of his attendance on Elsnerus's lectures was the benefit which he derived from the fervent and impressive prayers, with which the professor opened and concluded his lectures. During his residence in Utrecht, he had also pleasing evidences of having been the instrument of the conversion of several young men, who became humble and exemplary followers of the Lord Jesus. One of them was a law student, and the son of an East India governor. Another was a Dr. D., a graduate of the University of Groningen, and then known as the author of some respectable Latin works.

In 1768, the Rev. Dr. Witherspoon, having accepted the call of the trustees of the College of New Jersey, visited the continent of Europe, for the purpose of forming an acquaintance with some of the distinguished men of learning. Mr. Livingston had the happiness of providing lodgings for him at Utrecht, and of introducing him to Prof. Bonnet and to others connected with the university. During the visit, some interesting conversation was held between Dr. Witherspoon and Mr. Livingston on the practicability of healing the dissensions of the Dutch church in America, and of making some adequate provision for the instruction of young men designing to enter the ministry. It may here be remarked that the Cœtus party, in pursuance of their plan for rendering themselves independent of the classis of Amsterdam, had adopted measures for the erection of an "academy" in New Jersey, in which pious youth might be educated for the ministry, and which "contained nothing about *Cœtus* or *Conferentie*

in it," being founded on the constitution of the church of Holland, as established in the national synod of Dort.* No professor was, however, appointed, nor was it determined where the academy should be established, some wishing it to be placed at Hackensack, others at New Brunswick. Mr. Livingston cherished the hope for some time, that a temporary provision could be made, by which the young men of the Dutch Reformed church, preparing for the ministry, could be educated in the college at Princeton.

The Dutch congregation in New York, having erected a new house of worship, called the North Church, determined to invite a minister who would be able to preach in the English language. Accordingly, a regular call to Mr. Livingston was made out by the Consistory on the 31st of March, 1769. This North, or Third Church, was opened for divine service, by Dr. Laidlie, on the 25th of May.

Mr. Livingston, having finished his studies at the university, appeared before the classis of Amsterdam, on the 5th of June, 1769, to be examined for licensure. His examination proving satisfactory, he became a candidate for the ministry, or what is called in Holland, a *proponent*. His first sermon was preached in the Dutch language, in a village east of Amsterdam. He soon after preached in Dutch at a city in North Holland, in English in the English church in Amsterdam, and in English in the Scotch church in Rotterdam. His first labors in the ministry were acceptable in a high degree. Expecting to remain some time in Holland, and supposing that it might be of some advantage to him to be able to produce in his native land what was then regarded as a valuable testimonial of proficiency in theology—the degree of doctor in divinity—he concluded to present himself before the theological faculty of the University of Utrecht, a candidate for the same. It was not customary for that university to confer honorary degrees; and the distinction now sought could not be attained, without passing through a pretty severe ordeal. The candidate must be examined and reëxamined, and after being sifted by the learned faculty for a whole day, he must produce and prepare himself to defend the next day, against the adverse arguments of the professors, two short discourses, the subjects to be selected for him, the one from the Old Testament, and the other from the New. And he must answer, write and defend altogether in the Latin language. Then another dissertation was to be prepared and published, in Latin, to be publicly supported before the whole university.

Mr. Livingston accordingly wrote a dissertation *De Fœdere Sinaitico*, and sent it to the press. A depression of spirits, however, caused him suddenly to stop the printing of his dissertation, and to prepare to leave the country. He was ordained on the 2d of April, invested with the ministerial office, and consigned to the church of New York. While at Rotterdam, preparing to embark, he received a letter from an Amsterdam friend, censuring his conduct in relation to the theological degree, and strongly urging him to the final step necessary to its acquisition. On deliberation, he determined to follow the advice. He then abridged and printed his dissertation. On the 16th of May, 1770, he had his trial, when he was just twenty-four years of age. The assembly convened, a band of music attended, and much splendid ceremony was observed.

* The letter in which it is asserted that a charter had been granted for this literary institution, is dated September, 1767. But the charter of Queen's College, (now Rutgers,) which was originally established by the Cetus party, is dated March 20, 1770. To account for the discrepancy between the letter and the charter, as to the date of this instrument, it is to be presumed that only an institution of a secondary order was at first contemplated. When it was determined to make it a *college*, a new charter was procured, or the old one was retained, with the necessary alterations and additions, newly dated.

Several gentlemen controverted some of the positions advanced in his dissertation. The disputation lasted nearly two hours. Shortly after it closed, the degree of doctor in theology was conferred on him, in the usual forms.

Before returning to this country, Dr. Livingston made a short stay in London, during which he visited Oxford, and had a pleasant interview with Dr. Benjamin Kennicott, who had then about half completed his stupendous collation of Hebrew MSS. Dr. Livingston arrived safely at New York, September 3, 1770.

Dr. Livingston preached, on the second Sabbath after his arrival, in the Middle Church in Nassau Street, to a large and attentive auditory, from 1 Cor. i. 22—24. He was then acknowledged, in a suitable manner, as one of the ministers of the Reformed Dutch church in New York. He commenced the discharge of his pastoral duties with great diligence and zeal. He assumed at once a full share of pulpit and parochial labors, preaching regularly twice on the Sabbath, making visits among the people, and attending two, and sometimes, three catechetical exercises every week. The fervor of pious feeling which he uniformly discovered both in and out of the pulpit; his affectionate, dignified and prudent deportment; and the style of his preaching, novel, yet plain and forcible, admirably fitted to engage attention, to alarm the consciences of sinners, and particularly to comfort and build up believers in faith and holiness, rendered him, in a high degree, beloved and popular. His labors, though arduous, were pleasant. Favored with a number of pious and devoted friends, who sincerely and constantly prayed for him, and who, by various little attentions and expressions of kind solicitude, encouraged, without flattering, him, he was cheered and sustained in his work. Being blessed also with a coadjutor in Dr. Laidlie—who was well acquainted with the state of the congregation, and who was ever ready to afford him all the counsel and assistance in his power—he labored with alacrity and diligence, while his usefulness and reputation daily increased.

Considering his youth, and his station, it was necessary that he should apply himself closely to study. He employed almost every moment, which was not otherwise occupied, in the vigorous pursuit of knowledge, and in the preparation of his sermons. He read, thought and wrote, with scarce any intermission, except what was requisite for attending to the other important duties of his station. At the beginning of his ministry, he wrote his sermons entirely out, and committed them to memory; but finding that his health was affected by such severe labor, he afterwards accustomed himself to preach from full notes, or what he called a copious analysis. This mode of preaching gave a freer scope for the exercise of his powers; it was precisely suited to his peculiar gifts. Often the amplitude of his intellectual views was so striking, and the degree of feeling with which he delivered his discourses was so deep, and his manner of addressing his hearers was so singular and impressive, that he was heard with the deepest attention and with great delight. Pious and judicious persons considered him to be a preacher of first-rate excellence. By his public ministrations, by the habitual suavity of his manners in private intercourse, and by his unwearied exertions to do good at all times and in all places, he soon acquired an influence, which is rarely possessed by one so young in the service of his Master.

His high standing in the church contributed greatly to the ultimate success of his endeavors to accomplish the plan that had been devised for promoting the general welfare of the Dutch church. Soon after his

settlement in New York, he sought, with his characteristic prudence and zeal, to bring about a reconciliation between the Cœtus and Conferentie parties. The bitter spirit, which had so much prevailed, began to subside, and it became the general sentiment, that something should be done in order to open the way for the regular education of youth for the ministry. A short time before Dr. L. returned to his native country, the classis of Amsterdam was appointed by the Synod of North Holland, through his influence with the latter body, a committee, with plenary power, to do whatever they might judge would be conducive to the interests of the American church. Between the clerical members of the classis and Dr. L. there existed a perfect understanding in relation to the plan, which, after his return, should be offered to the consideration of his brethren. At his suggestion, a general convention was holden in the month of October, 1771. All the ministers belonging to the Dutch church were invited, together with one elder from each congregation. Mr. De Ronde, a colleague of Dr. Livingston, preached the introductory sermon; the doctor himself was chosen president, and a committee was appointed to prepare a formula of union, consisting of two ministers and two elders respectively, from the Cœtus, the Conferentie and the neutral churches of New York and Albany. When the committee met, the doctor disclosed the plan, which had been prepared in Holland, and which his brethren there had agreed that he should submit to the church in this country. The committee examined the same with great care, and having made a few slight additions and changes, resolved to report it to the assembly. The assembly approved it without a dissentient voice, with the understanding that before it should be finally adopted, or be considered as having the binding power of a solemn compact, it should be referred to the judgment of the classis of Amsterdam. While the Cœtus brethren, on the one hand, were gratified by the recognition of principles for which they had long contended, the feelings of the Conferentie party, on the other hand, were no less gratified with the proposed reference to the foreign classis, as it fully accorded with the principle which they had maintained, and which gave to the classis a paramount authority over the concerns of the American Dutch church.

The convention having proceeded in the business as far as it was then deemed advisable, adjourned to meet again the next October. In the meantime what they had already done with so much harmony and good feeling, had a gradual and salutary operation in diffusing a spirit of forbearance and love.

In October, 1772, the convention reassembled, and the letter of the classis of Amsterdam, officially certifying that the Plan of Union had been approved by them, was laid before it. Every member then subscribed the articles, and the good work was thus formally and solemnly consummated.

This event proved a most auspicious one to the Dutch church in this country. As the original projector, the pious, prudent and persevering promoter of the union, Dr. Livingston will be had in grateful and honorable remembrance while the church endures. He had, indeed, zealous coöperators, particularly, in the Rev. Drs. Laidlie, Westerlo and Romeyn, and Rev. Messrs. Hardenbergh, Light, Ver Breyck and Rysdick; but Dr. Livingston is preëminently entitled to the high honor of having been the *peace-maker*. The station to which he had been elevated in the convention, though but twenty-five years old, and though he had been then but one year in the ministry, is indisputable evidence of the opinion entertained of his talents and of his character by his brethren of both parties.

In order to strengthen and perpetuate the union which Dr. Livingston had been the honored instrument of effecting, and to raise the character of the church, a project was started, of procuring the establishment in a suitable place of a professorship of theology. It was proposed that it should be in connection with Queen's College in New Brunswick, N. J., and that the classis of Amsterdam should nominate the incumbent. In the latter part of 1773, £4,000 had been subscribed for this purpose. The classis of Amsterdam, after advising with the theological faculty of Utrecht, unanimously recommended Dr. Livingston as the most suitable person for professor. The letter of Prof. Bonnet was enclosed in that of the classis, and both commended him as a person well qualified for the office, and to be preferred to any one that could be sent from Holland. In order to confirm these proceedings, an assembly of the Dutch ministers and elders was called in the month of May, 1775. This was a few days subsequent to the battle of Lexington. Such was the excitement of feeling produced by that event, that the members of the assembly hastily terminated their session. The particular business, for which they had assembled, was necessarily deferred.

Many families now retired from the city of New York into the country. Many more soon followed them. Among these was the family of the Hon. Philip Livingston, a distinguished patriot and a member of Congress. In the month of October, 1775, he retired with his household to Kingston in the county of Ulster. With Sarah, the youngest daughter of this gentleman, Dr. Livingston had previously entered into a matrimonial engagement. In the month of October, 1776, they were united in marriage,—a union which was eminently happy for all parties concerned. Mrs. Livingston was a lady of good sense, of a mild and affectionate disposition, of great prudence, and of eminent piety.*

Dr. Livingston was himself a decided friend of the American cause, and like many other clergymen, offered up fervent prayers for its success. He took up his residence in the family of his father-in-law, and visited the city for the performance of ministerial duty, as often as it was practicable, and as long as it was considered proper to continue religious services there, till the autumn of 1776, when the British took possession of the city. He was then invited by the Consistory of the Dutch church in Albany to preach in that city while he should be excluded from his pastoral charge. He accordingly removed to Albany in the month of November. In 1777, Kingston was burnt by the British, and the family of his father-in-law retired to Sharon, Ct. The winter climate of Albany proving too severe for Mrs. Livingston, he removed in the summer of 1779 to Livingston's Manor, in hopes that this change of situation would be beneficial to her health. In April, 1780, he received a call from the church in Albany to become their pastor. This call he felt it to be his duty to decline.

Dr. Livingston, subsequently, preached in the village of Lithgow, near the Livingston Manor-House. He spent the two following years, 1781, 1782, in Poughkeepsie, in his father's mansion, and supplied the pulpit of the Dutch church in the town. At the close of 1783, the conflict with Great Britain was brought to a close. New York city was evacuated by the British troops November 25, 1783. Dr. Livingston thereupon returned and resumed his pastoral charge. It was a season of joy as well as of sorrow. Two of the places of worship belonging to the Dutch church had been

* The eldest daughter of the Hon. Philip Livingston was the mother of the late Gen. Stephen Van Rensselaer of Albany; the second, who was married to a Dr. Thomas Jones, was the mother of Mrs. Clinton, the widow of De Witt Clinton.

wantonly abused, and were in a ruinous state. Many sad changes had also taken place by death. His beloved and venerable colleague, Dr. Laidlie, was numbered with the dead.*

The old house of worship in Garden Street, being found uninjured, was reöpened for public worship.

In October, 1784, another convention of the Dutch church assembled.† This body unanimously confirmed the appointment of Dr. Livingston as professor of theology, which had been made before the war by the classis of Amsterdam. On the 19th of May, 1785, in compliance with the request of the General Synod, he delivered his inaugural oration before them in Latin. This discourse, the subject of which was 'the Truth of the Christian Religion,' was afterwards published.

During the greater part of several years, Dr. L. lectured five days every week to a class of theological students. In the lapse of the period which has been mentioned, he received, upon a confession of their faith, more than 400 persons into the communion of the church. The period was in fact one joyful season of revival. A particular incident will illustrate this.

In a memoir of the Rev. David S. Bogart,‡ we find the following sentences: "It appears that Mr. Bogart early exhibited evidences of piety, and in the year 1786, at the age of sixteen, he was received a member of the Collegiate Reformed Dutch church, then under the pastoral care of the Rev. Dr. John H. Livingston. The ministry of Dr. L., who, for a short time succeeding the Revolution, was sole pastor, was about this time greatly blessed. A deep religious influence was widely extended, the fruit of which was found in large accessions to the church. It has been our privilege to be acquainted with several who were the subjects of this influence, the characteristics of whose piety was of a peculiarly pleasant and ripened kind."

Dr. Livingston himself participated in the influence which so graciously and copiously accompanied his ministrations. The large accessions, made to the church from time to time, comforted and encouraged him, and his work, with these convincing tokens of the Divine presence, if debilitating to his body, was nevertheless a delightful one.

Dr. Livingston soon after received as colleagues in his ministerial labors, the Rev. Drs. William Linn and Gerard A. Kuypers, the former to preach in the English language and the latter in the Dutch. A call was also tendered to Dr. Romeyn of Schenectady, which he declined. The leisure which Dr. Livingston gained in consequence of these arrangements, was devoted to the young men under his care preparing for the ministry. Dr. Livingston now took a prominent part in all the acts which had respect to the general prosperity of the Dutch church. Among other duties, he revised and published, with other members of a committee, a revision of the Psalms. A Digest of the doctrines, worship and government of the church was also prepared, and bound up with the Psalms. The work was ratified by the General Synod held October 10, 1792, and

* He died in Red Hook, in 1780, of a pulmonary disease. The two Dutch pastors, Messrs. Ritzema and De Runder, did not again return to the city. The former remained at Kinderhook, and the latter was settled at Schaghticoke. The Consistory of the church granted to each an annuity of £200 during life.

† After the Revolution, every particular assembly was called a classis, and the General Assembly a Particular Synod. There were, at this time, between seventy and eighty Dutch congregations in the State of New York, and about sixty in New Jersey; of the former, three classes were constituted; of the latter two, which were to meet ordinarily twice every year. A General Synod was also soon formed, composed of all the ministers of the church with each an elder, and one elder from every vacant congregation.

‡ See the New York Observer, October 12, 1839, for a notice of Mr. Bogart, extracted from the funeral sermon of the Rev. Thomas De Witt, D. D.

entitled "The Constitution of the Reformed Dutch Church, in the United States of America."

About this period, Queen's College in New Brunswick not being in a prosperous state, an effort was made to unite it with the college at Princeton. This project, Dr. Livingston strenuously and ably opposed, and it was abandoned.

Dr. Livingston was naturally of a sociable turn of mind, and a large circle of lay, as well as of ministerial friends, claimed his attentions. He seldom paid a visit, whether of a pastoral or of a social kind, without endeavoring to render his conversation profitable to all around him, or to intermingle some pious and profound observation, in a manner so impressive, that it could not be forgotten. He took special pains, particularly with youth, whether of his own church or not, at every suitable opportunity, to make some salutary impression on their minds; in these efforts, few men were more successful. At the same time his health was not good, while his parochial labors were much increased by the serious illness of Dr. Linn. In such circumstances, it was impossible for him to give that attention to the duties of his theological professorship, which his own sense of their intrinsic importance, and a due regard to the improvement of the young men under his care, prompted him to render. The General Synod, at length, became convinced that it was necessary to adopt some measures, that would place him in a situation more appropriate to the duties of his office. It was determined, after mature consideration, to establish the Divinity professorship in connection with a flourishing academy on Long Island, near the place of Dr. L.'s summer residence. He was to preach only once on every Sabbath. In 1796, he removed from the city to a place which he had purchased at Bedford, about two miles from Brooklyn. Here his Divinity Hall was opened with cheering prospects. The number of students immediately increased, and Dr. L. was encouraged to believe that the plan would be crowned with complete success. But his hopes were disappointed. The Synod failed to meet their engagements, and the institution languished. In June, 1797, the Synod voted that it was not expedient, under present circumstances, to take any further measures for the support of the professorate. Dr. L. returned to the city and resumed his pastoral labors. Such young men as wished to prosecute their studies under his direction, were still cheerfully and faithfully attended to; but, for several succeeding years, he was chiefly devoted to the beloved people of his charge, among whom his labors continued to be acceptable and useful.

In 1804, another attempt was made to revive the theological school. Dr. Livingston was chosen the permanent professor, whose temporary seat should be the city of New York, "subject, however, at all times, to the government of Synod, with respect to a more eligible and expedient place for this purpose." Rev. John Bassett and Rev. Jeremiah Romeyn were appointed professors of the Hebrew language.

Dr. Livingston frequently preached in the neighboring Dutch churches; and on particular occasions, as the laying of the corner stone of a new place of worship, on the opening of a new church, it was in a manner considered his prerogative to officiate. He preached two sermons before the annual meeting of the New York Missionary Society, one in 1799, and one in 1804. Both were published, one in a second edition. They were able and interesting sermons.

In 1807, the trustees of Queen's College, having resolved to revive the institution under their care, made a communication to that effect to the

General Synod. The proposal was cordially approved by the latter body. About \$10,000 were immediately raised in the city of New York for the support of a professorship of theology in Queen's College. To this professorship, as well as to the presidency of the institution, Dr. Livingston was soon invited.

He removed to New Brunswick on the 10th of October, 1810. In the capacity of president, it was not expected that he should render much active service. His duties were confined to presiding at commencements, authenticating diplomatic documents, and taking a general superintendence of the institution, as far as his time and health might permit. The department of theology was that to which he was chiefly to devote himself; this belonged exclusively to him, and he engaged in it with all his heart. At first, he had but five students to attend his course; but, the next year, the number increased to nine.

In 1812, the committee of the General Synod made the following statement. "Since the removal of the professor, he has opened the theological school, and the number of students has so increased, as to afford a hopeful prospect that this institution will be of extensive and permanent usefulness to the church." "When your committee reflect on the zeal of the professor, thus to promote the best interests of the churches, his leaving a people endeared to him by a useful ministry of forty years—removing from a place where numerous connections had been formed, and an ample support was secured, when they reflect upon his entering on a new scene and on arduous duties, at such sacrifices, in his advanced period of life; the committee hesitate not to express the high and grateful sense which they entertain of the conduct of the professor, and feel confident that their sentiments are in unison with those of the churches generally."

About this period, Dr. Livingston published a small and useful work, entitled, "A Funeral Service, or Meditations, adapted to Funeral Addresses." The book of Psalms and Hymns was revised and enlarged by him, at the request of the Synod.

In 1814, Dr. Livingston was called to mourn the loss of his excellent wife. On the day of her funeral, he thus wrote to a friend. "This day her dear remains are to be deposited in the grave. I do not love my blessed Jesus any thing less for afflicting me. He is now very precious to me. All my springs are in him. He stands by me, and strengthens me. It is the Lord. He hath taken away, blessed be his name, notwithstanding. It is the heaviest stroke I have ever received, but it is well. Before she was taken ill, she frequently expressed an ardent desire to be with Christ, and almost envied those who were called home, of which there were three instances in this place, in the course of this very week. Her Lord has given her the desire of her soul, and has received her spirit."

In 1819, the Board of Superintendents of the Theological School thus report. "With gratitude to the great Head of the church, the Board inform the Synod, that the health and usefulness of their venerable professor, Livingston, are still continued; and that, at his advanced age, he is, with his usual devotedness and ability, blessing the church, by communicating to her successive ministers that theological information, for which he is so eminently distinguished."

As Dr. L. drew towards the close of his long and useful life, he seemed habitually to hold communion with heavenly things, to forget what was behind, and to reach forth with increased ardor to his crown. "My soul is engaged more than ever," he says in a letter, "to redeem the time, which with me is short; to grow in grace, and in the knowledge of my

blessed Lord and Saviour, and to finish my course with joy, and increased faithfulness and usefulness." "I expect and hope soon to change my trials and tears, my sighs and conflicts, for high hallelujahs and perpetual praises." "My health is gradually becoming better and more confirmed, yet I feel very feeble, and am not yet restored to my former vigor. Perhaps I never shall be. It is all right. I have had a long day, and a good day; and if *at evening time it shall be light*, the mercy shall be great, and I shall commit my departing spirit into his hand, who has redeemed me, without distracting fears or unbelieving doubts."

The time of his release at length came. During the week preceding his death, he enjoyed apparently his usual strength and spirits. In the morning of Wednesday, January 19, 1825, he paid several visits; when he returned home, he delivered a long lecture to the students upon the subject of Divine Providence. The evening he spent in conversing with his colleague, chiefly upon religious subjects, with a cheerfulness and vigor which excited admiration. After an interesting family exercise, in which he appeared to draw very near to God, and to remember every object dear to him, he retired to his chamber, making no complaint of indisposition. In the morning, one of his little grandsons, who had slept in the room with him, but who had seen or heard nothing to excite a suspicion of what had happened, called him, and said, "Grandpa! it is eight o'clock," but there was no response, nor sign of his awaking. The family became alarmed, and it was soon discovered that he had ceased to breathe. The precise moment at which he expired, could not of course be known. His perfectly composed countenance, the natural position of his hands and feet, the unruffled state of the bed-clothes,—all told that his dissolution had been without a struggle. He lay as one in a sweet sleep. He was in the 79th year of his age. The next Sabbath, his remains were committed to the house appointed for all living. A funeral service, appropriate to the occasion, was performed by the Rev. Dr. Milledoler. On the following Sabbath, a number of pulpits were hung with mourning; and in several churches of the connection funeral sermons were preached. Those delivered by the Rev. Drs. C. C. Cuyler, John De Witt, and the Rev. N. J. Marselus were published. By order of the General Synod of the Dutch Reformed church, a monument, with an appropriate inscription, was erected over his remains.

Dr. Livingston was a tall and well-formed man, of a grave and intelligent countenance, of an easy and polite air. He dressed usually in the ancient clerical fashion, and there was that in his appearance altogether, which strongly marked the elevation of his character, and could hardly fail to convince even a stranger, upon merely passing him in the street, that he was a person who had more than ordinary claims to attention and respect.

He was naturally of a mild and affectionate disposition. In the entertainment of his friends, to the very last, he displayed the ardor and sprightliness of youth, and was attentive without unnecessary and irksome ceremony, cheerful without levity, and communicative without repressing that free interchange of remark, so essential to agreeable conversation.

"As a theologian," says the Rev. Robert Forrest, "his great forte lay in that which was systematical and practical. He had studied, with the utmost diligence, the writings of those distinguished men who reflected so much honor upon Holland and Geneva, during the seventeenth and the beginning of the eighteenth centuries. It did not appear to me that his talents qualified him for a successful controversialist; but in the faculty of illustrating the Christian system, and in exhibiting its spiritual and moral tendencies, for the instruction of theological students, or a Christian

congregation, he certainly had few, if any, superiors among his contemporaries."

"The warmth and constancy of his devotional feelings," says Dr. Milledoller,* "formed a very striking and prominent feature in his character. No person could be long in his presence without perceiving that he was conversing with a man of God, nor depart from it, if he had a kindred spirit, without receiving some new impulse of holy love, and increased fidelity to Heaven. By the weight of his character, and the combined dignity and courtesy of his manners, he acquired an influence over the minds and hearts of those with whom he associated, which is rarely attained. This was experienced by old and young, rich and poor, not only by members of his own, but also of other denominations; and that to such a degree, that it was difficult to come in contact with him, and not feel his superiority. In that branch of the church with which he was more particularly connected, he had, and has left no compeer."

"Dr. L.," remarks the Rev. Dr. Janeway, "was eminently pious and devout. He lived near to the throne of grace. His gift in prayer was great. He drew nigh to the mercy-seat with reverence; but he pleaded with the freedom and confidence which a child uses with a parent, whom he reveres and loves. He once remarked, that the prayers of an advanced Christian are distinguished, not by going over the lofty titles of Jehovah, but by using the tender appellation of '*Father*.'" "For the duties of a theological professor, when I had the advantage of attending his lectures, he was eminently qualified, and second to no man in this country. He was learned and extensively read in theological books, especially those written in the Dutch and Latin languages. With the Greek and Hebrew he was acquainted. So familiar was he with the Latin, that as he once informed me, while in Holland pursuing his studies, he used to dream in that language."

"The characteristic of this venerable man," says the Rev. Dr. Samuel Miller, "which most deeply impressed me at my first acquaintance with him, and which continued to deepen its impression on me, up to my last interview with him, was his ardent, *habitual* piety. I know not that I ever met with a man, whose daily and hourly conversation indicated a mind more unremittingly devout, or more strongly marked with the exercises of the deeply experimental Christian." "As a preacher, he deservedly enjoyed a high reputation. He seldom or never, I believe, wrote his sermons fully out; and very often, more especially towards the close of life, preached without writing at all. Hence he was by no means remarkable for that terse, polished, rhetorical style of sermonizing, in which some distinguished preachers have succeeded so admirably. The great excellence of his preaching consisted rather in the solidity and excellence of the matter, than in the refinement of the manner. He was generally diffuse, sometimes circuitous in his expositions and illustrations; but generally rich in thought; always solemn and experimental; sometimes in a high degree powerful; and seldom failed to keep up, and to reward to the last, the attention of all classes of his hearers, especially of the more deeply pious."

NOTE. For the greater part of the facts contained in the preceding sketch, we are indebted to the interesting Memoir of Dr. Livingston, prepared by the Rev. Alexander Gunn, D. D. of New York, and published in 1829, in one vol. 8vo.

* See sketch of Dr. Livingston's character, by the Rev. Philip Milledoller, D. D., in the *New York Observer*, February 5, 1825.

A P P E N D I X
TO
BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS
IN THE
COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,
PUBLISHED IN THE ELEVENTH VOLUME,
CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

(Owing to the sickness of Rev. Mr. Sewall, the preparation and publication of this Appendix has been delayed to the present time.)

C H A R L E S T O W N .

CHURCH OF.

1. (A) *Churches : Custom of gathering : Whence.*

THE practice of gathering churches distinct from the worshipping assemblies, which has prevailed in New England from its settlement, was viewed by our Puritan fathers, as most consonant with the principles of Scripture. And it was further recommended by the example of the primitive Christians, who did not receive catechumens and persons baptized in infancy to the communion, before admission to the rite of confirmation.¹ But its immediate occasion will probably be found in the scandal which was caused by the promiscuous access to the communion, tolerated in the mother country. The Church of England, in her Thirty-Nine Articles, defines "the visible church of Christ" to be "a congregation of *faithful men*," &c.² And in the rubrics prefixed to the communion office in her liturgy, she requires her ministers to deny admission to the Lord's table to every one, who is "an open or notorious evil liver, or (has) done any wrong to his neighbours by word or deed, so that the congregation (is) thereby offended," till he has given satisfactory evidence of repentance and amendment of life.³ But notwithstanding her declared sense of the proper character of her members, and the above and other similar precautions for preserving the purity of her communion, it cannot be doubted, that from various causes many were suffered to come to the Lord's supper, who were notoriously ignorant or scandalous. The historian of the Puritans, enumerating their prominent matters of complaint against the Establishment in the former part of the reign of Queen Elizabeth, mentions the following as one : viz.

"*Fourthly*, They lamented the want of a *godly discipline*, and were uneasy at the *promiscuous and general access* of all persons to the Lord's table. The church being described in her articles, as *a congregation of faithful persons*, they thought it necessary that a power should be lodged somewhere, to inquire into the qualifications of such as desired to be of her communion"⁴

So obvious were the evils resulting from the free access to the communion here complained of, that some persons well affected to the Establishment, as well as the Puritans, were induced to exert themselves for their prevention. The bishop of Litchfield and Coventry, for example, published about 1585, "some articles for his visitation, which savored of Puritanism: as, against non-residents; for making a more strict enquiry into the qualifications of ministers; and for *restraining unworthy communicants*."⁵ Among the regulations for worship and discipline, agreed upon in 1571 by the ministers of Northampton, with the consent and approbation of the bishop of their diocese, the mayor of the town, and the justices of the county, was this: "There shall be a general communion once a quarter in every parish-church, with a sermon. A fortnight before each communion, the minister with the church wardens shall go from house to house, to take the names of the communicants, and examine into their lives; and the party that is not in charity with his neighbor *shall be put from the communion*," &c. &c.⁶ In "the Millenary Petition," so called from a report that it was subscribed by a thousand hands, and presented to King James I. by the Puritan ministers of the church at his accession to

the throne, one article of amendment in the church service which they craved was, that "*examination* may go before the *communion*." ⁷ And we read of Mr. Higginson, the first teacher of the church of Salem, that "before he became a non-conformist, (he) professed this principle, *That ignorant and scandalous persons are not to be admitted unto the Lord's supper*: and as far as he could, he practised what he professed. Wherefore he did catechise and examine persons about their fitness for the communion; and if any persons were notoriously scandalous, he not only told them of their sins in private, but also in publick declared, that they were not to be admitted unto the Lord's supper, until the congregation had some testimonies of their serious repentance." ⁸ In view of these evidences of the strong dislike of the Puritans to promiscuous communion, and of their exertions to check or do it away, it can hardly be doubted, that the custom which they went into in this country, of gathering churches distinct from the worshipping assemblies, was designed as a remedy of this evil. Had the measures of Mr. Higginson and of others likeminded within the pale of the church, or any other means of a plausible character, for maintaining "a godly discipline," and for promoting purity of faith and practice in her members, been generally countenanced and adopted; one prominent cause of disaffection to the Establishment would have been removed: and the Puritans might have been satisfied to have had no further distinction made in the great body of worshippers, between the visibly worthy communicants and those who were not, than what those measures were in their opinion calculated to effect. But strict measures like these, though evidently warranted, or at least favored by the articles and liturgy of the church, were not approved by the civil and ecclesiastical authorities of that day, but rather frowned upon and opposed. ⁹ Hence, it is apprehended, many were led in England gradually to withdraw from the Established Church, and to form separate churches of their own, in which they hoped a salutary discipline might be more easily maintained. And for the promotion of the same and other like ends, our Puritan ancestors, in coming to this country, seem to have had no design nearer at heart, than to gather into distinct churches from the mass of their several companies, all who upon trial appeared possessed of a competent knowledge of the great truths of Christianity, and gave satisfactory evidence of hearty piety, sound religious principle, and correct practice. [¹ *Cave's Prim Christ. Pt. I. ch. 8, 10.* ² *Burnet on the XXXIX Art.* ³ *Wheatly on Comm. Prayer, ch. 6, sect. 1.* ⁴ *Neal's Hist. of Pur. by Toulmin, Vol. I ch. 5, p. 258, 260.* ⁵ *Neal's Hist. Vol. I. ch. 7, p. 452.* ⁶ *Neal's Hist. Vol. I. ch. 5, p. 290.* ⁷ *Neal's Hist. Vol. II. ch. 1, p. 31.* ⁸ *Mather's Magn. B. III. Pt. II. ch. 1.*]

2. (B) Church Covenants, Confessions of Faith, Relations.

The covenant of the First Church of Charlestown, now of Boston, at its gathering, was very brief; comprehending but little more than a solemn consecration by its founders of themselves to the Lord Jesus Christ, and a general engagement to walk according to the rules of his gospel, and in conformity to his holy ordinances, and in mutual love and respect to each other. ¹ The same may be said of the covenant of the present "First Church, Charlestown," gathered 1632, which was taken from the covenant foregoing, and which, except in its omission of one unimportant clause, is expressed in almost precisely the same terms. ² Other covenants, (as that of First Church, Salem, ³ and of First Church, Watertown, ⁴) were drawn up at greater length; specifying, with more or less minuteness, the duties which they who enter into church covenant, do especially owe to Christ their divine Lord and Head, and to one another, as members of the same body with themselves; and declaring their resolutions, by divine grace, to perform them.

The covenants of the early churches of the Massachusetts Colony seem all to have agreed in omitting any formal enumeration of articles of faith: as witness the covenants of the four churches last named; that of First Church, Concord, gathered in 1636; ⁵ of Woburn Church, 1642; ⁶ and of Old North Church, Boston, 1650. ⁷ But this omission was not owing to indifference in our fathers, as to the particular religious tenets, which might be preached or professed in the churches which they founded. Its true cause is perceived in attending to the design of church covenants; which was not to be a test of soundness of faith, but to combine in church fellowship those, whose soundness in this respect had been already approved. The Hutchinson controversy in 1637 sufficiently evinces the solicitude of the first settlers of the Bay to promote and maintain in their churches correctness of faith, as well as purity of worship, according to the Word of God, their sole acknowledged standard for both. Hence the persons who were to join in covenant at the gathering of any church, were always expected to give previous satisfaction concerning their sentiments of belief both to one another, and to those elders and messengers of other churches who might be present, and from whom they hoped to receive the right hand of fellowship, in token of their acknowledging them to be a true church of Christ. This satisfaction they were wont to give, in some instances, by *subscribing or solemnly assenting to a written confession of faith*. Thus, "the religious people at Salem designing to settle in a church state," Mr. Higginson at their request drew up

"a Confession of Faith and Church Covenant according to Scripture;" of which thirty copies were transcribed, one for each of the thirty persons, who were to "begin the church:" and August 6th, 1629, "the appointed Day being come, after the Prayers and Sermons of the two Ministers; in the End of the Day the said Confession and Covenant being read in the Publick Assembly, are solemnly consented to; and they immediately proceed to ordain their Ministers," &c. &c.⁸ In other instances, an *oral declaration of their Christian belief*, by those who were to enter into church covenant, without reference to any particular confession of faith, as a standard, seems to have been deemed sufficient: as witness the accounts of gathering the churches of Cambridge and Woburn, cited presently below.

At the gathering of a church, the persons who proposed to join in covenant, were likewise required, at an early period of the history of the Colony, to make *a declaration of their Christian experience*. And for failing to give satisfaction on this point to the magistrates and elders convened on the occasion, the founders of the present First Church, Dorchester, in their attempt to be gathered into a church state, April 1, 1636, were for a while deferred, though their confession of faith had been approved.⁹

The following quotations serve to illustrate the early usages of New England, especially with regard to the points foregoing, at the gathering of churches. The first is an account of the embodying of the present First Church, Cambridge, February 1st, 1636, the original church under Rev. Messrs. Hooker and Stone being then about to remove to Hartford, Ct. "1635. Mo. 12. 1. [the year then beginning with March.] Mr. Shepherd, a godly minister, come lately out of England, and divers other good Christians, intending to raise a church body, came and acquainted the magistrates therewith, who gave their approbation. They also sent to all the neighbouring churches for their elders to give their assistance, at a certain day, at Newtown, when they should constitute their body. Accordingly, at this day, there met a great assembly, where the proceeding was as followeth: Mr. Shepherd and two others (who were after to be chosen to office,) sate together in the elders' seat. Then the elder of them began with prayer. After this, Mr. Shepherd prayed with deep confession of sin, &c. and exercised out of Eph. v.—'that he might make it to himself a holy,' &c., and also opened the cause of their meeting, &c. Then the elder desired to know of the churches assembled, what number were needful to make a church, and how they ought to proceed in this action. Whereupon some of the ancient ministers, conferring shortly together, gave answer, That the Scripture did not set down any certain rule for the number. Three (they thought) were too few, because by Matt. xviii. an appeal was allowed from three; but that seven might be a fit number. And, for their proceeding, they advised, that such as were to join *should make confession of their faith, and declare what work of grace the Lord had wrought in them*; which accordingly they did, Mr. Shepherd first, then four others, then the elder, and one who was to be deacon, (who had also prayed,) and another member. Then *the covenant was read*, and they all *gave a solemn assent to it*. Then the elder desired of the churches, that, if they did approve them to be a church, they would give them the right hand of fellowship. Whereupon Mr. Cotton, (upon short speech with some others near him,) in the name of their churches, gave his hand to the elder, with a short speech of their assent, and desired the peace of the Lord Jesus to be with them. Then Mr. Shepherd made an exhortation to the rest of his body, about the nature of their covenant, and to stand firm to it, and commended them to the Lord in a most heavenly prayer. Then the elder told the assembly, that they were intended to choose Mr. Shepherd for their pastor, (by the name of *the brother who had exercised*,) and desired the churches, that, if they had any thing to except against him, they would impart it to them before the day of ordination. Then he gave the churches thanks for their assistance, and so left them to the Lord."⁹ And very similar to these were the proceedings at the gathering of Woburn Church in 1642, according to Johnson, whose account of them, (written in 1651,¹⁰) is professedly given as a specimen of all transactions of this nature in New England at that day. After Rev. Mr. Symmes of Charlestown "had continued," saith he, "in preaching and prayer about the space of four or five houres, the persons that were to joyn in Covenant—stood forth, and first *confessed what the Lord had done for their poor souls*, by the work of his Spirit in the preaching of his Word, and Providences, one by one; (and that all might know their faith in Christ was bottomed upon him, as he is revealed in his Word, and that from their own knowledg) *they also declare the same*, according to that measure of understanding the Lord had given them; the Elders, or any other messengers there present question with them, for the better understanding of them in any points they doubt of, which being done, and all satisfied, they in the name of the Churches to which they do belong, hold out the right hand of fellowship unto them, *they declaring their Covenant, in words expressed in writing to this purpose*," &c. &c.⁶

For admission to a church already gathered, nearly the same prerequisites were expected of candidates, as had been originally of those members by whom it was embodied. Those, as well as these, were required from the beginning to express their assent to the

covenant, and to give satisfaction concerning their faith ; and to these requirements was soon added an account of their religious experience. And accordingly, among the preliminaries at gathering the Church of Charlestown, afterwards First Church, Boston, July 30, 1630, we find these : " Not to proceed rashly, on the day of entering into covenant, to the choice of officers, or to the admission of any into their Society, except a few that were well known to each other ; but to receive in afterwards such by Confession of Faith, as shall appear to be fitly qualified." ¹¹ And this proposed rule was subsequently adopted by this church. For at the admission of Rev. Mr. Cotton, Sept. 1633, " he signified his desire and readiness to *make his confession, according to order.*" ⁹ And April 20, 1634, " John Coggeshall, gentleman, being dismissed from the church of Roxbury to Boston, though he were well known and approved of the church, yet was not received *but by confession of his faith,*" &c. ⁹ The covenant however, to which the assent of those who would join the church was demanded, was not always the original one, (*the covenant of foundation*, as it may be termed,) but in some instances, a form more or less diverse from that, and described, by way of distinction, as *the covenant of admission*, ² or otherwise, as *the covenant of communion*. As to the confession or declaration of their faith, likewise, the way of making it seems not to have been uniform. " No man scarce ever doubted," says Mather, " that communicants must be examined about their orthodoxy." ¹² And yet in the manner of their giving the church satisfaction respecting it, there is reason to suppose there was some variety. Candidates for admission were required in some churches to *subscribe to a written confession of their faith*. Concerning the ancient church of Watertown, for instance, Mather having finished his account of its gathering in 1630, observes, " In after time, they that joined unto the church, *subscribed a form of the covenant, somewhat altered,*" (that is, a covenant of admission,) " *with a confession of faith annexed unto it.*" ⁴ In the church of Salem, *public express assent* to the church's confession of faith was required at admission in some instances, but apparently not in all. " As for the circumstances of admission into this church," (viz. First Church, Salem, 1629,) " they left it very much unto the discretion and faithfulness of their elders, together with the condition of the persons to be admitted. Some were admitted by expressing their *consent unto their confession and covenant* ; some were admitted after their first *answering* to questions about Religion, propounded unto them ; some were admitted when they had *presented in writing* such things, as might give satisfaction unto the people of God concerning them ; and some that were admitted, *orally addressed* the people of God in such terms, as they thought proper to ask their communion with ; which diversity was perhaps more beautiful, than would have been a more punctilious uniformity ; but none were admitted without *regard unto a blameless and holy conversation*. They did all agree with their brethren of Plymouth in this point : *That the children of the faithful were church members with their parents ; and that their baptism was a seal of their being so* ; only before their admission to fellowship in a particular church, it was judged necessary, that being free from scandal, they should be examined by the elders of the church, upon whose approbation of their fitness, they should publicly and personally own the covenant ; so they were to be received unto the table of the Lord : and accordingly the eldest son of Mr. Higginson, being about fifteen years of age, and laudably answering all the characters expected in a communicant, was then so received." ³

The above statements from the Magnalia respecting the diversity observable in the circumstances of admission to the church of Salem, seem very agreeable to the following account of an admission into that church in 1677. It is copied from the manuscripts of William Gibbs, Esq. formerly of Salem, now of Lexington ; and presents internal evidence of having been taken originally from the records of Salem First Church. " 1677. July 29. Mr. Lindall having stood propounded above a moneth, was admitted unto Church Membership with consent of y^e Brethren on y^e Lords day after y^e Sermon. He expressing he had not *an audible voyce* gave in a paper containing *his profession of Faith and Repentance* desir-*g* it to be read for him, w^{ch} was done by y^e Pastor."

Respecting *declarations of Christian experience*, or *Relations*, (as they used to be called) as a prerequisite to admission into the church, some, according to Mather, gave in his day the following account of their origin in this country. " They say, that instead of having any divine precept for the bottom of this practice, there is no bottom at all for it, but this, that it has been a practice. The first churches of New England began only with a profession of assent and consent unto the confession of faith, and the covenant of communion. Afterwards, they that sought for the communion, were but privately examined about a work of grace in their souls by the elders, and then publicly propounded unto the congregation, only that so, if there were any scandal in their lives, it might be objected and considered. But in the year 1634, one of the brethren having leave to hear the examination of the elders, magnified so much the advantage of being present at such an exercise, that many others desired and obtained the like leave to be present at it ; until, at length, to gratifie this useful curiosity, the whole church always expected the liberty of being thus particularly acquainted with the religious dispositions

of those, with whom they were afterwards to sit at the table of the Lord; and that church which began this way, was quickly imitated by most of the rest," &c. &c.¹² On the other hand, there were those, that pleaded both Scripture and reason for the custom, discreetly used.¹³ The Platform pronounces it to be "both lawful, expedient and useful, in sundry respects and upon sundry grounds."¹² And Johnson shows how extensively it prevailed in 1651, in his account of the manner of admission at that day into his own church of Woburn, which he intimates to be the common mode in all the churches of New England. Having related the particulars of the gathering of that church, and of the ordination of its first pastor, he proceeds thus: "After this, there were divers added to the church daily after this manner. The person desirous to joyn with the Church, cometh to the Pastor, and makes him acquainted therewith, declaring how the Lord hath been pleased to work his conversion, who discerning hopes of the person's faith in Christ, although weak, yet if any appear, he is propounded to the Church in general for their approbation touching his godly life and conversation, and then by the Pastor and some brethren heard again, who make report to the Church of their charitable approving of the person; but before they come to joyn with the Church, all persons within the Towne have publike notice of it, then publikely he declares the manner of his conversion, and how the Lord hath been pleased by the hearing of his Word preached, and the work of his Spirit in the inward parts of his soul, to bring him out of that natural darkness, which all men are by nature in and under, as also the measure of knowledg the Lord hath been pleased to indue him withal. And because some men cannot speak publikely to edification through bashfulness, the less is required of such, and *women speak not publikely at all*, for all that is desired, is to prevent the polluting the blessed Ordinances of Christ by such as walk scandalously," &c. &c.—"After this manner have the Churches of Christ" (in New England) "had their beginning and progress hitherto; the Lord continue and encrease them the world throughout."¹⁴

Originally, men's *Relations* appear, generally speaking, to have been *oral*; whereas those of women were *written and read*. Then it became customary, in some churches at least, if not universally, to commit them all to *writing*, those of men, as well as those of women; and to *read* them at admission. "March 8, 1684-5. Voted and concurred in by y^e Chh. y^t *mens relations* (their *own pronouncing them* having been constantly found inconvenient) be for y^e future *read*: Nemine Contradicente. T. S." (Thomas Shepard, jun.)² The alteration made as above in its practice in this matter, by First Church, Charlestown, seems to have taken place about the same time in the Old South Church, Boston. In that church, men's relations were made orally in 1677:¹⁴ but writing and reading them had become customary in 1685. "Aug. 14, 1685. At night Mr. Willard, Eliot Jacob, Rob^t Walker, Frary, Nath. Oliver, Benj. Davis meet here to discourse, Bec. y^e two last named desire to come into y^e Chh. *without making any relation at all*; or having Mr Willard report y^e Substance of what they said to him."¹⁴—"This day, Aug. 28 is a Chh. Meeting, at w^{ch} 'tis consented y^t Persons may be taken in, y^e Chh. *only being present*, and not y^e Congregation: at y^e same time Mr Benj. Davis, Mr Nath. Oliver and Mr Sam^l. Checkly were propounded."¹⁴—"Sabbath day, Sept. 13, 1685. Mr Benj. Davis, Nath^l. Oliver, Sam^l. Checkly and his Wife are received into the Church—Sam^l. Checkly *had most in 's Relation*:—were first propounded Aug. 28."¹⁴ In the *written* form apparently, Relations were long and very generally used in the churches. But though excellent in their original design, yet degenerating in many instances, it is to be feared, into mere forms, and being for various reasons objected to by numbers, they came in progress of time to be less insisted on than at the first; and the churches began at length to dispense with them, or to vote them optional. At the gathering of the Church at Sherburne, March 26, 1685, and at Lexington, Oct. 21, 1696, no relations were made by those who then entered into covenant.¹⁴ The English and Indian Church at Natick, gathered 1729, voted at a meeting Jan. 16, 1730 concerning relations as follows: "Altho' we do not disapprove of persons making Relations when they are to be admitted to Communion; yet we esteem, that this ought not to be a Term or Condition of Communion, so that none shall be received without it. Therefore Voted, That altho' we shall cherefully receive and hear Relations from such as are desirous or willing to make them: yet if any person scruple the Expediency or Lawfullness of it, or thro' fear, or infirmity or otherways is desirous to be admitted to our holy Communion without it: if it be judged by our Pastor that he or she be otherwise qualified, and We have no Objection against his or her Conversation; such a Person's not making a Relation shall not be esteemed by this Church any Barr or Objection against his or her being received into full Communion with us."¹⁵ A similar vote was passed Dec. 10, 1761, by the then Second, now First or North Church in Reading, determining that Relations were not an essential term of communion; and therefore that the failure to make one should be no hindrance to the admission of any person to the church, who should appear to the pastor and brethren to be otherwise qualified, and should publicly consent "to a Confession of Faith agreed to by the Church: But those y^t are disposed to make Relations, shall have free Liberty to do it, & shall have *all proper assistance*

gr^{da}." ¹⁶ In the Second Church of Woburn, now the Church of Burlington, it was formerly the custom to require relations of candidates for admission. There are now on the church files several scores of these relations by members received into communion between 1750 and 1775. But only about one fifth part of the whole appear to be original, and in the handwriting of them who offered them. The remainder were evidently composed and written by one and the same person, though subscribed in some instances by the candidates themselves. And these all run in much the same strain; and some of them contain whole sentences expressed in precisely or nearly the same words. Of such relations, (so widely different from their original intent) it is not surprising, that a church should at length grow weary. At a meeting, Oct. 7, 1792, it was voted by this church, "That the practice of Persons giving in a Relation previous to their admission into full Communion, be laid aside: that none be given in, unless they shall chuse to do it." ¹⁷ And from that time the custom seems to have entirely ceased in this church, and is now forgotten. [¹ *Emerson's Hist. of First Church, Bost.* p. 11. ² *Records of First Chh. Charlestown.* See also (H). ³ *Mather's Magn. B. I.* ch. 4. ⁴ *Mather's Magn. B. III.* Pt. II. ch. 4. ⁵ *Hist. of Concord, by L. Shattuck, Esq.* p. 150. ⁶ *Johnson's W. W. Providence, B. II.* ch. 22. ⁷ *Cent. Discourses, by Rev. H. Ware, Jr.* p. 45. ⁸ *Prince's N. E. Chron. Pt. II.* sect. 1. ⁹ *Winthrop's Hist. by Hon. James Savage, Vol. I.* ¹⁰ *W. W. Prov. B. II.* ch. 19, p. 166. ¹¹ *Prince's N. E. Chron. Pt. II.* sect. 2. ¹² *Mather's Magn. B. V. Hist. Remarks on Platform, sect. 6.* ¹³ *Platform, ch. xii.* 5. ¹⁴ *Sewall's Journ.* ¹⁵ *Ancient Rec. of Natick Chh.* ¹⁶ *Rec. of N. Chh. Reading.* ¹⁷ *Records of Chh. Burlington.*]

3. (C)

Church Covenants, Explicit: Exception.

The covenants by which the ancient Congregational Churches of Massachusetts were gathered from the beginning, were *explicit, written covenants*. To this practice, there is but one known exception, that of Brattle Street Church, Boston. About 1638, a design was set on foot to establish a church at Weymouth under Mr. Lenthall, a minister from England, who it is said, "opposed the gathering of our churches in such a way of mutual stipulation as was practised among us:" ¹ but the magistrates interfered, and the design was defeated.

Brattle Street Church derives its name from Thomas Brattle, Esq. one of its principal founders, and the donor of the land on which its house of worship is erected. He was a brother of Rev. William Brattle of Cambridge; and some time Treasurer of Harvard College. It was called at first by some the Manifesto Church, from the title given by its founders to the public declaration of their principles and views. The following is a copy of that Instrument, which was originally "printed on two sides of a half sheet in the folio form, not unlike a handbill of the present day," ² and is now but rarely to be met with.

"A Manifesto or Declaration, set forth by the Undertakers of the New Church now erected in Boston in New England, Nov. 17th, 1699.

"INASMUCH as God hath put it into our hearts to undertake the building a new meeting house in this town for his publick worship; and whereas, through the gracious smiles of Divine Providence on this our undertaking, we now see the same erected, and near finished:—we think it convenient, for preventing all misapprehensions and jealousies, to publish our aims and designs herein, together with those principles and rules we intend, by God's grace, to adhere unto.

"We do therefore, as in the presence of God, our Judge, and with all the sincerity and seriousness, which the nature of our present engagement commands from us, profess and declare both to one another and to all the world, as follows:

"1st. First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster.

"2d. We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

"We judge it, therefore, most suitable and convenient, that, in our publick worship, some part of the Holy Scripture be read by the minister, at his discretion.

"In all other parts of divine worship, (as prayer, singing, preaching, blessing the people, and administering the sacraments,) we conform to the ordinary practice of the churches of Christ in this country.

"3d. It is our sincere desire and intention to hold communion with the churches here, as true churches; and we openly protest against all suspicion and jealousy to the contrary, as most injurious to us.

"4th. And although, in some circumstances, we may vary from many of them; yet we jointly profess to maintain such order and rules of discipline, as may preserve, as far as in us lies, evangelical purity and holiness in our communion.

"In pursuance whereof, we further declare, that we allow of baptism to those only, who profess their faith in Christ, and obedience to him, and to the children of such; yet we dare not refuse it to any child offered to us by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion.

"But this being a ministerial act, we think it the pastor's province to receive such professions and engagements; in whose prudence and conscience we acquiesce.

"6th. As to the sacrament of the Lord's supper, we believe, that as the ordinance is holy, so the partakers in it (that it may not be visibly profaned) must be persons of visible sanctity.

"7th. We judge it, therefore, fitting and expedient, that whoever would be admitted to partake with us in this holy sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant.

"8th. But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publicly declare himself satisfied in the person offered to our communion, and seasonably propound him.

"9th. We also think ourselves obliged, in faithfulness to God, our own souls, and theirs who seek our communion, to inquire into the life and conversation of those who are so propounded; and if we have just matter of objection, to prefer it against them.

"10th. But if no objection be made, before the time of their standing propounded is expired; it shall be esteemed a sufficient consent and concurrence of the brethren, and the person propounded shall be received to our communion.

"11th. If ever any of our communion should be so unhappy as to fall into any scandalous sin, (which God by his grace prevent,) we profess all dutiful submission to those censures, which the Scripture directs, and the churches here practice.

"12th. Forasmuch as the same power that admits, should also exclude, we judge it reasonable, that the pastor, in suspending or excommunicating an offender, have the consent and concurrence of the brethren.

"13th. We apprehend, that a particular church, as such, is a society of Christians by mutual agreement, usually meeting together for publick worship in the same place, and under the same ministry, attending on the ordinances of God there.

"14th. In every such society, the law of nature dictates to us, that there is implied a mutual promise and engagement of being faithful to the relations they bear to each other, whether as private Christians, or as pastor and flock, so long as the providence of God continues them in those relations.

"15th. We, moreover, declare ourselves for communion of churches, freely allowing our members, occasionally, to communicate with other churches of Christ, and receiving theirs, occasionally, to the table of the Lord with us. And in extraordinary cases, when the providence of God makes it needful, we conceive that any authorized minister of Christ may, upon our request, administer the sacraments unto us.

"16th. Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing. Yet it seems but just, that persons of the greatest piety, gravity, wisdom, authority, or other endowments, should be leading and influential to the Society in that affair.

"These are the principles we profess, and the rules we purpose, through the grace of God, to govern ourselves by; and in some of these particulars only, and in no other, do we see cause to depart from what is ordinarily professed and practiced by the churches of Christ here in New England."

In the 13th and 14th articles of the Manifesto it seems to be plainly signified, that the agreement of a number of professed Christians to assemble habitually in the same place and under the same ministry for attendance upon public worship and the ordinances of the gospel, does virtually imply in it a promise or engagement to be faithful to each other in their relations as Christians: and that this *implicit promise or engagement* is sufficient to constitute them a true particular church of Christ, without the aid of a *solemn, express, written covenant*. Now the Cambridge Platform had allowed, that a real though tacit "Agreement and Consent of a Company of faithful Persons to meet constantly together in one Congregation for the publick Worship of God, and their mutual Edification," comprehended all that was essential to the Church Covenant, when they manifested this their agreement and consent "by their constant Practice in coming together for the publick Worship of God, and by their religious subjection to the Ordinances of God there."³ Still as the Platform had given, for reasons there suggested, a decided preference to an *explicit*, "*visible covenant*," in constituting churches,³ and as the latter mode had been sanctioned by the invariable usage of the country hitherto; the proposal to establish a church upon these new principles excited great and general alarm for a season: especially as the Manifesto had declared in favor of certain practices,

then novel in this country; such as reading the Scriptures in public worship, admission to the church without Relations, and choosing a pastor by the joint vote of church and society; of which practices, the last in particular was doubtless regarded then, (as it still is,) by the great body of the people, as a dangerous deviation from the first ways of New England. "To some persons, the scheme seemed to savour strongly of Presbyterianism, while others apprehended it to be little better than Episcopacy in disguise."² It gave rise likewise to a number of controversial publications. Rev. Messrs. Higginson and Noyes of Salem wrote in 1699 a "Letter of admonition and reproof to the Undertakers."³ And the pen of Dr. Increase Mather was employed in composing his "Order of the Gospel," dated January, 1700, and answered by "Gospel Order Revived," which was "reputed to be the joint work of the ministers Colman, Bradstreet of Charlestown, and Woodbridge" of Medford.³ In the mean while, the "undertakers" of the new church went on with their enterprise. In the summer of 1699, they had given an invitation to Mr. Benjamin Colman, then in England, to become their minister; and apprehending difficulty in his obtaining ordination at home, they had recommended his asking it abroad, which accordingly he did, and was ordained at London, Aug. 4, 1699.³ He arrived at Boston in November following, and on December 24th commenced preaching in the new meeting house erected by his society.³ His church takes its date from December 12th of that year, when "fourteen brethren, 'after solemn calling upon God, declared their consent and agreement to walk together in all the ordinances of our Lord Jesus Christ.' The ordinance of the Lord's supper was first administered February 4, 1700, and fifteen other communicants were that day added."³ In the interval between the two last mentioned dates, efforts to effect an accommodation between Mr. Colman and his church, and the pastors of the other churches in Boston, were so far successful, as that the latter consented to attend a fast to be kept by the new church, January 31st.⁴ And from that day, the jealousies and apprehensions that had been conceived respecting the new church, appear to have gradually subsided; and there succeeded entire harmony and good fellowship between its successive pastors, and those of the other churches in Boston of the Congregational denomination.

The following passages concerning Brattle Street Church and its affairs at its foundation, are from the manuscripts of Judge Sewall, who foreboded originally much evil from its establishment, but who afterwards occasionally communed with it, was a firm friend of its first pastor, and gave a daughter of his in marriage to the second.

"Nov. 28, 1699. Writt to Mr. N. Noyes, inclosing a Copy of his Antithesis to Res Antichristiana, &c. and giving an acct of the Tragedies the Ecclesiastical Manifesto is like to usher in, if God prevent not. Telling him 'tis the Province's Concern, feel it to be yours, Help with your Prayers, Tears, Advice. Methinks 'tis an undeniable Call for your being in Town next Thursday, a Debate being appointed after Lecture, &c. &c."⁵

"1699. Dec. 9. Mr Colman visits me: I expostulat with him abt y^e 8d Article in y^e Manifesto, that had shewd no more Respect to N. E. Ch^h. I told him Ch^h was a Bridegroom, and he lov'd to have his Bride comended. Philomela would have found out some words: at w^{ch} he smil'd. He satisfied me as to Baptisme, and sd. y^e word [adopted] was left out. I told him he was y^e more in danger, and had need to be more upon his Guard; lest any hard sharp words he had met with should tempt him to do what he intended not. Warnd him of y^e Cross in Baptisme, &c. Sd. he was of our mind. Bec. I told him meerly saying *conform* did not express such an Aprobation of y^e N. E. Way as I desired: Many in Engl^d *conformd* to things they professedly disliked. At his going away, I told him, If God should please by y^m to hold forth any Light y^t had not been seen, or entertain'd before; I should be so far from envying it, that I should rejoice in it: which he was much affected with."⁴

"Sabbath-day, Dec. 24, 1699. Mr Colman and his Society meet in y^r new Meeting-house, this being the first time. Our Meetingh. was pretty much thind by it."⁴

"1699-1700. Jan. 24th. The Lt. Gov^r." (Stoughton) "calls me w^{ch} him to Mr Willards, where out of two papers Mr W^m. Brattle drew up a third for an Accomodation to bring on an Agreem^t between y^e New Ch. and our Ministers; Mr Colman got his Brethren to subscribe it."⁴

"Jan. 25th. Mr I. Mather, Mr C. Mather, Mr Willard, Mr Wadsworth and S. S. wait on y^e Lt. Gov^r at Mr Coopers, to confer abt y^e Writing drawn up the Evening before: Was some heat: but grew calmer and after Lecture agreed to be present at the Fast w^{ch} is to be observed Jan^y. 31st."⁴

"Jan. 31st. Fast at y^e New Ch. Mr Colman reads y^e Writing agreed on. Mr Allin Prays, Mr Colman preaches, prays, blesses. P. M. Mr Willard prays, Mr I. Mather preaches. Mr Cotton Mather prays, Sing y^e 67 psalm *without reading*. Mr Brattle sets Oxford Tune. Mr Mather gives y^e Blessing. His Text was, *Follow peace with all men and Holiness*. Doct. must follow peace so far as it consists wth Holiness. Heb. 12. 14. Mr Colman's Text was Rom. 15. 29. Mr Fisk, Hobart, Belchar and many Ministers and Scholars there. Mr Torrey absent by reason of Sickness and y^e had wether yesterday. Of y^e Council Lt. Gov^r. Mr Russel, Mr Cooke, Col. Hathorne,

Sewall, Addington, Sergeant, (Fore-Seat) Col. Foster, Lynde, Saffin, E^m Hutchinson, Walley, Townsend, Byfield. Mr Willard prayd G. to pardon all y^e frailties and follies of Ministers and people; and that they might give that Respect to y^e other Chs. y^e was due to y^m tho' were not just of y^r Constitution. Mr Mather in 's Sermon, and Mr Cotton Mather in 's prayer to y^e same purpose. Mr Willard and C. Mather prayd excellently and pathetically for Mr Colman and his Flock. Twas a close dark day."⁴ [¹Winthrop's Hist. Vol. I. p. 287. ²Palfrey's Hist. Sermon & Appendix. ³Platform, ch. iv. 4. ⁴Sewall's Journ. ⁵Sewall's Letter Book.]

4. (D) *Church of Charlestown, now First Church, Boston: when gathered.*

Rev. Mr. Emerson, in his "Historical Sketch" of this Church, represents it (after Mather, Magn. B. I. ch. 5.) to have been embodied Aug. 27, 1630, the day on which its officers were chosen and ordained.¹ And this seems to have been the current opinion a century ago, concerning the date of this church. A Boston minister of that day writes thus: "1730, Aug. 27. I preach'd the Lecture from 2 Pet. 3. 15. '*Account that the long suffering of our Lord is Salvⁿ.*'—N. B. It is y^e day 100 years since the first Church in y^e Town was gather'd at Charlestown. I hope G. enabled me to cry earnestly to him for these Chhes—y^e out Pouring of his Spirit—O that yy Pat^{er} may be Salvⁿ to us! Lord, make it so by leading us to Repentance."² The evidence relied on for the day assigned in the List for the transaction referred to, (July 30, 1630,) are the following statements of Prince, founded on the authority of a Manuscript History by Governor Bradford, now lost. "1630, July 30. Fryday, the Day of Solemn Prayer and Fasting kept at Charlestown: when Gov. Winthrop, Dep. Gov. Dudley, Mr. Johnson, and the Rev. Mr. Wilson, first enter into Church Covenant."—"Aug. 1. Lord's Day five more join to the Church at Charlestown," &c. &c. "Aug. 2. One of Plimouth writes from Charlestown to his friend at Plimouth,—'The sad News here is, that many are Sick and many are Dead; the Lord in Mercy look upon them: Some are entered into Church Covenant . . . and others 'tis like will add themselves to them daily: the Lord increase them both in Number and Holiness,' &c."'³ [¹Emerson's Hist. p. 11. ²Rev. Dr. Sewall's MS. Journ. ³Prince's N. E. Chron. Pt. II. sect. 2.]

5. (E) *Ordination, the power of; originally vested in the Churches of N. E. and exercised by them.*

Of the ordination of Mr. Wilson, as teacher, &c. Gov. Winthrop gives the following account. "1630, Friday, (Aug.) 27. We of the congregation kept a fast, and chose Mr Wilson our teacher, and Mr Nowell an elder, and Mr Gager and Mr Aspinwall, deacons. We used imposition of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr Wilson should renounce his ministry he received in England."¹

By congregation is here to be understood, not the whole worshipping assembly, according to the modern signification of the term; but the communicants, those who were united by church covenant, and were visibly "*a congregation of faithful men.*" In this sense, the word congregation often occurs in writings of that day. The covenant of First Church, Charlestown, for instance, uses it as synonymous with church. (2. also H). And so likewise does this History, in the following, and many other passages. "Mr John Eliot, a member of Boston congregation, and one whom the congregation intended presently to call to the office of teacher, was called to be a teacher to the church at Roxbury; and though Boston laboured all they could, both with the congregation of Roxbury and with Mr Eliot himself, alleging their want of him, and the covenant between them, &c. yet he could not be diverted from accepting the call of Roxbury, November 5, (1632.) So he was dismissed."¹ "1634, October 5.—Mr Lathrop, who had been pastor of a private congregation in London, and for the same kept long time in prison, (upon refusal of the oath *ex officio*) being at Boston upon a sacrament day, after the sermon, &c. desired leave of the congregation to be present at the administration, &c. but said that he durst not desire to partake in it, because he was not then in order, (being dismissed from his former congregation,) and he thought it not fit to be suddenly admitted into any other, for example sake, and because of the deceitfulness of man's heart. He went to Scituate, being desired to be their pastor."¹ Accordingly it is remarked by Hon James Savage, in a note to his edition of this History, concerning the term congregation, "a word, which, unless plainly used as a distinction from those in more intimate brotherhood, must always be understood by the reader as signers of the church covenant."³

The power of ordaining its own officers, exercised by this church on the occasion above referred to, was assumed by all the Congregational Churches in New England of that day. And it was claimed for them by the Cambridge Platform in 1648 as their right, on the ground that they who elected church officers, which was the greater work, (and

that in which, together with his acceptance of his choice, "the Essence and Substance of the outward Calling of an ordinary Officer in the Church" consisted,) might much more *ordain* them, which was the less work, and which implied nothing more than "the solemn putting a Man into his Place and Office in the Church, whereunto he had right before by *Election*."⁴ And hence it was, that the churches of that day sometimes ordained their officers *by themselves*, and without the presence of any other churches. This was manifestly the case in this ordination of Mr. Wilson as teacher; and also at his ordination, Nov. 22, 1632, as pastor of the same church; being chosen and ordained, in each instance, on the same day.¹ It was likewise so, apparently, at the ordination of Mr. Symmes of Charlestown, who was unquestionably ordained on the day of choice, Dec. 22, 1634.¹ And at the ordination of Mr. Knowles by the church of Watertown, Dec. 9, 1640, "their *not giving notice thereof* to the neighbouring churches, nor to the magistrates," as had then become customary, furnished matter for special animadversion.¹ And even when the elders of other churches were present on such occasions, they do not appear for several years to have *laid on hands*, (unless by the special invitation of the ordaining church,) or to have taken any other part in the public services, except giving the right hand of fellowship. "In 1660, Mr. Fitch and the greatest part of his church removed to Norwich, [from Saybrook.] Mr. Thomas Buckingham succeeded him in the ministry at Saybrook. A council of ministers and churches assisted at his ordination, but *the imposition of hands* was performed *by the brethren*, as it had been *before* in the ordination of Mr. Fitch. The council considered it as an irregular proceeding, but the brethren were so tenacious of what they esteemed their *right*, that it could not be prevented without much inconvenience."⁵

The power thus assumed by the churches in ordination at the first settlement of the country, and afterwards asserted as their right by the Platform, appears to have been exercised, from the beginning, agreeably in the main to the provisions of that Instrument, in one or other of the three following ways: viz.

1. By the imposition of the hands of its own officers, whether teaching or ruling elders, or deacons, *in the name of the church*. Mr. Wilson's ordination as pastor of the church of Boston, and Mr. Cotton's, as teacher of the same church, are examples of this mode. 1632, Nov. 22. "A fast was held by the congregation of Boston, and Mr. Wilson, (formerly their teacher) was chosen pastor, and [blank] Oliver a ruling elder, and both were ordained by imposition of hands, first by the teacher, and the two deacons, (*in the name of the congregation*,) upon the elder, and then by the elder and the deacons upon the pastor."¹—1633, Oct. 10. A fast was kept at Boston, and—Mr. Cotton was then chosen teacher of the congregation of Boston, and ordained by imposition of the hands of the *presbytery*, in this manner: First, he was chosen by all the congregation testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of him, if he did accept of that call.—Then the pastor" (a *teaching elder*), "and the two" (*ruling*) "elders laid their hands upon his head, and the pastor prayed, and then, taking off their hands, laid them on again, and, speaking to him by his name, they did thenceforth design him to the said office, in the name of the Holy Ghost, and did give him the charge of the congregation, and did thereby (as by a sign from God) indue him with the gifts fit for his office; and lastly did bless him. Then the neighbouring ministers, which were present, did, (at the pastor's motion) give him the right hand of fellowship," &c.¹

To this, as one way of ordaining their officers, the churches seem to have adhered for many years. The earliest instance of departure from it that has been observed, was at the ordination of Rev. Mr. Fiske of Braintree, (now Quincy) at which the pastor of a church in the vicinity was admitted to unite in laying on of hands with the officers of the ordaining church. Of this transaction, the following is a copy of Mr. Fiske's own record. "11th. 7th mo. 1672. This was the day of my settlement espousals to this Church and congregation, being selected to the office of a pastor to them. The Churches present by their messengers, were, besides three at Boston, Roxbury, Dorchester and Weymouth. Mr. Eliot prayed and gave the Charge; *Mr. Oxenbridge*" (of First Church, Boston,) "*and the deacons joined in the laying on of hands*; and Mr. Thatcher gave the Right Hand of Fellowship. Dep. Gov. Leveret, Mr. Danforth, Mr. Tinge, and Mr. Stoughton were present."⁷ But what a neighboring minister (agreeably to Platform, in case of a church *without elders*,) was thus allowed to do, *jointly* with the deacons of the church that ordained, came at length through courtesy to be yielded to ministers present *exclusively*, as their own proper right. "Nov. 25, 1696. Mr W^m. Brattle was Ordained at Cambridge. He and Mr. Mather the President preached. 'Twas first ordered y^t Mr. Brattle should not preach; but many being troubled at it, twas afterward altered. Mr. Brattle also *procured y^e Ch. to order y^t Elder Clark should not lay his hand on's head*, wⁿ he was ordained; and he refrained accordingly. So y^t Deacon Gill coming home, said he liked all very well, except y^e *Bill of Exclusion*."⁸ —

2. A second method was, in churches which had no teaching or ruling elders, by the imposition of the hands of *the deacons and brethren*, or of some of the *Brethren* only, "*orderly chosen by the Church thereunto*." The ordination of Rev. John Higginson of

Salem is an instance of this mode. The following account of it, though incomplete, appears to be authentic, carrying evidence on the face of it of being copied originally either from the Records of the Church of Salem, or from other contemporaneous writings. "The day abovesaid" (Aug. — 1660, Allen's Biog.) "J. Higginson was ordained Pastor with prayer and Fasting and imposition of hands, preaching out of 1 Cor. 3. 7. He y^t plants is nothing and he y^t watereth is nothing but God y^t gives y^e Encreas. *The Church having no Elders then, our honoured brother Major Hawthorne and y^e 2 Deacons imposed hands on y^e Pastor, and then y^e Pastor and the 2 Deacons imposed hands on y^e Ruling Elder: the Elders of y^e foresaid Churches being present, (with many others) Mr. Norton, Teacher of y^e Church of Boston did in y^e name of y^e rest give y^e right hand of fellowship to both our Elders" (viz. to Mr. Higginson and to the ruling elder then chosen and ordained,) "shewing from gal. 2. 9. y^t y^e right hand of fellowship was a signe of y^e Communion and help fullnes w^{ch} both Churches and Elders were engaged in one towards another as y^e Case might require." ⁹*

The ordination of Mr. Carter, first minister of Woburn, is a celebrated instance of ordination by imposition of the hands of the brethren of the church alone. The following notices of it are from the pen of Johnson, (who was doubtless himself one of the "two persons" he refers to,) and of Gov. Winthrop. "The 22. of the 9 moneth following." (Nov. 22, 1642,) "Mr. Thomas Carter was ordained Pastor, in presence of the like Assembly. After (After) he had exercised in preaching and prayer the greater part of the day, *two persons in the name of the Church* laid their hands upon his head, and said, We ordain thee Thomas Carter to be Pastor unto this Church of Christ; then one of the Elders priest" (present) "*being desired of the Church, continued in prayer unto the Lord for his more especial assistance of this his servant in his work,*" &c. &c.¹⁰ "1642. 9. 22. The village at the end of Charlestown bounds, was called Woburn, where they had gathered a church, and this day Mr. Carter was ordained their pastor, with the assistance of the elders of other churches. Some difference there was about his ordination; some advised, in regard they had no elders of their own, nor any members very fit to solemnize such an ordinance, *they would desire some of the elders* of the other churches present to have performed it; but others supposing it might be an occasion of introducing a dependency of churches, &c. and so a presbytery, would not allow it. So it was performed by *one of their own members*, but not so well and orderly as it ought."¹ Other instances of ordination by the brethren of a church are upon record, although they have been very rare in New England. That cited before, of Mr. Wilson at Charlestown, as teacher, was very probably of this description. And Dr. Trumbull relates several that occurred in Connecticut. "Mr. Prudden was installed pastor of the church at Milford, April 8th, 1640, upon a day of solemn fasting and prayer. *Imposition of hands* was performed by Zachariah Whitman, William Fowler, and Edmond Tapp. They were appointed to this service by *the other brethren of the church*. The installation" (ordination? see G,) "was at New Haven; and it seems that *the hands of the brethren* were imposed in the presence of Mr. Davenport and Mr. Eaton."⁵ Mr. Fitch was ordained at Saybrook in 1646, and Mr. Buckingham his successor about 1660, in the same way.⁶

8. A third way was by the imposition of the hands of *the elders of other churches present, at the express desire of the church ordaining*. This mode, under certain circumstances, was sanctioned by the Platform. "In such Churches where there are no Elders, and the Church so desire, we see not why Imposition of Hands may not be performed by the Elders of other Churches."⁶ Accordingly, at the ordination of Mr. Shepard, Sen. of Charlestown, the elders of other churches, at the request of that church, which had then but one elder (Rev. Mr. Symmes, pastor,) united with Mr. Symmes in laying on hands. "1659, 2d Moneth, 13 day. Mr. Thomas Shepard was ordained with prayer and fasting unto y^e office of a Teacher to the Church of Christ in Charle Towne, by me Zechariah Symmes Pastor to the same Church, Mr. John Wilson Pastor to the Church of Christ in Boston, and Mr. Richard Mather Teacher to the Church of Christ at Dorchester, at the desire of our Church ioyning with me in laying on of hands upon the aforesaid Mr. Thomas Shepard; and Mr. Norton Teacher to the Church at Boston, in the name of the rest of the messengers of 4 Churches, to witt of Boston, Roxbury, Cambridg, Watertown, giuing unto him the right hand of fellowship."¹¹ Also at the gathering of First Church, Portsmouth, N. H. in 1671, Mr. Joshua Moody was ordained its pastor in this way, the church, which was then without elders, requesting it. "He that was appointed pastor preached in the morning out of Ezekiel xlviii. ult. After sermon some intermission was made, and, on their meeting again, the pastor, with all those who were to be the beginners of the new church, made their relations, and those who were members of other churches, had their dismissions, and all made their relations, whether members or non-members, and they were approved of by the messengers of churches, and embodied into a church by an explicit covenant. Then the pastor was ordained after the unanimous vote of the church for choice of him and liberty given to all the congregation to object, if they had aught to say. He was ordained by several of the elders at the desire of the church, Mr. Cabot" (Cobbett of Ipswich) "giving him his

charge, and Mr. Wheelwright the right hand of fellowship. Then the pastor ordained Samuel Haines deacon, with imposition of hands and prayer. A psalm was sung and the congregation dismissed by the pastor with a prayer and blessing."¹⁸

We may here see plainly, whence the present uniform way of performing ordination in New England arose, and how the power originally vested in all Congregational churches, of ordaining respectively their own ministers, came to pass from their hands into those of the ministers of other churches. At first, the pastors of neighboring churches present on such occasions, laid on hands only *at the particular express desire* of the ordaining church. But by degrees, the churches came to give a decided preference to this method of conducting their ordinations, and universally to adopt it. And now, the ordaining church ceasing to make expressly the request above referred to, the pastors of other churches present began to do that *of course*, and as a matter of *right*, which they had formerly done, only as the *agents* or *instruments* of the ordaining church, and by its own *particular desire*. And although, in the choice of ordaining councils, churches may appear to exert still, in this third way, their ancient power of ordaining their own pastors; yet it is a material abatement of this power, that an equal number of churches and ministers is usually nominated for this purpose by the pastor elect, as by the church over which he is to be ordained. [¹*Winthrop's Hist. by Savage.* ²*Church Records.* ³*Winthrop's Hist. Vol. I. p. 95.* ⁴*Cambridge Platform, ch. ix. 2. 4.* ⁵*Trumbull's Conn. Vol. I. ch. 18.* ⁶*Platform, ch. ix.* ⁷*Whitney's Hist. of Quincy, p. 35.* ⁸*Sewall's Journ.* ⁹*MSS. of William Gibbs, Esq.* ¹⁰*W. W. Prov. B. II. ch. 22.* ¹¹*Church Records, p. 11.* ¹²*Alden's Acct. of Rel. Soc. in Portsmouth, p. 10.*]

6. (F)

Charlestown Oak.

The tree, under the shadow of which the first settlers of Charlestown and Boston met for public worship, and heard "Mr. Wilson and Mr. Phillips preach many a good sermon,"¹ was, not improbably, the same as that referred to nearly a century after, in the following quotation. "1719, July 28. 3. I ride to Cambridge with Mr. Chambers in his Calash.—July 31. Court adjourns sine die. Aug. 1. I come home with Mr. Tylie in Hancock's Calash.—Examined and signed Mr. Marret's Bill of Cost under *Charlestown Oake.*"² [¹*See Francis's Hist. of Watertown, p. 18.* ²*Sewall's Journ.*]

MR. WILSON.

7. (G)

Reordination anciently practised in New England.

As the first ministers of New England had all received ordination from the bishops in the mother country, it has been supposed that they were not *ordained* anew, at their resettlement in the ministry here, but only *installed*, or solemnly inducted into office. But it is certain, that in this their induction, imposition of hands, the distinctive ceremony of ordination, was used; and although it was declared in this instance of Mr. Wilson, (see E,) to have been employed, "*only as a sign of election and confirmation*;" yet this, it is presumed, was as much, generally speaking, as our early ancestors ever intended by ordination in any subsequent case. The defenders of Episcopacy regarded ordination, as conveying spiritual power and authority in the Church, a right to exercise the sacred office, an indelible character. Saith judicious (Richard) Hooker, the great champion of the Church of England, "There are in a Minister of God these four things to be considered, his *Ordination*, which *giveth him power* to meddle with things sacred," &c. &c. And concerning this power conveyed by ordination, he elsewhere observes, that in those who have duly and lawfully received it, it is "not amiss both termed a kind of mark or Character, and acknowledged to be indeleble. Ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special *order* consecrated unto the service of the most High, in things wherewith others may not meddle.—They which have once received this power, may not think to put it off and on, like a Cloak, as the weather serveth, to take it, reject and resume it as oft as themselves list; of which prophane and impious contempt these later times have yielded, as of all other kinds of Iniquity and Apostasie, strange examples: but let them know which put their hands unto this Plough, that once consecrated unto God, they are made his peculiar Inheritance forever. Suspensions may stop, and degradations utterly cut off the use or exercise of Power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by his Authority coupleth. So that although there may be through mis-desert degradation, as there may be cause of just separation after Matrimony; yet if (as sometimes it doth) restitution to former dignity, or reconciliation after breach doth happen, neither doth the one or the other ever iterate the first knot."¹ The sentiment here maintained concerning the conveyance of the right and power of the sacred office by ordination, was not improbably held by a few of the early ministers of New England, being advanced by Mr. Wilson at the ordination of Mr. Cotton,

as teacher of the church of Boston, (see account of, E). But the great majority of them seem to have been of the opinion, that it was not *ordination* that gave a man right to exercise the ministerial function, but his *election* by the church, and his *acceptance* of their choice; and that as to *ordination*, it was but “an *approbation* of the Officer, and *solemn settling and confirmation* of him in his Office, by Prayer and laying on of hands.”² These principles were incorporated into the Cambridge Platform, 1648. The framers of that instrument define ordination to be “the solemn putting a Man into his Place and Office in the Church, whereunto he had right before by *Election*,”³ &c. &c. And hence they conclude, “He that is clearly loosed from his Office-Relation unto the Church whereof he was a Minister, cannot be looked at as an Officer, nor perform any Act of Office in any other Church, unless he be again orderly called unto Office; which when it shall be, we know nothing to hinder, but Imposition of Hands also in his Ordination ought to be used towards him again.”⁴ And entirely consonant with these principles was the practice of our ancestors, both before the Platform was drawn up and agreed upon, and for a number of years after. Mr. Wilson had been ordained, and had had a pastoral charge, in England. But having withdrawn from his people there, he seems to have been acknowledged by those who accompanied him to this country, merely as a minister or preacher of the Word, not as a teaching elder in the church, or as competent to the discharge of the peculiar duties of that relation, till his election as teacher of the church at Charlestown. Then they ordained him anew by imposition of hands: and when, November 22, 1632, he was chosen pastor of the same church, then removed to Boston, hands were imposed on him again, and he is expressly said to have been ordained.⁴ And so it was in a multitude of other instances. Rev. Messrs. Skelton the pastor, and Higginson the teacher of the church of Salem, were both ordained by imposition of hands at their election to their offices, Aug. 6, 1629, though they had both been ordained, and had had the cure of souls in the mother country.⁵ Mr. Cotton, who had been settled at Boston in Lincolnshire, Eng., thought himself in his passage to this country incompetent to baptize his infant son, born at sea, “1. because they had no settled congregation (church) there; 2. because a minister hath no power to give the seals *but in his own congregation* :” and was *ordained* shortly after his arrival here, as teacher of the church of Boston.⁶ Messrs. Bulkely and Jones likewise, of Concord, Tompson of Braintree (now Quincy,) Rogers of Rowley, and Norris of Salem, had all been ordained clergymen in England. And yet when they came to be inducted into office in their respective churches in this country, they are said expressly to have been, not *installed*, but *ORDAINED*.⁶ And the same was the practice of our fathers, for many years, it is believed, as to ministers, who having been ordained in this country, and then dismissed from their respective churches, were afterwards called to office in others. Such too, at their induction into office, were ordained with imposition of hands, as at the first, and not *installed*, as the term is now understood. Of this fact, the following testimony is adduced, relative to Rev. Mr. Thomas Thacher, first pastor of the Old South Church, Boston, who had previously been settled at Weymouth. “16. 12. 1669,” (i. e. Feb. 16, 1669–70,) “Mr. Thomas Thacher was *ordained* Pastor to y^e 3d. Church in Boston, and Mr. Rainsford, Ruling Elder.”⁷ To this may be added another testimony from Dr. Trumbull’s History of Connecticut, concerning Mr. Roger Newton, first minister of Farmington, who removed from there, “and was *installed* at Milford, Aug. 22, 1660. *Hands were imposed at his installation* by Zechariah Whitman, ruling elder, deacon John Fletcher, and Robert Treat, who were appointed to that service by the brotherhood.”⁸ It is true, that Dr. Trumbull, in speaking of this transaction, calls it an *installation*, even as Dr. Mather observes of the above Mr. Thacher, that he was *installed*.⁹ But herein they both evidently use the language of their times, when opinions and customs in regard to this subject had confessedly much altered. In reality, and in the view of contemporaries, both Mr. Thacher and Mr. Newton were undoubtedly *reordained*. And it may be reasonably questioned, whether a clear, indisputable instance of an *installation*, as a distinct mode of induction into the pastoral office from *ordination*, can be produced in New England, till after the arrival here of several of the ministers, who had been ejected from their cures in England by the Act for Uniformity in 1662, (and who, it is believed, first gave currency in this country to the custom of installation, and the opinion upon which it is founded;) and but very few, if any, till after the dissolution of the government under the Colony Charter in 1686. See more on this subject under Mr. Morton of Charlestown, and Mr. John Bailey, Watertown.

Still it is said, that when hands were imposed on Mr. Wilson, it was “with this protestation by all, that it was only as a *sign of election and confirmation*, not of any intent that Mr. Wilson *should renounce his ministry* he received in England.”⁴ To some, this declaration may seem inconsistent with a design in its authors to *reordain* Mr. Wilson. And it would indeed be so, had our fathers regarded ordination, and the *indelible character* claimed to be conveyed by it to the clergy, in the same light, as did the great advocates for conformity in England. But with the different sentiments on this subject, which they appear then to have generally (though not, perhaps, universally) entertained, and

which they afterwards in the Platform openly avowed, they might consistently *reordain* Mr. Wilson here, without disowning, or intending to disparage the ordination which he had received, and the ministry which he had exercised, previously to his coming hither. This celebrated protestation therefore was designed, it is humbly conceived, not as a denial, on the part of those who made it, of an intention to ordain Mr. Wilson anew, according to their views of this ceremony, but as a preventive of those reproaches and inconveniences, which they foresaw they might otherwise incur, by seeming to strangers, in laying hands on Mr. Wilson, to deny the ordination which he had received in England from the bishop, and the validity of his consequent ministrations there. At that time, the Brownists in England asserted the Established Church to be no Church of Christ, and her ministers to be no ministers of his. They maintained that her discipline was Popish and Antichristian, and her ordinations invalid; and refused all communion with her in Sacraments, or in hearing the Word.¹⁰ The Puritans, on the contrary, generally speaking, owned the Church of England to be a true church.¹⁰ They acknowledged the validity of her public ministrations, and continued to live, while they might, within the pale of her establishment. Their ministers had been ordained by her bishops; and they officiated, unless permission were denied them, in her parochial churches. And notwithstanding their persuasion of her departure from the simplicity of the gospel in her discipline, and their grievous sufferings for their conscientious nonconformity to some of her ceremonies; yet cherishing a lingering hope of her reformation in these respects, they were averse to separating from her themselves, while it should be possible to avoid it, and wrote against the Brownists for doing so.¹¹ Of this latter description of nonconformists, the Puritans, was the great body of the fathers of the Massachusetts and Connecticut colonies, and especially the first settlers of "the Bay." These, after they had embarked for this country in 1630, drew up their celebrated "Humble Request—to the rest of their brethren, in and of the Church of England, *for—the removal of suspicions and misconstructions of their intentions.*"¹² And the same end they very probably designed to answer, by the protestation above referred to, at the ordination of Mr. Wilson. They apprehended, it may be reasonably supposed, that they might grieve their friends in the Church of England, or give occasion of reproach to their enemies, as affording evidence by this transaction, that they were Brownists or rigid Separatists, who now that they were beyond the reach of the secular power of the bishops, openly disowned the ordination which their ministers had received from them in England, as nugatory or unlawful. To prevent therefore such *suspensions and misconstruction of their intentions*, they took this opportunity of declaring to the world, that imposition of hands on Mr. Wilson was not designed as a token of his renouncing the ministry which he had received in England, as being invalid or without Scripture warrant; but only as a sign of his election to the pastoral office in this country, and of his re-establishment in it. Still it is evident, that they did not consider his ordination in England, though valid, as superseding the necessity of repeating the ceremony, now that he was about to engage anew in the work of the ministry here. In their using imposition of hands, in setting him apart to the office to which he had been chosen, was plainly implied the contrary. And though they protested that they used it, "*only as a sign of election and confirmation;*" yet, (agreeably to what was afterward declared in the Platform,) this was as much probably as any, or at least most of them, intended, in any ordination whatever. [¹ *Eccl. Polity, B. V. § 80, 77.* ² *Hooker's (Thomas) Survey, Pt. II. ch. 2.* ³ *Platform, ch. 9.* ⁴ *Winthrop's Hist. Prince's N. E. Chron. Pt. II. 1.* ⁵ *Winthrop's Hist. Vol. I. p. 114, 217, 323, 324, 329.* ⁷ *Mem. in Records of 1st Chh. Roxbury.* ⁸ *Trumbull's Hist. of Conn. B. I. ch. 13.* ⁹ *Mather's Magn. B. III. ch. 21.* ¹⁰ *Neal's Hist. of Pur. Vol. I. ch. 6. Vol. II. ch. 1.* ¹¹ *Prince's N. E. Chron. Pt. II. sect. 2. pref.* ¹² *Hubbard's Hist. of N. E. p. 126.*]

FIRST CHURCH.

8. (H)

Church Records, Vol. I.

The Records of this Church are, it is believed, the only records in existence of any church in the County of Middlesex formed as early as the seventeenth century, which have been kept in regular, and (in the main) unbroken series from the beginning, except the records of the Church of Lexington, gathered 1696. The Church of South Reading, (formerly First Church, Reading,) gathered 1645, has some very ancient records, but they are not entire; nor do they reach quite back to its foundation.

This precious relic of antiquity is a small quarto volume of 386 pages, of which 381 are numbered. Of these, the first 357 pages are occupied by the Title, Table of Contents, Covenants, Admissions to the Church, Owners of the Covenant, Baptisms, and Marriages solemnized by Mr. Morton. The remaining pages, commencing with the last page, (the book being inverted,) are appropriated to recording Church votes, censures, the choice and ordinations of Church officers, (as pastors and deacons,) &c. though several of the last named matters of record are inserted among the Admissions.

Subjoined are copies or accounts of some interesting matters of record, contained in this venerable volume.

I. THE TITLE.

“The Book that belongs unto the Church of God in Charltowne: which Church was gathered, and did enter into Church Covenant the 2d. day of the 9th. month 1632.”—*Elder Green, 1st page of blank leaf at the beginning.*

II. “THE CONTENTS.

“1631. The names of those who did Enter into y ^e Covenant first,	p. 1.
“The Covenant to pticular psons for their Consent, when they are to be admitted	2
“1632. Names of psons admitted	3
“1632. Names of the Baptized	201
“(1665?) Names of y ^e Baptized as have publicquely renewed Covenant with God & this Church, yet not taken into Comunion in y ^e Lord’s Supper	101
“1677. Names of such as have been admitted into this Church, but not unto full Comunion	179
“1658. Church Censures & Votes past in Weigty” (Weighty) } other end of “Cases by this Church of Christ at Charles Town } y ^e book.	
“1687. Names of psons Married by y ^e minister	283.”
<i>Mr. Morton, 1st page of blank leaf at beginning.</i>	

The above Table of Contents is in the hand writing of Mr. Morton, who was the first and the only minister that recorded marriages in this book. Before his day, ministers in this country were not authorized to solemnize marriages. It is remarkable, that he should have prefixed the date “1631” to the two first articles of record, when, according to the title of the book just above it, the Church was not gathered till 1632.

III. “THE NAMES OF THOSE WHO DID ENTER INTO THE COVENANT FIRST.

<div>“ Increase, Parnel, Nowell. “ Tho: Christian, Beecher. “ Abra: Grace, Palmer. “ Ralph, Jone, Sprague. “ Edward, Sarah, Convers. “ Nicholas, Amy, Stowers. “ Ezek: Susan, Richeson. “ (Henery?) Elizabeth, Harwood. “ Robert, Jone, Hale. “ Geo: Margerit, Hucheson. “ Tho: Elizab: James. “ William, Ann: Frothingam. “ Ralph, Alice, Mousall. “ Rice, Arrold, Cole. “ Richard, Mary, Sprague. “ John, Bethiah, Haule. “ William Dade. “ Thomas Minor. “ Thomas Squire.</div> <div>“ These were dismissed from Boston Church the 14th of the eaight moneth 1632.”</div>	<div>The forme of the Covenant.</div> <div>“ In the Name of o^r Lord God, and in obedience to his holy will and divine ordinances.</div> <div>“ Wee whose names are heer written Beeing by his most wise and good providence brought together, and desirous to unite o^r selus into one Congregation or Church, under o^r Lord Jesus Christ our Head: In such sort as becometh all those whom he hath Redeemed and Sanctified unto himselfe, Doe heer Sollemnly and Religiously as in his most holy presence, Promise and bynde o^r selus to walke in all o^r wayes according to the Rules of the Gospell, and in all sincer conformity to his holy Ordinances; and in mutuall Love and Respect each to other: so near as God shall give us grace.”</div>
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Page 1st.

IV. ADMISSIONS.

Among the Admissions to this church recorded in this book, are those of almost all its ministers before Mr. Paine, ordained in 1787, (when a new volume had been substituted); and also of many others, both clergymen and laymen, who were men of eminence in their day. The admissions of its ministers, and also of a few other persons, have been thought worthy of transcription.

1632. 9 mo: 2 day (Nov. 2). Mr. Thomas James, the first pastor, with his wife Elizabeth, and 83 others, dismissed from First Church, Boston, entered into Church Covenant.

1634. "10 mo: day 6. Mr. Zacharias Symms and Sarah his wife" were admitted.
 1635. "6: mo: day 30. Mr. Peeter Hubberd was" &c. Rev. Peter Hobart doubtless, afterward of Hingham.
 1637. "9 mo: day 6. John Harvord and Anna Harvord his wiffe with Robert Cuttler were admitted."
 1639. "10 mo: day 22. (Dec. 22.) Thomas Allen: and Jane Smith: were admitted."
 1641. "3d mo: day 22. John Allen, Richard Russell: and Maud Russell: admitted."
 1656. 1st mo: day 9. "Samuel Nowell" &c. &c. admitted.
 1658. "8 Month day 31. Mr. Thomas Shepard by a Dismiss. from Church of Cam: admitted."
 1660. "2d Month: Day 29:—Benjamin Bunker" (Minister of Malden) admitted.
 1666-7. "11. 6. (Jan. 6, 1667) Goodman Abraham Smith admitted."
 " & Goodwife Hannah Hurry admitted."
 1668. March 29. "Mr. James Russell" "admitted into full Communion."
 "Mrs. Mabel Russell his wife (Gov. Haines his daughter.)"
 1669. Oct. 24. "Rd. Mr. Thomas Thatcher { by a Lt. of Dismission from y^e St-h C.
 (South Chh.) in Boston."
 1676. "Aprill 16. Mr. Daniel Russell, (son of y^e worshipfull Richard Russell)" adm'd.
 His death is noticed in the Hobart Manuscripts as follows:—
 1678-9. "Jan. 4. Mr. Daniell Russell preacher at Charles-
 towne dyed."
 1676. "June 11. Mr. John Phillips" admitted.
 1687. "6. 21. Nicholas Morton (my Nephew):" Gr. H. C. 1686.
 1723-4. Feb. 2d. "Rev. D. (Dominus) Hull Abbot, by letter Dismiss. fr. Chh. of
 (Tanten?)" admitted.
 1727. Dec. 31. "Simon Bradstreet, my Son" (Minister of Marblehead) admitted.
 1739. "Sept. 24. Rev. D. (Dominus) Prentice Admitted into Comunion wth us."

Subjoined is the sum of admissions to full communion in this church down to the year 1768, as recorded in this first volume of its records. The occasional omission of given names in the records, or the occurrence of such as *Faintnot*, *Suretrust*, *Gardy*, *Manes*, *Menry*, *Randoll*, *Shippy*, has rendered it impossible, in a few instances, to determine with certainty the sex of the members referred to.

Aggregate of Admissions.

Recorded by	Years.	Males.	Females.	Uncertain.	Total.
The Ruling Elder	from 1632 to 1656,	136	189	9	334
Mr. Symmes,	" 1658 " 1660,	8	11	1	20
Mr. Shepard, sen.	" 1660 " 1677,	54	112	0	166
Mr. Shepard, jun.	" 1680 " 1685,	20	40	0	60
Mr. Morton,	" 1686 " 1697,	27	41	1	69
Mr. Bradstreet,	" 1698 " 1731,	141	351	0	492
Mr. Abbot,	" 1731 " 1768,	128	305	2	435
		514	1,049	13	1,576

The largest number of admissions in any one year, recorded in this ancient volume, was in 1741, the period of the revivals in the time of Whitefield. In that year, 66 persons were admitted. In 1639, there were 38 admissions; in 1652, 30 admissions; in 1714, 25 admissions; and in 1728, the year after "the Great Earthquake," Oct. 29, 1727, there were 65 admissions. During the same year, (viz. 1728) a corresponding increased attention to religion, and extraordinary additions to the churches, were observable very generally throughout New England. On the other hand, in 1649, 1651, 1653, 1654, 1663, and 1693, no additions to First Church, Charlestown, are found upon record.

Before 1663, all admissions to this church were understood to be admissions to all the privileges of church members. But the adoption by the church that year, of the Result of the Synod of 1662 respecting Baptism, &c. led to a threefold distinction of its members in the subsequent arrangements of its Records: viz.

1. "Persons admitted into full Communion."
2. "The names of such Children of the Covenant as have publicly renew'd their Covenant wth God and this Church, yet not taken unto Communion in y^e L^{ds}. Supp."—p. 101.
3. "The names of such persons as have been admitted into this Church, but not unto full Communion."—p. 179.

By the second distinction, persons appear to have been intended, who having in infancy been offered in baptism by their parents, being church members, were considered as virtually members of the church themselves, and subject to its inspection and discipline;

and who owning the covenant at mature age, were admitted to the privilege of baptism for their children, but not as yet to the Lord's Table.

By the third distinction, all other persons were apparently denoted, who owning the covenant, were taken under the watch and discipline of the church, and obtained in it the privilege of baptism for themselves and their children, but did not commune in the Lord's supper.

Apparently however, both these distinctions were sometimes confounded in recording, especially by Mr. Morton; and his successors, Rev. Messrs. Bradstreet and Abbot, recorded the names of persons of both descriptions, without discrimination, under the common title of "Renewers of the Covenant."

V. BAPTISMS.

The following is a copy of a memorandum respecting the number of baptisms in this church, entered at the close of the book, p. 381, apparently by Mr. Abbot.

"Memorandum, taken 21 Aug. 1771.

"The Rev. Mr. Gordon who came from London, came to visit me on the day abovesd. and borrowed the Ch. Books, that he might find by the Baptisms, the Proportion of Males to Females, that had been born among us. And upon search he found them *equal* from the Year 1632, w^h the Old Book was begun. And from that Year to the ps^t year 1771 according to his Calculation there were 2889 males, and 2889 females baptized. N. B. he found a Chasm in the Records, wherein no Entries were made of the Childrⁿ Baptiz'd for 17 years.—This Acc^t he gave me, when he return'd the Books unto me."

Subjoined is the result of an enumeration by the writer of this article, of the baptisms recorded in the "Old Book" alone: premising, that the occurrence in the records of unusual given names has sometimes left the sex of the persons baptized undetermined; and that the occasional omission both of names and of numbers has in a few other instances made it uncertain how many were baptized. In cases of the latter description, the smallest number possible, under the circumstances given, has been assumed as the true one.

Sum of Baptisms.

<i>Recorded by</i>	<i>Years.</i>	<i>Males.</i>	<i>Females.</i>	<i>Unc. No.</i>	<i>Unc. Sex.</i>	<i>Total.</i>	<i>Infants.</i>	<i>Adults.</i>
The Ruling Elder	from 1633 to 1642,	81	82	0	0	163	163	0
Mr. Symmes,	" 1658 " 1663,	5	6	5	5	16	16	0
Mr. Shepard, sen.	" 1659 " 1677,	301	274	0	0	575	569	6
Mr. Shepard, jun.	" 1680 " 1685,	135	149	14	14	298	286	12
Mr. Morton,	" 1686 " 1697,	285	338	0	0	623	562	61
Mr. Bradstreet,	" 1698 " 1731,	952	944	0	0	1,896	1,792	104
Mr. Abbot,	" 1731 " 1763,	1,093	1,075	0	5	2,173	2,132	41
Total recorded during 135 years,		2,852	2,868	19	24	5,744	5,520	224

In the above schedule of baptisms, all have been reckoned among adults, who are noticed expressly as being "young men," wives, widows, persons of 14 years old and upwards, or whose names are given, alone, without the names of their parents, as well as those who are expressly called, adults. All are accounted as "Infants," who are said to be the sons or daughters or children of such, or of such parents; both those whose age is stated to be less than 14, and those whose age is not mentioned, and who constitute more than nineteen-twentieths of the whole. The earliest adult baptism recorded in this ancient volume, that has been observed, was in 1673.

[To be continued.]

BRIEF HISTORY OF THE UNIVERSITY OF NASHVILLE, TENNESSEE.

DAVIDSON ACADEMY was incorporated by the General Assembly of North Carolina, December 29, 1785. It was endowed by the State with 240 acres of land, lying immediately adjacent to the then southern boundary of the town of Nashville. Much of it is now included within the compactly built and most beautiful portions of the city. This land, with the exception of about eight acres reserved for the site of the academy, and since called the *College Square*, was sold at auction, in small lots, in 1803. The total amount, ultimately

received by the institution from both the rents and sale of its land, does not appear to have exceeded twenty thousand dollars. It must be recollected, however, that the town then contained a population of only about 400—that the Legislature never met there until the year 1812—and that the first steam-boat arrived in the spring of 1818.

CUMBERLAND COLLEGE was incorporated by the Legislature of Tennessee, September 11, 1806. And in it were merged the name and property and rights of Davidson Academy. This change was effected at the request of the trustees of the latter, in consequence of a previous grant by Congress of one hundred thousand acres of land for the establishment of two colleges, one in East, and the other in West Tennessee.

The first building was commenced in 1805 by the academy, and completed in 1808 by the college, at a cost of \$12,240. It was 70 feet long by 47½ wide, three stories high, of brick. No other building of any description was attempted until 1823. And nearly all the important additions have been made since 1825.

The college was opened for the reception of students in the autumn of 1809. The Faculty consisted of Dr. James Priestly, President, (salary \$1,600,) Rev. William Hume, Professor of Languages, (salary \$1,000,) and Mr. George Martin, Teacher of the Grammar School, (salary \$750.) These gentlemen, it is understood, were eminently qualified for their respective stations. The college continued in successful operation seven years—or until October, 1816. Its doors were then closed from the sheer want of funds to sustain it any longer. Its revival was attempted in November, 1820, under the auspices of its former distinguished and respected president: but his lamented death, on the 6th of February following, again prostrated the hopes and efforts of its friends. Nineteen of the students were admitted, in course, to the first degree in the arts, during the above period of seven years.

In 1823, the Rev. Philip Lindsley, D. D., Vice-President of the College of New Jersey, and, at the time, President elect of that institution, was invited to the presidency of Cumberland College. He had declined a similar overture in 1822. After visiting Nashville, however, he consented in May, 1824, to accept the proffered charge, and to remove thither with his family in the following autumn. He arrived accordingly, December 24, 1824. The college had been duly opened in November, under the care of a professor and tutor, who happened to be seasonably present. There were, at this time, twenty-nine students. Of the old library, there were on hand about one hundred volumes. Of the apparatus, there remained only a pair of globes and a damaged air pump. During the previous summer, however, the president elect had remitted to London the sum of six thousand dollars, furnished by the trustees, for the purchase of a philosophical apparatus; and he had ordered about fifteen hundred dollars' worth of books for the college library. One professor and two tutors—none of them over twenty-two years of age—with the president, composed the faculty.

Thus re-commenced the operations of Cumberland College, at the close of 1824; and after an interruption of eight years; for the brief three months already noticed, need hardly be taken into the account. No grammar school or preparatory department has since been connected with the college. This fact will account in part for the comparatively small number of its students. In most other south-western colleges, it is notorious that the mere *school boys*, in the preparatory department, furnish from one-half to nine-tenths of the names which are annually paraded upon their catalogues. The writer of this article has now before him the catalogue of a western college, (published in June last,) of very considerable pretensions too, exhibiting a list of 227 names—while only ten of them belong to the college classes.

THE UNIVERSITY OF NASHVILLE became the legal style and title of the college, by an act of the Legislature, November 27, 1826. This mere nominal change was made chiefly to distinguish it from another Cumberland College then recently established in Kentucky.

The first commencement, under the new organization, took place October 4, 1826—when a class of ten were graduated. A like celebration has been

witnessed on the first Wednesday of October in each successive year. The number of graduates, from 1826 to 1839 inclusive, is precisely two hundred,—exclusive of those who have been presented with honorary degrees. The total number of *new* students matriculated, or admitted into the college, since its resuscitation in 1824, is 688. Of these, then, only 200, or less than one-third, have attained the baccalaureate. The reason is, that comparatively few young men can be induced to remain long enough at college to complete the course of study prescribed for graduation. They can be manufactured into lawyers, doctors, preachers, politicians, editors, and *statesmen*, in less than half the time required to become bachelors of arts at this institution. The number of undergraduates has varied, from 50 to 125, in different years. The present number (i. e. actually on the ground and attending the regular college exercises) is one hundred. The faculty now consists of a president, four professors of great experience, learning and ability, and two tutors.

This is believed to be the first college in the Union, which ventured utterly to discard the old system of honorary premiums and distinctions, as incentives to industry and scholarship. No college honors have been awarded during a period of fifteen years—or since 1824. A week or more, at the close of each session or half year, is devoted to the public examination of the several classes: and every body forms and expresses whatever opinion he pleases of the merits or demerits of individuals. The faculty praise none—name none—pass the best *sub silentio*—and leave them to the spontaneous verdict of the public or of their peers. The *deficient* are turned back—or are not permitted to advance with their class—or are advised to go home.

In the three public libraries, there are altogether about 7,500 volumes. Or, to be more particular,

The University Library contains	3,300 volumes.
Agatheridan Society Library contains	2,353 "
Erosophian Society Library contains	2,340 "
Ordered by the two last, and daily expected,	500 "
	<hr/>
	8,493 volumes.

The present buildings are,

1. Cumberland Hall—being the old college enlarged. It is 180 feet long—with an average width of 49 feet. It is three stories high—contains 44 lodging rooms for students; a chapel 47 feet by 38½ in the clear and two stories high; and two rooms or halls in the third story over the chapel, appropriated to the literary societies.

2. The Laboratory—90 feet by 37½—one story—with convenient rooms and fixtures for chemical lectures and experiments.

3. Steward's House and Refectory—56 feet by 42—two stories.

4. East Wing—a new edifice, just completed—76 feet by 45½—three stories high. It contains twelve lodging rooms for students, and six large rooms for lectures, library and apparatus.

The above are upon the *college square* or campus; and are all of brick, with stone foundations or basements. They have cost, together with the walls of stone and brick around the campus, about seventy thousand dollars. The ground may be worth fifteen thousand.

5. At a distance of a few hundred yards, is another lot of about 31 acres owned by the university and purchased in 1826—upon which has been erected a house for the president—55 feet by 43½—with a kitchen and offices in the rear, of 46½ feet long by 21 wide—the whole of brick and two stories high. This property is worth about twenty thousand dollars.

It would be difficult to specify the cost or present value of the philosophical and chemical apparatus, mineralogical cabinet, collections in natural history, libraries, &c. &c.

The university has never possessed any productive fund, until the present year. It has, within a few months, received from the sale of lands, the sum of

thirty-four thousand dollars—which is loaned to two of the banks in Nashville at six per cent., payable semi-annually. Thirty thousand dollars are still due from the purchasers of the college land—and about seven thousand acres remain unsold.

There are two vacations in the year, consisting of five and a half weeks each. The first begins on the day after commencement; and the second on the first Wednesday in April. There are also two *sessions* or terms, of twenty weeks each. The winter session commences about the middle of November, and the summer session about the middle of May.

The following table exhibits the number of students actually present during each college session since 1825.

Total number of students during		Winter Session of		1825-26,	69
Do.	do.	Summer	"	1826,	74
Do.	do.	Winter	"	1826-27,	81
Do.	do.	Summer	"	1827,	92
Do.	do.	Winter	"	1827-28,	78
Do.	do.	Summer	"	1828,	66
Do.	do.	Winter	"	1828-29,	51
Do.	do.	Summer	"	1829,	45
Do.	do.	Winter	"	1829-30,	58
Do.	do.	Summer	"	1830,	73
Do.	do.	Winter	"	1830-31,	90
Do.	do.	Summer	"	1831,	97
Do.	do.	Winter	"	1831-32,	77
Do.	do.	Summer	"	1832,	64
Do.	do.	Winter	"	1832-33,	57
Do.	do.	Summer	"	1833,	72
Do.	do.	Winter	"	1833-34,	79
Do.	do.	Summer	"	1834,	83
Do.	do.	Winter	"	1834-35,	105
Do.	do.	Summer	"	1835,	99
Do.	do.	Winter	"	1835-36,	111
Do.	do.	Summer	"	1836,	126
Do.	do.	Winter	"	1836-37,	121
Do.	do.	Summer	"	1837,	103
Do.	do.	Winter	"	1837-38,	88
Do.	do.	Summer	"	1838,	72
Do.	do.	Winter	"	1838-39,	78
Do.	do.	Summer	"	1839,	100

The numbers graduated in different years are given below.

Year.	No.	Year.	No
1826,	10	1836,	18
1827,	12	1837,	12
1828,	16	1838,	20
1829,	7	1839,	21
1830,	8		
1831,	22		201
1832,	9	Add previous graduates, .	19
1833,	16		
1834,	10	Total Alumni,	220, ex-
1835,	20	clusive of honorary graduates.	

A BRIEF ACCOUNT OF THE EARLY PHYSICIANS AND OF THE MEDICAL SOCIETY OF RHODE ISLAND.

[By USHER PARSONS, M. D., President of the Society.]

CONCERNING the medical profession in Rhode Island from its settlement in 1636, to 1700, very little information can now be obtained. The names of such physicians as extensive inquiry has enabled me to collect, will however be mentioned, with the hope that it may lead to the discovery of others.

I will commence by observing that the first physician in New England was Dr. Samuel Fuller of Plymouth, a pilgrim in the Mayflower in 1620. He was occasionally called to Salem, Charlestown and Dorchester, to prescribe for the sick. He died of a prevailing fever in 1633. The reason for mentioning him here will appear presently.

In 1631 Dr. John Clark arrived in Boston, where he resided till 1638. He then removed to Portsmouth, on the north end of Rhode Island, and in the year following to Newport. He afterwards went to England, where he united with Roger Williams to procure the revocation of Coddington's commission as governor of the Islands in Narragansett bay. Williams returned with the revocation, but Clark remained in London twelve years, in the practice of his profession; in which time he procured the present charter of Rhode Island. After returning to Newport, he officiated as pastor of the First Baptist church, and also practised physic until his death, which occurred April 20, 1676, in the 68th year of his age.

The records of the Island show, that in 1641, Robert Jeffreys was "authorized to exercise the functions of chirurgie." He first settled in Portsmouth, but soon removed to Newport. He returned to England in the time of Charles the Second.

In 1646 there was a French doctor in Newport, as appears by a journal kept by one of his patients, Peter Easton.

About the year 1687, Dr. Samuel Ayrolt came to Rhode Island from Rochelle, with many other French Protestants, after the revocation of the edict of Nantz, and resided many years in Newport.

In 1665, Dr. Gilbert Updike, a German, settled in Narragansett, and married the daughter of Richard Smith, who built the first English house in that district. He had three out of four sons killed in the Swamp battle by Indians. The descendants of the surviving son are numerous and very respectable.

These are all the names of physicians found in the south part of the State prior to 1700. There were however some female practitioners here, as elsewhere in the colony, the practice of obstetrics being confined exclusively to them till after 1752. Among these was Mary Mowry, who died in Jamestown 1720, aged 79 years. According to Quaker records she was in high repute; and among the Indians, her medicines were preferred to others in all complaints.

In the north part of the State, no names of physicians are mentioned in history, or in the records of Providence, as I can learn, before 1700, and it appears by a letter of Roger Williams to his friend Winthrop, then at New London, dated twelve years after the settlement of Providence, and in which he thanks him for sending him some advice and medicines, that in the sickness of himself or family, he depended on his own skill, and on some medical books in his possession. The number of inhabitants capable of bearing arms at this time (1648) was only one hundred—and a population so small and isolated, could hardly increase to such an extent, for many years, as to make it expedient to invite a physician, had there been one ready, to settle among them; especially as there was an eminent one in Newport, who could be brought by water in a few hours, and who needed all the patronage that both places could give, for his support. It appears too, that in 1663, the inhabitants of Seekonk, only two

or three miles from Providence, felt the want of a physician, and voted in town meeting, to send a letter to Dr. Samuel Fuller of Plymouth, inviting him to come and settle among them. It was also voted that his mother, who I take to be the widow of Dr. Fuller, the pilgrim, before mentioned, be sent to, "to see if she be willing to come and dwell amongst us, to attend on the offices of a midwife, to answer the town's necessity, which at present is great." If there had been a physician at the time in Providence, only two miles distant, the people of Seekonk would not have felt the urgent necessity of sending to Plymouth for one; and having obtained one, there was no further occasion for Providence people to employ one from Newport, or to settle one of their own. If the population of both Providence and Seekonk increased considerably between 1663 and 1676, it was at the latter period diminished greatly again, by the burning of seventy houses, and putting the occupants to flight, many of whom became permanent residents of Newport. And as a physician was settled in Seekonk as early as 1680,* and as Providence recovered slowly from the fire, it is probable that many years elapsed after 1676, before a physician was settled in the town. Be this as it may, diligent inquiry has found no physician settled in Providence before 1700.

After the year 1700, the history of the profession in Rhode Island becomes better known. The town of *Newport* at that time was more populous, than any other town of the State, or of New England, and its inhabitants were more cultivated and refined; and possessing a salubrious climate, it became an attractive residence to gentlemen of education. Among the names of its eminent physicians we find that of

1. Benjamin Staunton, who died at a very advanced age in 1760. His house is still standing.

2. James Noyes, who died 1718, aged 40.

3. Clarke Rodman, who died 1752, aged 52—and

4. His son William, who died the following year.

5. John Brett, a German, and pupil of Boerhaave, and graduate of Leyden. He was one of Dean Berkley's associates in Newport, and one of the Literary Society at its establishment in 1735.

6. Dr. Thomas Moffatt, an accomplished scholar and physician, who came from Scotland 1750, and practised till 1772, when his political opinions drove him away.

7. Dr. Thomas Rodman, who came with Moffatt.

8. Dr. William Hunter came from Scotland 1752, and was a pupil of the elder Monro at Edinburg. He practised in Newport twenty-five years, and was the first male accoucheur in the colony. Dr. Hunter gave lectures on anatomy and physiology in 1754, 5 and 6, which were the first given on medical science in New England, or in America. Advertisements of these lectures may be seen in the Boston papers of that day. He was appointed surgeon of the troops sent to Canada; and his skill, as an operative surgeon, was superior to that of his cotemporaries. He was a learned scholar and physician.

9. Dr. Charles Anthony Vigneron, of German origin. He lived to be over one hundred years of age, and practised extensively till toward the close of life. He was both learned and popular.

10. Dr. Hooper was cotemporary with Dr. Vigneron, and outlived him.

11. John Halliburton practised some years before and during the Revolutionary war. My much esteemed friend, Henry Bull, Esq., who has furnished me with the materials relating to the south part of the State, writes, that "Dr. Halliburton left soon after the British army did, in consequence of some of his correspondence being detected, unfriendly to the American cause, and went to Halifax, where his son, Judge Halliburton, the author of "Sam Slick," now resides." The veterans Dr. Samuel Danforth of Boston and Dr. Benjamin Waterhouse of Cambridge, practised a short time in Newport; the latter studied with Dr. Halliburton.

12. Dr. Bartlett, Dr. Ayers, William Tillinghast, Isaac Senter and Jonathan Easton, practised both before and after the Revolution.

* Dr. Richard Bowen.

13. Dr. Easton inoculated three persons for small pox in 1772, the first instances of the kind in Rhode Island. He continued in practice nearly fifty years, and was one of the petitioners for the charter of the Rhode Island Medical Society.

14. Isaac Senter was a native of New Hampshire, but came to Newport in childhood, where he studied with Dr. Moffatt. He practised first in Pawtucket, but soon removed to Newport, and died 1799, aged 44 years. He contributed highly valuable papers to periodicals both in America and Europe, and was honored with fellowship in the medical societies of both countries, and was president of the Cincinnati of Rhode Island. He accompanied General Arnold in his perilous march to Quebec in 1775.

15. Dr. Benjamin Mason flourished during several of the closing years of the last century. He had enjoyed the advantage of European, as well as American instruction.

16. These with a Dr. Jarrett of Middletown are all the names I can collect of physicians on Rhode Island previous to 1800—with the exception of Drs. William Turner, David King, Edmund T. Waring and Enoch Hazard, then young in the profession, but who lived to be eminently useful practitioners.

In *South Kingston*, Drs. Charles Higginbottom, — Sylvester, Robert and George Hazard, William Chase, Joseph Torry, Benjamin Waite, Joshua Perry, Joseph Comstock and John Aldrich.

In *North Kingston*, Drs. Benjamin Waite, — Parish, Samuel Watson and William G. Shaw.

In *Charlestown*, Drs. — Glazier, Hubbard Mason, — Bartlett, — Newman, — King and Joseph Griffen.

In *Exeter*, Drs. — Trip, David Sprague, Solomon Sprague, Solomon Sprague, Jr., — Moore and — Anthony.

In *Westerly*, Drs. — Blodget, Joshua Babcock, — Dorrance, William Vincent, Daniel Lee and William Robinson.

In *Richmond*, Drs. Paul Harrington, Paul Harrington, Jr., — Ainsworth and — Petise.

In *Hopkinton*, Drs. John Drake, Thomas Wilbour, William Wilbour.

In *Greenwich*, Drs. Peter Turner, Stephen Allen.

In *Warwick*, Drs. Gorton Jerauld, Stephen Harris, John W. Tibbets.

In *Cranston*, Drs. Samuel Hudson, Robert Weeks, Comfort A. Carpenter, — Waterman and — Aldrich.

In *Scituate*, Drs. Caleb Fiske, Rowland Greene, John Wilkinson and Benjamin Slack.

In *Foster*, Dr. Solomon Drown.

In *Coventry*, Dr. Cyril Carpenter, Moses Mowry, Enoch Thayer, Augustus Torrey.

In *Gloucester*, Drs. Joseph Bowen, Aaron Waldron.

In *Cumberland*, Drs. Abram Mason, Micah Walcott, — Lamb and — Capron.

In *Smithfield*, Drs. Ichabod Comstock, William Arnold, J. Smith, Simeon Brown, William Bushee and Eleazer Bellows practised before the Revolutionary war, and before the century closed Drs. — Harrington, — Bolkom and — Baxter.

In *Tiverton*, Dr. — Withridge.

In *Bristol*, Drs. — Bourne, William Bradford, Gustavus Baylies, Thomas Nelson and Chillingworth Foster.

In *Warren*, William Thompson, Daniel Barrus.

In *Portsmouth*, Dr. Peter T. Wales.

In *North Providence*, Dr. Hosea Humphrey.

In *Providence*, I do not find the name of any physician previous to that of Jabez Bowen. As the name Bowen has figured conspicuously in the list of Rhode Island physicians, I have been at some pains to collect their genealogy. As early as 1680, Dr. Richard Bowen, son of Thomas and grandson of Richard, was engaged in medical practice in Seekonk, about two miles from Providence, and probably attended the sick of the latter place then and for some time after.

He educated two sons to the medical profession, named Thomas and Jabez. Jabez settled in Providence, near St. John's church, and had a son Benjamin, a physician, and a grandson Joseph, already mentioned, who died a few years since at an advanced age in Gloucester. Dr. Thomas Bowen, the other son of Dr. Richard, settled in Seekonk with his father. He had three sons, one of whom, named Ephraim, lived in Providence with his uncle, Dr. Jabez, from the age of nine years, and studied medicine with him and settled in Providence, where he died in 1812, aged 96 years. He had six sons, two of whom, William and Pardon, studied medicine. William practised till the year of his decease, 1832, being 86 years of age. Pardon died in 1827, at an advanced age. These two, with their father, gained great celebrity. Drs. William and Pardon educated more pupils than any other physicians in the State now deceased. Dr. William had a son of rare promise, who enjoyed more advantages for a medical education than any one that has ever settled in the State; but he died soon after commencing practice. No physicians of the name and family are now left in the State.

Among other names of physicians in Providence who flourished between the years 1700 and 1800, were Drs. John Walton, — Sterling, — Randall, Joseph Hughs, Jonathan Arnold, Amos Throop, Robert Gibbs, — Perrago, Levi Wheaton, Stephen Randall, Joseph Mason and Thomas Greene. Many of these names with others will appear among the officers and fellows of the Rhode Island Medical Society, which remains to be noticed.

The RHODE ISLAND MEDICAL SOCIETY was incorporated by an act of the Legislature in February, 1812—and consisted of the following physicians:— Amos Throop, William Bowen, Pardon Bowen, Levi Wheaton, Rowland Greene, Samuel Hudson, Daniel Barrus, Joseph Comstock, Niles Manchester, John Wilkinson, John M. Eddy, Thomas M. Barrows, Charles Eldridge, Jacob Fuller, Moses Mowry, Peleg Clark, John Mackie, Jeremiah Williams, William C. Bowen, Joseph Pettes, Walter Wheaton, Stephen Harris, Sylvester Knight, Abram Mason, Ezekiel Comstock, Augustus Larey, A. Waldron, Caleb Fiske, Solomon Drown, Comfort A. Carpenter, Thomas Nelson, Thomas Warren, John W. Richmond, William G. Shaw, Cyril Carpenter, Thomas Carpenter, Gorton Jerauld, C. Foster, Lemuel W. Briggs, John Aldrich, Eleazer Bellows, E. Bellows, Jr., Jonathan Easton, Benjamin Waite Case, Enoch Hazzard, David King, William Turner, Edmund T. Waring and Jonathan Easton, Jr.

The charter authorizes the members of the Society to elect necessary officers, and to determine their duties—to hold a common seal with power to break or change it—to sue and be sued—to enact rules and by-laws, and annex fines and penalties—to determine the number requisite to constitute a quorum; and to establish the time, place and manner of convening the said Society—to elect by a majority of the votes of those present suitable persons as members, and honorary members; the former to subscribe the by-laws within one year, or otherwise declare their assent in writing, the latter to consist of persons residing out of the State or not practising in it—to examine candidates for the practice of physic and surgery, and if found qualified, to give them letters testimonial—and to hold real estate yielding an annual income of not exceeding five hundred dollars, and of personal estate not exceeding fifteen hundred dollars.

The By-Laws specify

I. That annual meetings shall be held alternately at Newport and Providence on the last Wednesday in June, and prescribe 1. the order of business—2. the mode of electing fellows and honorary members, the form of diploma given them, establish the admission fee at \$3, and annual assessment at \$1—3. allow fellows, for satisfactory reasons, to resign—4. or to be expelled—5. forbid holding consultations with irregular practitioners.

II. They prescribe rules 1. for holding consultations—2. for discountenancing professional interference—3. for adjustment of private disputes—4. forbid using secret medicines, &c.

III. They direct a triennial election of officers,—the president and two vice presidents to be ineligible for the same offices during the next ensuing term of

three years, and the president to fill all vacancies that may occur between the triennial elections,—prescribe the duties of all officers, and the terms of their resignation or removal.

IV. They require two meetings of the northern and two of the southern district annually, and one general meeting of both boards on the day previous to the annual meeting of the Society, and a fine of \$5 is imposed on every censor for non attendance—prescribe the requisite qualifications of candidates for examination, and the duties of censors in reference to them, and in respect to unprofessional conduct of fellows—require censors to nominate to the Society the names of candidates for election as fellows and honorary members—and, in concurrence with the president, to appoint an orator for the next anniversary, excepting when the president is ex-officio orator, which is on the next anniversary after his election—and lastly, prescribe rules for regulating debates in meeting.

The whole number of fellows admitted prior to 1840 are 162.

Deceased,	.	.	.	.	.	.	.	.	.	38
Removed out of the State,	.	.	.	.	.	.	.	.	.	33
Resigned,	.	.	.	.	.	.	.	.	.	14
Remaining,	.	.	.	.	.	.	.	.	.	77
										<hr/> 162

The following gentlemen have been admitted honorary members:

William Ingalls, M. D., Boston.	Andrew Harris, M. D., Canterbury, Ct.
*John P. Mann, M. D., Newport.	Thomas Miner, M. D., Middletown, Ct.
*Thomas Hubbard, M. D., Pomfret, Ct.	George C. Shattuck, M. D., Boston.
John C. Warren, M. D., Boston.	James Jackson, M. D., do.
James Thacher, M. D., Plymouth, Ms.	Jacob Bigelow, M. D., do.
Nathaniel Miller, M. D., Franklin, Ms.	John D. Fisher, M. D., do.
*Samuel L. Mitchell, M. D., New York.	Alexander H. Stevens, M. D., New York.
*Wright Post, M. D., New York.	T. R. Beck, M. D., Albany, N. Y.
*Philip S. Physick, M. D., Philadelphia.	George B. Wood, M. D., Philadelphia.
William Clift, M. D., London, Eng.	William E. Horner, M. D., do.
Zaccheus Bartlett, M. D., Plymouth, Ms.	Samuel Jackson, M. D., do.
George M'Clellan, M. D., Philadelphia.	William Gibson, M. D., do.
Joshua B. Whitridge, M. D., Charleston, S. C.	Thomas Sewall, M. D., Washington, D. C.

OFFICERS OF THE SOCIETY FROM ITS COMMENCEMENT.

Presidents.

Amos Throop,	1812 to 1814	Levi Wheaton,	1825 to 1829
William Bowen,	1814 to 1815	David King,	1829 to 1834
Pardon Bowen,	1815 to 1823	Charles Eldridge,	1834 to 1837
Caleb Fiske,	1823 to 1824	Usher Parsons,	1837 to 1840

1st Vice Presidents.

William Bowen,	1812 to 1814	Solomon Drown,	1829 to 1830
Peter Turner,	1814 to 1815	John Mackie,	1831 to 1833
William Whittridge,	1815 to 1818	Samuel West,	1833 to 1837
Caleb Fiske,	1818 to 1823	William Turner,	1837 to 1838
David King,	1823 to 1829	Niles Manchester,	1838 to 1840

2d Vice Presidents.

Jonathan Easton,	1812 to 1813	Solomon Drown,	1824 to 1829
Peter Turner,	1813 to 1814	John Mackie,	1829 to 1831
Pardon Bowen,	1814 to 1815	Edmund T. Waring,	1831 to 1834
Caleb Fiske,	1815 to 1819	William G. Shaw,	1834 to 1837
David King,	1819 to 1823	Ezekiel Fowler,	1837 to 1840

Recording Secretaries.

John Mackie,	1812 to 1817	Richmond Brownell,	1825 to 1829
J. W. Richmond,	1817 to 1820	S. A. Arnold,	1829 to 1837
Pardon Brownell,	1820 to 1825	Johnson Gardner,	1837 to 1840

* Deceased.

Corresponding Secretaries.

William Turner, Thomas H. Webb,	1812 to 1832 1832 to 1839		C. G. Perry,	1839 to 1840
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Treasurers.

Thomas M. Barrows, Jacob Fuller,	1812 to 1830 1830 to 1839		Sylvester Knight,	1839 to 1840
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Librarians.

William C. Bowen. Horatio G. Bowen. Richmond Brownell.		Isaac Hartshorne. E. T. Waring. David King.
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Censors since the Organization of the Society.

Enoch Hazard. David King. Joseph Comstock. Edmund T. Waring. Pardon Bowen. Solomon Drown. Levi Wheaton. Thomas Nelson. John M. Eddy. Samuel Hudson. William C. Bowen. Caleb Fiske. John Mackie. William G. Shaw. Charles Eldridge. Samuel West. Charles Cotton.		Niles Manchester. Joseph Mauran. Comfort A. Carpenter. Samuel A. Arnold. Peleg Clarke. Usher Parsons. Theophilus C. Dunn. Hiram Cleaveland. Ezekiel Fowler. Sylvester Knight. George Capron. Jabez Holmes. James Turner. Peleg Johnson. Lewis L. Miller. Jeremiah Williams.
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Orators since 1812.

Edmund T. Waring. Henry E. Turner. William C. Bowen. Joseph Comstock. William Turner. William G. Shaw. John W. Richmond. Solomon Drown. A. C. Willey. Charles Cotton. William C. Whitridge. Joseph Mauran.		Samuel West. Levi Wheaton. Samuel A. Arnold. David King. Theophilus C. Dunn. Ezekiel Fowler. T. H. Webb. Charles Eldridge. William G. Shaw, Jr. Usher Parsons. David King, Jr.
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The late Dr. Caleb Fiske, formerly president of the Society, presented to it in his lifetime, a large number of books, and at his decease bequeathed two thousand dollars, directing the interest to be applied to the payment of premiums for prize dissertations, and other expenses. This bequest having increased in amount by interest and otherwise, enables the trustees, consisting of the president and two vice presidents of the Society for the time being, to offer two premiums, annually, of fifty dollars each, for the best essays on the questions they propose. Six premiums have thus far been awarded to successful competitors—one to Thomas H. Webb, two to Jacob Fuller and three to David King.

Medical Education.

The first course of medical lectures given in America were as before observed, by Dr. William Hunter, in Newport in 1754, 5 and 6, on Anatomy and Physiology.* In 1812 a medical school was opened at Providence in connection with Brown University, Drs. William Ingalls, Levi Wheaton and Solomon Drown being professors. The first named gentleman gave two courses

* The first course in Philadelphia was in 1762, in New York 1768, and in Boston 1780.

of lectures on anatomy and surgery, which were all that the college then required of candidates for medical degrees to attend. Dr. Ingalls then transferred his lectures to Boston, where they were continued till 1822, when the school was reorganized at the college in Providence under the following professors :

LEVI WHEATON, M. D., on Theory and Practice of Physic.

JOHN D'WOLF, on Chemistry.

SOLOMON DROWN, M. D., Materia Medica and Botany.

USHER PARSONS, M. D., Anatomy, Physiology and Surgery.

From 1822 to 1826, the number of pupils ranged between twenty and fifty, most of whom received the degree of doctor in medicine. It was however found that the proximity of other schools in Boston, New Haven and Pittsfield, which were provided with ample accommodations, would always prevent the growth and success of one in Rhode Island, and the school was therefore abandoned in 1826. The professor of anatomy, who had given a short course of lectures annually to the upper classes in Brown University since 1822, continued them till 1828, when these also ceased.

The larger towns of Rhode Island have not been without men of high medical attainments during the last century. In the early part of it they were educated in the best schools in Europe ;—more recently they have sought the best sources for information in the improved schools and hospitals of Philadelphia, Boston and New York. At the organization of the Rhode Island Medical Society, there were not more than six graduated doctors of medicine within the State. During the last fifteen years it has been very rare that a physician has commenced practice without first graduating at some medical institution.

Medical literature has received but few contributions in Rhode Island. Three medical books only have been published, viz: *Advice to Seafaring People*, a work on the *Art of making Anatomical Preparations*, and a volume of Boylston Prize Essays—and these by the same individual. The medical journals of Boston, New York and Philadelphia, have received some contributions from this State, and in earlier times some were sent to European journals. It is however believed that the fund for awarding premiums, generously bequeathed by Dr. Fiske, will call into exercise the medical talent of the junior members of the profession, and rapidly advance the cause of medical science and literature in the State.

CIRCULATION OF THE LONDON PRESS.

OFFICIAL returns show the average daily circulation of the following London papers :

Times,	11,190
Morning Chronicle,	6,830
Morning Herald,	6,394
Morning Advertiser,	4,996
Morning Post,	2,672
Sun, (Evening)	3,578
Standard,	3,393
Globe,	2,965
Courier,	1,363
The Weekly Dispatch circulates in a week,	51,413
Weekly Chronicle,	44,306
Bell's Life in London,	18,615

The Weekly Dispatch states that in the years 1837 and 1838, its aggregate amount of stamps was 5,347,000—an average weekly of 51,413.

The number of stamped daily and weekly publications in London, during the two years named, amounted to 149—with a circulation in the two years of 58,045,201.

The revenue to the government amounted to £241,855.

A Brief History of the Congregational Churches and Ministers in the State of Rhode Island,

FROM ITS EARLIEST SETTLEMENT TO THE PRESENT TIME.

By the Rev. Thomas Shepard, of Bristol.

EXPLANATION.—The † signifies installed, ‡ settled as colleague, and s. s. stated supply.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Little Compton Chh. gathered Nov. 30, 1774.	Richard Billings	England	1674	Harvard	1698	Nov. 30, 1704		Nov. 20, 1748	74
	Jonathan Ellis	Sandwich, Ms.	1717	Harvard	1787	1749		Sept. 7, 1785	68
	Mase Shepard	Norton, Ms.	1759	Dartmouth	1785	Sept. 19, 1787		Feb. 14, 1821	63
	Emerson Paine †	Foxboro', Ms.	1786	Brown	1813	Nov. 20, 1822	April 20, 1835		
	Sam'l W. Colburn, s. s.	Boscawen, N. H.		Dartmouth	1808	July 1, 1835	June, 1838		
Bristol Chh. gathered May 8, 1687.	Benj. Woodbridge, s. s.								
	Samuel Lee †	England		Oxford		May 8, 1687	1694		
	John Sparhawk		1672	Harvard	1689	June 12, 1695		April 29, 1718	46
	Nathaniel Cotton	Sandwich, Ms.	1696	Harvard	1717	Aug. 30, 1721		July 3, 1729	31
	Barnabas Taylor			Harvard	1721	Dec. 24, 1729	June 3, 1740		
	John Burt	Boston, Ms.	1716	Harvard	1736	May 13, 1741		Oct. 7, 1775	59
	Henry Wight, D. D.	Medfield, Ms.	1753	Harvard	1782	Jan. 5, 1786	Nov. 11, 1828	Aug. 1837	84
	Joel Mann †	Orford, N. H.	1787	Dartmouth	1810	Nov. 15, 1815	Sept. 14, 1826		
	Isaac Lewis †	Greenwich, Ct.		Yale	1794	Nov. 12, 1828	Sept. 28, 1831		
	John Starkweather †	Worthington, Ms.		Yale	1825	Dec. 14, 1831	Dec. 29, 1834		
Newport Chh. gathered 1640, reorganized 1720.	Thomas Shepard †	Norton, Ms.	1792	Brown	1813	April 30, 1835			
	John Clarke, s. s.	Bedfordshire, Eng.	1609					April 20, 1696	87
	Nathaniel Clapp	Dorchester, Ms.	1668	Harvard	1690	Nov. 20, 1720	June 10, 1743	Oct. 30, 1745	78
	Joseph Gardner †			Harvard	1782	May 15, 1740			
	Jonathan Helyer †			Harvard	1738	June 20, 1744	Sept. 21, 1766	May 27, 1745	
	William Vinal			Harvard	1739	Oct. 29, 1746			
	Samuel Hopkins, D. D. †	Waterbury, Ct.	1721	Yale	1741	April 11, 1769	May 29, 1815	Dec. 20, 1803	82
	Caleb J. Tenney †			Dartmouth	1801	Sept. 12, 1804	Aug. 23, 1815		
	Calvin Hitchcock	Westminster, Vt.	1787	Middlebury	1811	Aug. 23, 1815	1820		
	Samuel Austin, D. D.	New Haven, Ct.	1760	Yale	1780	July 25, 1821	1826	Dec. 4, 1830	70

Times and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
2d chh. formed April 11, 1733	William H. Beecher John Adams James Searing Ezra Stiles, D. D. William Patten, D. D.	North Haven, Ct. Halifax, Ms.	1705 1727 1763	Harvard Yale Dartmouth	1731 1726 1760	March 24, 1830 April 11, 1728 April 21, 1751	June 23, 1832 Feb. 26, 1739	Jan. 6, 1755 May 12, 1795 March 9, 1839	50 63 76
1st & 2d chhs. united June 4, 1833	Alexander H. Dumont	New York City	1800	—	—	Sept. 26, 1833	—	—	—
Tiverton chh. gathered Aug. 20, 1746	Ebene. Coleman Luther Wright, s. s. Jonathan King, s. s. Isaac Jones, s. s.	Norton, Ms. Rochester, Ms. Abby, Ms. Acton, Ms.	1686 1702	Harvard Brown Brown Harvard	1728 1788 1814 1815 1706	Oct. 1, 1746 Dec. 7, 1791 — Oct. 14, 1818 May 1825	Oct. 21, 1801 1816 1823 May 24, 1833 Oct. 24, 1835	Oct. 15, 1776	83
Providence 1st chh. March 7, 1724	Joseph Cotton John Bass, s. s. David S. Rowland Enos Hitchcock, D. D. Henry Edes, D. D. Edward B. Hall	Rochester, Ms. Hopkinton, Ms. Sandwich, Ms. Plainfield, Ct. Springfield, Ms. Boston, Ms. Medford, Ms.	1793 1699 1744	Williams Harvard Yale Harvard Harvard Harvard	1722 1737 1745 1767 1799 1830	May 9, 1838 Oct. 23, 1793 — Oct. 1, 1793 July 17, 1805 Nov. 14, 1832	July, 1747 1753 1774 1832	Oct. 17, 1763 Feb. 27, 1802	63 59
2d chh. afterward called Beneficent chh., March, 1743	Joseph Snow, Jr. James Wilson Cyrus Mason	Providence Limerick, Ireland Nassau, N. Y.	1714 1760 1799	— Union Union	— 1824 1814	Oct. 16, 1798 Oct. 7, 1835 June, 1837	Sept. 19, 1836	April 10, 1803	89
2d chh. afterward called Richmond Street chh. formed Oct. 1793	Mark Tucker, D. D. Joseph Snow Thomas Williams, s. s. Willard Preston Elan Clarke Thomas T. Waterman Charles T. Torrey Willis Lord	Providence Pomfret, Ct. E. Hampton, Ms. Windham, Ct. Situata, Ms. Bridgeport, Ct.	1714 1795 1779 1789 1802 1809	Yale Brown Williams Yale Yale Williams	1800 1806 1812 1823 1833 1833	July, 1807 1816 April 18, 1844 Dec. 12, 1828 March 23, 1837 Dec. 27, 1838	April, 1816 Dec. 5, 1820 Feb. 1825 Jan. 2, 1837 Oct. 4, 1837	April 10, 1803	89
4th chh. called Westminster Cong. chh. formed Sept. 26, 1823	Frederick A. Farley	Boston, Ms.	1800	Harvard	1819	Sept. 16, 1836	—	—	—

Providence	5th chh. called. High Street chh. form'd Dec. 18, '34	William B. Lewis Nathaniel S. Folsom †	New York City Portsmouth, N. H.	1806	Yale Dartmouth	1831 1828	April 16, Sept. 8,	1835 1838	July 26, March,	1837 1836	Oct. 25, Dec. 26, Jan. 16,	1748 1798 1821	48 82 48
Coventry	Cong. chh. Wash- ington Vill., gath- ered Oct. 28, '31	Giles Pease, s. s.	Somers, Ct.	1805	—	—	Oct. 13, April,	1830 1836	1833 1836	1833 1836	—	—	—
		Wm. G. Johnstone, s. s.	Scotland	1801	—	—	—	—	—	—	—	—	—
		John N. Whipple, s. s.	Norwich, Vt.	1801	—	—	—	—	—	—	—	—	—
		John Wilson	—	—	—	—	—	—	—	—	—	—	—
Barrington	Chh. formed in 1670-80	Samuel Torrey	—	—	Harvard	1842	Previous to Jan. 1,	1700	Jan. 1, Nov. 21,	1726 1740	—	—	—
		Peter Heath	—	—	Yale	1731	Sept. 8,	1718	—	—	—	—	—
		Solomon Townsend	Boston, Ma.	1700	Yale	1735	—	1741	—	—	—	—	—
		Samuel Watson	Barrington	1716	Harvard	1794	Feb. 28,	1798	—	—	—	—	—
North Scituate	Cong. chh. form- ed Jan. 1, 1834	Luther Wright †	Acton, Me.	1773	Brown	1798	Jan. 29,	1817	July 5, Nov. 22,	1821 1828	—	—	—
		Francis Wood	—	—	Harvard	1819	Feb. 26,	1823	—	—	—	—	—
		Thomas Williams, s. s.	Pomfret, Ct.	1779	Brown	1800	May,	1835	Feb. 12,	1838	—	—	—
		Benjamin R. Allen †	Newport	1805	Yale	1800	Sept. 26,	1838	Jan. 4,	1838	—	—	—
Slatersville	Cong. chh. form- ed Sept. 8, 1816	Charles P. Grosvenor	Pomfret, Ct.	1804	Yale	1827	July 12,	1838	—	—	—	—	—
		Daniel Waldo, s. s.	Suffield, Ct.	—	Yale	1788	—	1816	—	—	—	—	—
		C. B. Elliot	—	—	—	—	Sept. 8, Sept. 20, Jan. 28,	1835 1837 1839	Sept. 26, April 26,	1837 1838	—	—	—
		Amos LaFavore †	Pawtucket Hawley, Ma. Suffield, Ct.	1809	Amherst Yale	1885 1788	—	—	—	—	—	—	—
East Greenwich	Cong. chh. form- ed Oct. 1815	Michael Burdett	Reading Scotland	1808	Yale	—	March 24,	1829	Feb.	1838	—	—	—
		Wm. G. Johnstone, s. s.	—	—	—	—	—	1837	—	—	—	—	—
		Samuel Niles, s. s.	—	—	Harvard	1899	—	1703	—	1839	—	—	—
		Joseph Torrey	—	—	Harvard	1728	May,	1732	—	1710	—	—	—
Kingston	Cong. chh. form- ed May 17, 1732.	Thomas Kendall †	Dartmouth	1745	Dartmouth	1774	Sept. 29, Oct.	1802	Nov. 3, April,	1818 1835	—	—	—
		Oliver Brown †	—	—	Harvard	1804	—	1819	—	—	—	—	—
		Ch's P. Grosvenor, s. s.	Pomfret, Ct.	1804	Yale	1827	—	1836	—	1838	—	—	—
		Thomas Vernon, s. s.	Newport	1796	Brown	1816	—	—	—	—	—	—	—

Notes

ON THE PRECEDING TABLES.

LITTLE COMPTON.

This town was settled soon after the conclusion of King Philip's war, in 1676, by emigrants from the Island from which the State takes its name, and from Plymouth Colony. Its Indian name was Seaconnet. It was originally owned by thirty-two proprietors, who early manifested their love to the Gospel by setting apart *one thirty-third* part of the township for its maintenance. It originally belonged to Massachusetts but was set off to Rhode Island in 1746.

The Congregational Church in this town was gathered Nov. 30, 1704, and *Rev. Richard Billings* ordained its first pastor. Mr. Billings was a native of England, and a graduate at Harvard College. His ministry in this place continued 43 years, 11 months and 20 days. The number of persons received into the church during this period was 197. The ordinance of baptism was administered to 586 children during the same period. In 1742-3, under the labors of this worthy man, a refreshing from the Lord was enjoyed among the people, and 88 persons were received to the communion as its fruits. He died Nov. 20, 1748, aged 74 years.

Rev. Jonathan Ellis was ordained pastor of this church in 1749. Mr. E., as near as can be ascertained, was a native of Sandwich, Ms. He graduated at Harvard College. His ministry continued 36 years, during which period there were added to the church 29 members. He deceased Sept. 7, 1785, aged 68.

Rev. Mase Shepard was ordained pastor of the church Sept. 19, 1787. He was the youngest of thirteen children, and was born in Norton, Ms. The period of his life previous to coming of age was spent in manual labor chiefly on the farm. He pursued his collegiate course at Dartmouth and studied divinity with Rev. Mr. Judson of Taunton. He was a man of commanding presence, powerful voice, and distinguished for the interest which he won in the affections of all classes of the community in social conversation. In an unusual degree he enjoyed the respect, confidence, and affection of his people during the whole of his ministry. He was not a close student but excelled in pastoral visits, and in his appeals from the pulpit, which were uniformly without notes and warm from the heart. His ministry was blessed with repeated refreshings from on high. One of these precious seasons occurred in 1806, when 98 were admitted to the church. Another in 1813, when 21 were gathered into the fold of the Redeemer. During the whole ministry of Mr. Shepard, which lasted upwards of 38 years, 293 members were added to the church and 315 children baptized. In the midst of his strength and usefulness he was suddenly cut down by an inflammatory fever Feb. 14, 1821, aged 63. His death was greatly lamented by his people and a large circle of acquaintance abroad.

After an interval of nearly two years, *Rev. Emerson Paine* was installed over this church and society. Mr. P. was a native of Foxboro', Ms.—a graduate of Brown University, and had previously been pastor of the first church in Middleborough, Ms. His ministry continued in this place nearly 12 years and a half, during which 78 were added to the church. In 1831, a year long to be remembered by the American churches as a year of the right hand of the Most High, a revival occurred under the labors of Mr. P., during which 63 were received to the communion of the church. Since Mr. P.'s dismission in 1835, he has officiated as the minister of the Congregational church in Halifax, Ms.

Rev. Samuel W. Colburn commenced his labors in this place by invitation of the church and society, July, 1835, and continued their stated supply until June, 1838. Mr. C. was a native of Boscawen, New Hampshire, and a graduate of Dartmouth—was first settled in West Taunton, Ms. then in Abington, and afterwards the stated supply of the church in West Attleboro'.

BRISTOL.

In 1680, the Governor and Company of New Plymouth granted and sold to Messrs. John Walley, Nathaniel Oliver, Nathaniel Byfield, and Stephen Burton, that part of the lands taken from King Philip by conquest, called Mount Hope Neck, and since called Bristol. These gentlemen, with their associates, being of the Congregational denomina-

tion, and eminent for their piety and devotedness to the cause of Christ, immediately established the worship of God in this infant colony.—In 1680, the same year of their commencing the settlement, they obtained the services of *Rev. Benjamin Woodbridge*, who, as a stated supply, labored with them for about four years. In 1684 a large and commodious house of worship was erected which served the people just one century, when it waxed old and was taken down, and the present one built in its stead. The Catholic Congregational (the first) church was organized May 8, 1687, by the assistance of *Rev. Samuel Lee*, an eminently pious and learned dissenting minister from England, and fellow of the University of Oxford, who was on the same day chosen and afterward installed their pastor.* Mr. Lee labored here until about the year 1694, when, tranquillity being in some measure restored to the Congregational churches in his native country, he embarked with his family to return; but on his passage being taken by the enemy, he was carried into France, where he died. Says an ancient record, "He was highly venerated by the church in Bristol, and his praise was among all the pastors and churches of both Englands." Mr. Lee was succeeded by *Rev. John Sparhawk*, who was a graduate of Harvard College, and continued his connection with his people until his death, which occurred April 29, 1718, in the 46th year of his age and 23d of his ministry. *Rev. Nathaniel Cotton* succeeded Mr. S. in 1721, and died in the ministry in 1729, aged 31, having served the church in the pastoral office eight years. Mr. C. was son of *Rev. Roland Cotton* of Sandwich, Ms., brother of *Rev. Messrs. John Cotton* of Newton, Ms., *Josiah Cotton* of Providence, Woburn, Ms., and Sandown, N. H., and *Ward Cotton* of Hampton, N. H.; and a descendant of the third generation from *Rev. John Cotton* of Boston.

Rev. Barnabas Taylor was ordained Dec. 24, 1729, and continued pastor of the church until June 3, 1740, when he was dismissed.

In the year following, 1741, *Rev. John Burt* was ordained here and continued in the ministry until his death which occurred Oct. 7, 1775, aged 59, having labored with his people 34 years.—Mr. B. was a native of Boston, and a graduate of Harvard College. His ordination sermon was preached by *Rev. Mr. Webb* of Boston. The circumstances of his death were affecting and worthy of being noticed here. On the day of his death a fleet of British men-of-war, commanded by *Capt. James Wallace*, anchored in the harbor and opened a severe and heavy cannonading upon the village. It was a time of distressing epidemical sickness, and two persons were then lying dead. Most of the inhabitants fled for their lives, while many were confined to their dwellings either by sickness or necessary attention to the sick. The venerable pastor, being sick and weak, partook of the general consternation and sought for safety by flight. But on the next morning he was found lying on his face dead in a neighboring field. He was supposed to have fallen in a fit. Through the kind interposition of Providence no other person was injured by this wanton attack of the enemy.

Such was the exposed condition of this place both by sea and by land that from this time until the declaration of peace in 1783, many of the inhabitants fled for safety into the interior, and the stated worship of God in the sanctuary was broken up. On the 25th of May, 1778, the enemy set fire to the town and laid a considerable part of it, together with the sanctuary of the Episcopal church, in ashes.† In 1783 the society took measures to establish a permanent fund, "the annual interest of which is to be appropriated for the support of an orthodox Congregational minister." And in 1784 the present sanctuary was erected—and an act of incorporation obtained from the General Assembly, under the name of "The Catholic Congregational Society." Soon after the society was organized as a corporate body, they gave a united call to *Rev. Henry Wight*, who was ordained over them Jan. 5, 1785. Mr. W. was a native of Medfield, Ms.—graduated at Harvard College, and studied theology with *Rev. Dr. Prentice* of his native town, who preached his ordination sermon, which was published. Mr. W. was for many years one of the fellows of Brown University, and in 1811 he received from that college the honorary degree of Doctor in Divinity. He continued sole pastor of the church until 1815, when he was furnished with a colleague. Nov. 11, 1828, at his own request, his connection with the church, having continued nearly 44 years, was dissolved. Dr. W. continued to reside in the place and occasionally officiated in the services of the sanctuary, until his decease in 1837, aged 84; more than 52 of which were spent in the work of the ministry. The labors of Dr. Wight were blessed in this town. He was a man of amiable disposition, and devoted piety. He retained the affections and the confidence of the people until his death, and his grave was bedewed with the tears of many who were brought into the kingdom of the Redeemer under his ministrations.

* This was the only church and religious society in town till 1721, a period of 41 years from its settlement. It was the second Congregational church formed within the State.

† In 1746, Bristol, with several other towns on the east shore of the Narragansett, were, by the settling of the provincial line, taken off from the Province of Massachusetts Bay and annexed to the Colony of Rhode Island. In the same year it received an act of incorporation.

Rev. Joel Mann was ordained colleague with Dr. Wight Nov. 15, 1815, and continued his labors until Sept. 14, 1826, when, having been called to the church in Suffield, Ct., he was dismissed and settled there. Subsequently he was settled in Greenwich, Ct. and also in the city of New York. Mr. Mann is a native of Orford, N. H. and a graduate of Dartmouth College.

Rev. Isaac Lewis was installed Nov. 12, 1828, and dismissed Sept. 23, 1831. Mr. L. was a son of the venerable Dr. Lewis of Greenwich, Ct., with whom he was settled as his colleague previously to his coming to Bristol. His installation sermon was preached by Rev. Thomas M. Smith of Fall River.

Rev. John Starkweather was installed Dec. 14, 1831, and was dismissed Dec. 29, 1834. Mr. S. was graduated at Yale, received his theological education at the Theological Seminary, Andover, was previously settled over a church in Billerica, Ms. After leaving Bristol, he labored as a stated supply in Buffalo and Binghampton, N. Y. He is now officiating as stated supply of a church in Hamden, Ct. His installation sermon was preached by Rev. T. T. Waterman of Providence.

Rev. Thomas Shepard was installed April 30, 1835. Mr. S. was graduated at Brown University, received his theological education at Andover Seminary—was pastor of the Congregational church in Ashfield, Ms. 14 years, from which he was dismissed at his own request for the purpose of accepting an agency for New England in behalf of the American Bible Society. Mr. Shepard's installation sermon was preached by Rev. Sylvester Holmes of New Bedford.

NEWPORT.

The Indian name of Rhode Island, on which Newport is situated, was *Aquetneck*. On the 7th of March, 1637–8, eighteen emigrants from the Massachusetts Colony, "for peace sake and to enjoy the freedom of their consciences," incorporated themselves into a body politic, and chose Mr. William Coddington their leader, to be judge or chief magistrate, with the view of making a settlement on Rhode Island. On the 24th of March, of the same year, the Indian sachems signed the deed or grant of the Island to the aforesaid company. In 1644 the Indian name was exchanged for that of the *Isle of Rhodes* or *Rhode Island*—(*Callender's Historical Discourse*.)

Rev. John Clarke, one of the leaders in the above mentioned colony, a Congregationalist and Pede-Baptist when he came to the Island, is supposed to have gathered the first church in Newport in 1640. Whether a church was actually organized by him is doubted by some. But that the ordinances were administered by him according to Congregational usages for several years, is generally admitted. After about four years Mr. Clarke and many of his church became Baptists.* Several of the original members retained their partiality for Congregationalism, though, owing to some matters of variance between them and the churches in Boston, they did not obtain a minister of their own order until about 1690—when Congregationalism was revived out of the ruins in which it had lain for nearly half a century.

In January, 1696, *Rev. Nathaniel Clapp* of Dorchester, Ms. Bay, commenced his labors in Newport. It was not however until 1720 that a church was duly organized, and Mr. C. ordained and installed its pastor.—The church at the time of organization consisted of 14 male members—and for the space of about three years, it received valuable additions, when the pastor ceased to administer the Lord's Supper on the ground that its members were "not of sufficient holy conversation" for the reception of such an ordinance. This gave offence, and the church employed the services of other ministers, much to the dissatisfaction of Mr. Clapp. A proposition for a colleague was made and rejected—until at length nearly half the church and congregation withdrew and held separate worship. On the 11th of April, 1728, an ex-parte council was convoked, which proceeded, after having in vain attempted an amicable settlement of difficulties with Mr. Clapp, to organize a new church and to ordain Rev. John Adams their pastor. Thus with 21 members commenced the Second Congregational church in Newport.—Mr. Clapp notwithstanding these erroneously rigid views of duty, in which he was no doubt conscientious, is spoken of by his contemporaries as an eminently holy man. Whitefield gives him a high character for piety. He speaks of him as "the most venerable man he ever beheld."† His pastoral relation to the First Church continued until Oct. 30, 1745, when

* Mr. Clarke was originally a physician of London. He was a learned man, and the author of several works. In 1651 he was sent to England with Roger Williams to promote the interest of the Colony, and in 1663 procured the charter of Rhode Island. He became the pastor of the First Baptist Church in Newport—was elected three years successively Deputy Governor of the Colony—and proved himself a faithful minister and an able magistrate. He was the original projector of the settlement on the Island.—(*Coll. R. I. H. S.* p. 211.)

† "He looked," says Mr. Whitefield, "like a good old Puritan, and gave me an idea of what stamp those men were who first settled New England. His countenance was very heavenly, and he prayed most fervently for a blessing on my coming to Rhode Island. I could not think but that I was sitting by one of the patriarchs."

it was dissolved by death. Mr. C. died at the advanced age of 78, having been nearly fifty years in the ministry in Newport.

Rev. Joseph Gardner was ordained colleague with Rev. Mr. Clapp May 15, 1740, and was dismissed June 10, 1743.

Rev. Jonathan Helyer was ordained colleague with Mr. Clapp June 20, 1744, and died May 27 of the following year. He was a very ingenious and excellent man.

Rev. William Vinal was ordained pastor of the First Church Oct. 29, 1746, and was dismissed Sept. 21, 1768.

Rev. Samuel Hopkins was installed pastor of the First Church April 11, 1769. Dr. Hopkins had previously been settled in the ministry in Great Barrington, Ms. After his removal to Newport the church over which he presided strengthened in numbers and graces, until the difficulties between Great Britain and her American Colonies commenced. Newport, being an important seaport town, and one of the most exposed to the depredations of the enemy, and being wholly unprotected by forts or fleets, became an early and a heavy sufferer in that severe and protracted conflict. Many of the inhabitants sought safety by retirement into the interior. Both the clergymen of the Congregational churches removed with their families. Their sanctuaries were used by the British as barracks for the soldiers. The bell of the First Church was carried to England. A chimney was built in the middle of the Second Church, and the pews and fixtures below and in the galleries of both demolished.

In the spring of 1780, Dr. Hopkins returned and gathered up the remains of his shattered and disheartened people. Many had died, many had sought other homes, so that his congregation were greatly diminished by the ravages of war. Still worship was reestablished and the ordinances revived. Dr. Hopkins deceased Dec. 20, 1803, aged 82 years. His memory is precious to the churches in New England. His works will be read with interest in the millennium.

Rev. Caleb J. Tenney was installed pastor of the First Church Sept. 12, 1804, and was dismissed May 29, 1815. He was a graduate of Dartmouth. Dr. Tenney now sustains the relation of pastor to the church in Wethersfield, Ct., but has ceased his active labors in consequence of protracted disease, and has a colleague.

Rev. Calvin Hitchcock was ordained over the First Church Aug. 23, 1815, and dismissed Aug. 23, 1820. He was graduated at Middlebury, and studied theology at Andover. He is now laboring successfully as pastor of the First Church in Randolph, Ms.

Rev. Samuel Austin, D. D. was installed pastor of this church July 25, 1821, and was dismissed 1826. Dr. Austin was a native of New Haven, graduate of Yale; was previously the pastor of the First Church in Worcester, Ms. for a number of years—then president of the University of Vermont. After leaving Newport his health declined, and he died in Glastenbury, Ct. in the family of his nephew, Rev. S. H. Riddel, Dec. 4, 1830, aged 70.—(*Am. Quart. Reg. vol. ix. p. 217.*)

Rev. William H. Beecher succeeded Dr. Austin, March 24, 1830, and was dismissed June 23, 1833. Mr. B. is a son of Rev. Lyman Beecher, D. D. of Cincinnati, who preached his ordination sermon. Since his dismissal he has removed to the West.

We return now to a history of the Second Church. At the time of its formation in 1728, *Rev. John Adams* was constituted its pastor. He was dismissed Feb. 25, 1729–30. Mr. A. was a graduate of Harvard.

Rev. James Searing succeeded Mr. Adams, and was ordained April 21, 1731, and died Jan. 6, 1755, in the possession of his charge, aged 50 years.

Rev. Ezra Stiles, D. D. was ordained pastor of the Second Church Oct. 22, 1755, and continued his labors until his congregation was broken up by the war of the Revolution, when he with the other clergymen were driven into the country for safety, and their flocks scattered. Before the close of the war Dr. Stiles was called to the presidency of Yale College in 1777. Dr. S. was son of the Rev. Isaac Stiles of North Haven, Ct., and was born Dec. 12, 1727. He was graduated at Yale College in 1746, with the reputation of being one of the most distinguished scholars of his day. In 1749 he was chosen one of its tutors, and continued in that station six years. From the time of his inauguration as president until his death, in 1795, he presided over that institution with distinguished ability and success. He was one of the most learned men that our country has ever produced. He was distinguished in his knowledge of ancient and modern languages and of history. He maintained an extensive correspondence at home and in foreign lands. As a preacher he was eloquent and impressive. His piety was deep and ardent. In the maintenance of civil and religious liberty he was enthusiastic.—(*R. I. Hist. Coll. vol. iv. p. 186.*)

At the close of the war, as the scattered remnant of the Second Congregational Church returned to Newport, they found themselves destitute of a pastor, and in this state they continued until May 24, 1786, on which day *Rev. William Patten* was ordained their pastor. Dr. Patten was dismissed from his charge April 18, 1833, after having continued pastor of this church 47 years. He was born at Halifax, Ms., graduated at

Dartmouth College. After his dismissal he removed to Hartford, Ct., to spend the evening of his days in the retirement of his friends. He died March 9, 1839, aged 76.

Both churches being now destitute of pastors, a project was proposed for reuniting them in one, which happily succeeded. On the 4th of June, 1833, an ecclesiastical council convened by letters missive from both churches, proceeded to the orderly consummation of the proposed union. A confession of faith, previously prepared, was publicly assented to unanimously by both churches, and they were pronounced to be one church, and thus they have continued in harmony and peace to the present time.

Rev. A. Henry Dumont was installed pastor of the united church Sept. 26, 1833. Mr. Dumont was born in the city of New York, and studied theology at the Theological Seminary at New Brunswick, N. J., and had previously been pastor of a church in Greenbush, N. Y. The societies being now united in one, after mature deliberation, deemed it expedient to erect a new house of worship; which was accordingly done. This house, pleasantly located and finished in a neat and beautiful style, was dedicated to the worship of the Triune God, June 4, 1834.—(*Origin and History of the Congregational Church in Newport, by Rev. A. H. Dumont.*)

TIVERTON.

Tiverton was originally included within the limits of Massachusetts Bay; but in 1746 it was set off to Rhode Island, and the same year incorporated into a town.

The Congregational Church in this place was organized Aug. 20, 1746. Its first minister was *Rev. Othniel Campbell*, who was installed Oct. 1, 1746, and died Oct. 15, 1778, aged 82. The letter in answer to his call is dated at Plympton, Ms. He was a graduate of Harvard.

Rev. John Briggs was ordained Dec. 7, 1791, and dismissed Oct. 21, 1801. Mr. B. was a graduate of Brown University, and was afterwards pastor of the church in Plympton. Being dismissed thence, he retired upon a farm in the State of Vermont, where he died. He was a native of Norton, Ms.

Rev. Benjamin Whitmore was ordained in the summer of 1815, and dismissed in 1816. He has since been installed over a church in Plymouth, Ms. Mr. W. was a native of Rochester, Ms., a graduate of Brown University.

Rev. Ebenezer Coleman was ordained Oct. 14, 1818, and dismissed at his own request Nov. 26, 1823. Mr. C. was a graduate of Brown University, and has since been the pastor of a church in Swansey, and also of a church in Lempster, N. H.

Rev. Luther Wright commenced his labors as a stated supply May, 1825, and closed them May 4, 1828. Mr. W. was born in Acton, Ms., graduated at Harvard College, was first settled in East Medway, Ms., was subsequently installed in Barrington, R. I., and now resides with his family in Woburn, Ms.

Rev. Jonathan King commenced his labors as stated supply Oct. 24, 1828, and closed them at his own request in 1835. Mr. King was a native of Rochester, Ms.—did not receive a collegiate education—was previously pastor of a church in South Dartmouth, Ms.

Rev. Isaac Jones commenced his ministerial labors here Feb. 18, 1838, and on the 9th of May following was invited by the church to discharge all the duties of a pastor over them. Mr. J. was born in Hopkinton, Ms.—graduated at Williams College—studied theology with Rev. Dr. Austin of Worcester—was ordained pastor of the church and society in Candia, N. H., and dismissed at his own request on account of ill health. He was subsequently employed as stated supply of the churches in Plaistow, N. H., Billerica and South Wellfleet, Ms., and has labored as a missionary in all the New England States except Connecticut.—(*Church Records, by Rev. I. Jones.*)

PROVIDENCE.

Rev. Roger Williams, when he came to Providence in 1636, was a Congregationalist and a Pedobaptist. It is not quite certain that a church was formally organized by him of the Congregational order, though this is probable. No doubt the ordinances of the gospel were administered by him as they had been administered by him to his former charge in Salem, Ms. until some time in 1639, when he with his brethren, changed their views and were re-baptized by immersion. "Mr. Ezekiel Holliman, a layman, first submerging Mr. Williams, and then Mr. Williams, as Pastor, submerging Mr. Holliman and the rest."

The first efforts made to establish religious worship in this place, according to the principles of Congregationalism subsequently to the change of Roger Williams, were during the year 1720. A Dr. Hoyle was sent out to solicit aid from the neighboring provinces that they might procure the means to erect an house of worship. Such aid was obtained chiefly from the churches in Massachusetts and Connecticut, and the first house for Congregational worship was erected on the West side of the river, not far from

the present sanctuary of the Beneficent church. The location gave dissatisfaction to the society on the ground of its being too far from the settled part of the town. In 1723 a more favorable site was obtained on the East side of the river, on which a house was erected in which the Society worshipped 72 years. This house is now standing, being 116 years old, and is used as a Town House. For some time the pulpit was supplied by neighboring ministers. *Rev. Samuel Moody*, of York, Me., a distinguished divine of that day, was at length invited to settle among them as their pastor. But the people in York being unwilling to relinquish his services longer than three months, he accordingly labored with them during this period only. On the 7th of March, 1724, Mr. Moody baptized 16 persons who may be considered as constituting the first Congregational church in Providence. Mr. Moody graduated at Harvard College in 1697, and died in York at an advanced age. He was distinguished for eminent piety, enlarged benevolence, and entire consecration to his Master's work. He was a distinguished revival preacher of his day, and often labored beyond the limits of his own parish. (*See Allen's Biographical Dict. p. 436.*) On the 23d of October, 1728, *Rev Josiah Cotton* was ordained the first pastor of this infant church. Twenty-three churches were invited to assist in the exercises of the ordination, and eighteen of them attended. The sermon was preached by *Rev. Nathaniel Appleton* of Cambridge. The church appears to have been harmonious under the ministry of Mr. Cotton until about the year 1742, when a portion of them became dissatisfied with his preaching as not being sufficiently evangelical, or as not giving sufficient prominence to the work of God's Spirit. The controversy waxed warm on both sides, when in March, 1743, a considerable number of the church and society withdrew and set up a separate meeting which led to the foundation of the Second Congregational church, or as it is now called, the Beneficent Church, with *Rev. Joseph Snow, Jr.* for its first pastor. *Rev. Mr. Cotton* continued the minister of the First Church nineteen years, when, in July, 1747, he resigned his charge, and was honorably dismissed. Mr. Cotton was son of *Rev. Roland Cotton*, of Sandwich, Ms., graduated at Harvard college 1722, and after his dismissal in Providence he resided in Woburn, Ms. and in Sandown, N. H. probably as a pastor of the churches in those places. (*See Rev. Nath. Cotton, Bristol.*)

In the spring of the year 1752, *Rev. John Bass* commenced laboring with this church as stated supply, and continued in this capacity until about the year 1758, when he withdrew and commenced the practice of physic in this town. He was a graduate of Harvard college, and was first settled in Ashford, Ct. He died in Providence, at the age of 63.

Rev. David S. Rowland became the pastor of this church in the autumn of 1762, and continued his labors until 1774, when he asked and received a dismission. Mr. Rowland preached a sermon before the Congregational Convention assembled at Bristol in 1772, entitled *Catholicism, or Christian Charity*, which was published. It extends to *seventy-five full octavo pages*.

During the year 1775, when the British were in possession of Boston, *Rev. John Lathrop*, (afterwards Dr. Lathrop,) pastor of the Second Church in Boston, came to reside here, and at the request of the society supplied their pulpit for nearly a year. During the succeeding four years the Society was broken and scattered by the war. In the autumn of 1780 they began to collect again from their dispersion, and to seek a supply of their pulpit. By invitation, *Rev. Enos Hitchcock* of Beverly, Ms. removed to Providence with his family, and on the first of October, 1783, he was installed as the pastor of this church and society. *Rev. Dr. Cooper* of Boston preached the sermon on the occasion. Dr. Hitchcock died Feb. 27, 1802. He was a native of Springfield, Ms., graduated at Harvard college, and was ordained colleague with *Rev. Mr. Chipman* of Beverly, Ms. in 1771. This station Dr. Hitchcock relinquished for the office of chaplain in the American army. Dr. H. was the author of several publications on Education.

In 1795, a new house was erected for public worship by this Society. On the morning of June 4, 1814, just twenty years from the laying of its foundations it was destroyed by fire. The present house was built on the same ground with the former, and dedicated May 29, 1815.

Rev. Henry Edes was ordained pastor of this church and society July 17, 1805, and continued in this relation until June, 1832. Sermon by John Eliot, D. D. of Boston. Dr. Edes was a native of Boston, and a graduate of Harvard College. He now resides in Dorchester, Ms., having abandoned the ministry.

Rev. Edward B. Hall, the present pastor, was installed as successor to Dr. Edes, Nov. 14, 1832. Sermon by *Rev. Orville Dewey* of New Bedford, now of New York City. Mr. Hall was graduated at Harvard college in 1820, ordained over the Second Congregational church in Northampton, in 1826, from which ill health compelled him to retire. (*Mr. Hall's Historical Discourses*, 1836.)

Second Congregational Church.

This church is known by the name of the Beneficent Church. On the 7th of March, 1743, about half of the First Church with many of the congregation, formally withdrew,

and "set up a separate meeting, where they attended the exhortation of a lay brother who had been brought up in the business of house carpentry." The seceders, ten males and fifteen females, proceeded to invite one of their number, *Mr. Joseph Snow, Jr.*, to become their pastor, and he was accordingly constituted the same in 1747. About the years 1748-50, the elder, with some of his principal members, being in want of a place of worship, repaired to the forest and cut the timber, and with their own hands erected their first sanctuary on the same spot on which their present house stands. In 1785 the society obtained an act of incorporation by the name of the Beneficent Congregational Society. In 1789 Mr. Snow, being 74 years of age, requested a colleague. In 1793, Oct. 16, *Rev. James Wilson* was ordained colleague with Rev. Mr. Snow. Sermon by Rev. Dr. Sanger, S. Bridgewater, Ms. Mr. Snow not being satisfied with the doings of the church and society in relation to the settlement of Mr. Wilson, withdrew, with a portion of his church, and formed the Third Congregational Church, now called the Richmond Street Church. Rev. Mr. Wilson continued the sole pastor of this church until Oct. 7, 1835, it being 42 years, when Rev. Cyrus Mason was installed his colleague. Mr. Wilson was a native of Limerick, Ireland, and for several years before he left that country, was a circuit preacher in the connection of the Wesleyan Methodists. He was born March 12, 1760, and died in the 80th year of his age.*

Rev. Cyrus Mason was installed Oct. 7, 1835, (Sermon by Rev. Dr. McAuley of New York,) and continued his connection till Sept. 19, 1836, when, in consequence of ill health, he sought a release from his charge and returned to the city of New York, where he now resides, and is a professor in the University. Mr. Mason was born in 1799, at Nassau, N. Y. was graduated at Union College, and was first settled over the Cedar Street Church in New York.

Rev. Mark Tucker, D. D. was installed colleague pastor June, 1837. Sermon by Rev. Cyrus Mason. Dr. Tucker was born in Whitesborough, Oneida Co. N. Y., 1795, was graduated at Union College, Schenectady, 1817, studied divinity with Rev. Dr. Yates, then professor in Union College, was ordained and installed over the Presbyterian church in Stillwater, in 1817, and was afterwards successively the pastor of the First Church in Northampton, Ms., and the Second Presbyterian church in Troy, N. Y. (*Annual Report of the Ben. Con. Church for 1832—Church Records.*)

Richmond Street Church.

After the ordination of Rev. Mr. Wilson over the Second Congregational Church, now the Beneficent Church, Rev. Mr. Snow, with those of the church and society who adhered to him, withdrew and worshipped in the dwelling house of the pastor, until May, 1795, when a new house was dedicated for their use. Mr. Snow continued to minister to his little flock until his death, which occurred April 10th, 1803, in the 89th year of his age, and the 58th of his ministry. Mr. Snow received a very limited education, but was esteemed a pious, devoted, orthodox minister of Jesus Christ.

Rev. Thomas Williams having previously received ordination, commenced his labors in this Society at their request at the commencement of the year 1807, and continued until 1816, when the connection was dissolved by mutual consent.

Mr. Williams was a native of Pomfret, Ct., was graduated at Yale College. After leaving Providence, he settled over the Congregational Church in Foxboro', Ms. and was subsequently the stated minister of the First Church in Attleboro', and of the Congregational Church in Barrington, R. I., and has labored in the ministry for a limited time in various places in Rhode Island and vicinity. He now resides in Connecticut.

Rev. Willard Preston succeeded Mr. Williams in Providence, and was installed July 31, 1816, and continued until Dec. 5, 1820, when he was dismissed. Mr. Preston was graduated at Brown University in 1806, was first settled at St. Albans, Vt. After his removal from Providence, he became pastor of a church in Burlington, Vt., and afterwards President of the University of Vermont. He is now the pastor of the Independent Church in Savannah, Ga.

Rev. Elam Clarke was ordained April, 1824, and dismissed Feb. 1825, (See Vol. XI. Am. Qu. Reg. page 72.) Mr. Clarke's ordination sermon was preached by Dr. McAuley of New York.

Rev. Thomas T. Waterman was ordained pastor Dec. 12, 1826, Sermon by Rev. Dr. Beecher of Boston, and continued until Jan. 2, 1837, when in consequence of protracted illness, he sought and obtained a dismissal from his affectionate people. Mr. Waterman was born at Windham, Ct., and was graduated at Yale College. He is now pastor of the Fifth Presbyterian Church in Philadelphia.

Rev. Charles T. Torrey was ordained March 22, 1837, Sermon by Rev. Jacob Ide,

* It is worthy of special notice that from the formation of this church until the settlement of Mr. Mason as colleague, a period of 93 years, this people have been served by but two pastors, without interruption, more than three generations.

D. D., Medway, Ms., and was dismissed at his own request on the 4th of October of the same year. Mr. Torrey was born at Scituate, Ms., was graduated at Yale College, and pursued his theological studies with Dr. Ide of Medway. He was afterward the pastor of Howard Street Church in Salem, Ms., and is now Agent in Massachusetts for the Anti-Slavery Society.

Rev. Willis Lord, the present pastor, was installed Dec. 27, 1838. Sermon by Rev. Nathaniel Hewitt, D. D., Bridgeport, Ct. Mr. Lord was born at Bridgeport, 1809, graduated at Williams College, 1833, and was ordained pastor of the Second Church in New Hartford, in 1834. (*Records of Richmond St. Church.*)

Westminster Congregational Society.

In Sept. 1828, just a century from the formation of the First Church, one of the deacons, with fourteen members, associated with others in the formation of a new church and society in the city of Providence, called the *Westminster Congregational Society*. Under this name the Society received an act of incorporation in January of the same year. *Rev. Frederick A. Farley* was ordained its minister, Sept. 10, 1828. Mr. Farley was born in Boston in 1800, graduated at Harvard University, 1818, and studied divinity at the Theological Seminary at the same place. His ordination sermon was preached by Rev. Dr. Channing, Boston. (*Rev. Mr. Farley.*)

High Street Church.

High Street Church was organized Dec. 18, 1834. The members at its organization were chiefly from the Beneficent and Richmond Street Churches. Rev. T. T. Waterman preached the sermon at the organization. *Rev. William B. Lewis* was ordained its first pastor, April 16, 1835. Sermon by Rev. Orin Fowler, Fall River, Ms. Mr. Lewis was dismissed at his own request, July 26, 1837. Mr. Lewis was a native of New York City, was graduated at Yale College, and studied theology in the Seminary connected with the College. He is now pastor of a Presbyterian Church in Brooklyn, N. Y.

Rev. Nathaniel S. Folsom was installed the second pastor, September 6, 1838. Sermon by Rev. Israel W. Putnam, Middleborough, Ms. (See Am. Qu. Reg. Vol. VIII. p. 316, and Vol. XI. p. 74.) (*From the Records of the High St. Church.*)

WASHINGTON VILLAGE IN COVENTRY.

A Congregational Church was formed in this village Oct. 28, 1831. It has never enjoyed the labors of a regularly settled minister, being small and sustained chiefly by missionary aid. *Rev. Mr. Fuller* was the first minister that labored here. *Rev. Giles Pease* commenced his labors in 1830, and continued about three years. During his ministry in this place the church was formed, and, by the aid of neighboring churches, a convenient house erected for public worship. Mr. Pease was a native of Somers, Ct. (See Am. Qu. Reg. Vol. XI. p. 400.)

Rev. William G. Johnstone succeeded Mr. Pease, Oct. 13, 1833, and left in March, 1836. Mr. Johnstone was a native of Scotland, and was ordained and installed pastor of a Presbyterian Church in New Brunswick, one of the British Provinces, previously to his coming to Coventry. Subsequently he has labored with the Congregational Church in East Greenwich.

Rev. John N. Whipple succeeded Mr. Johnstone in April 1836, and still continues with that people. Mr. Whipple was a native of Norwich, Vt., educated at the Theological Seminary in Bangor, and was ordained for the service of the Domestic Missionary Society in Maine, in which capacity he labored several years previously to his coming into this State. (*Rev. Mr. Whipple.*)

BARRINGTON.

The Congregational Church in this town is the oldest in the State that has held its standing as such to the present time. It was formed about the year 1670. It is much to be regretted that the means of collecting historical facts from this venerable church are so exceedingly scanty. The first settlers of Barrington were from the Colony of Plymouth, and of the Congregational order. When they set up their altar on this beautiful tongue of land, it belonged to the jurisdiction of Massachusetts, and continued to until 1746, when it became an incorporated town of Rhode Island.

The church here has enjoyed the ministry of nine settled pastors, besides the labors of many others from time to time as stated supply.

The first pastor of this church was *Rev. Mr. Wilson*, who was settled here previously to 1700. But nothing further can be traced of him.

Rev. Samuel Torrey was settled Jan. 1, 1718, and was dismissed Jan. 1, 1726.

Rev. Peleg Heath was ordained Sept. 9, 1726, and dismissed Nov. 21, 1740. He was a graduate of Yale College.

Rev. Solomon Townsend was ordained in 1741, and died 1798, aged 80. He was a holy man, and was the pastor of this flock 55 years. He was a graduate of Harvard College.

Rev. Samuel Watson was ordained in 1798. Sermon by Rev. Dr. Sanger of Bridgewater, Ms. He continued the minister of this people 18 years. He was a native of Barrington, and a graduate of Brown University.

Rev. Luther Wright was installed Jan. 29, 1817. Sermon by Rev. T. Noyes of Needham, Ms. Dismissed in 1821. Mr. Wright was previously settled at East Medway, Ms., and subsequently a stated supply in Tiverton. (See Tiverton.)

Rev. Francis Wood was ordained Feb. 26, 1823. Sermon by Rev. Thomas Williams, Providence. Dismissed Nov. 22, 1826. Mr. Wood was a graduate of Brown University.

Rev. Thomas Williams labored as stated supply from May, 1835, until February, 1838. (See Richmond St. Church, Providence.)

Rev. Benjamin R. Allen, the present pastor, was installed Sept. 26, 1838. Sermon by Rev. Mr. Fowler, Fall River. He was born in Newport—ordained Sept. 13, 1829, and labored for several years as minister of a Congregational church in North Scituate. (*From Records of the Church, by Rev. B. R. Allen.*)

NORTH SCITUATE.

The Congregational Church in North Scituate was gathered under the ministry of *Rev. Benjamin R. Allen*, Jan. 1, 1834. Mr. Allen continued his labors among them from Aug. 13, 1831, to Jan. 4, 1838. He is now the pastor of the church in Barrington.

Rev. Charles P. Grosvenor was installed in this place July, 1838. Sermon by Rev. David A. Grosvenor of Uxbridge, Ms. Mr. Grosvenor is a native of Pomfret, Ct.—graduated at Yale College, studied theology at Andover and New Haven—was first a missionary in Illinois, then an ordained pastor in Massachusetts, and afterwards stated supply at South Kingston.—(*From the Records of the Church.*)

SLATERSVILLE.

The Congregational Church in Slatersville, a manufacturing village within the limits of Smithfield, was organized Sept. 8, 1816, under the missionary labors of *Rev. Daniel Waldo*. At the time of its organization, it consisted of twelve members, six males and six females. This church never enjoyed the labors of a settled minister until *Rev. C. B. Elliot* was ordained over it in 1835. In consequence of ill health, Mr. Elliot was dismissed at his own request in 1837.

Rev. Amos Lefavoure was installed by the same council which dismissed Mr. Elliot, and he was dismissed April 28, 1838.

Rev. Timothy Alden Taylor was ordained pastor of this church Jan. 23, 1839. Sermon by Rev. Thomas Shepard of Bristol. This church and society labored under the inconvenience of having no suitable place of public worship from the time of its formation until the last year. This inconvenience, we rejoice to say, is now remedied. During the summer of 1838, a new and beautiful sanctuary was erected on a commodious site, by the firm of S. & J. Slater, the proprietors of the establishment, at their own expense, and they surrendered to the church the use of it. The house cost \$5,000, and will long stand, we trust, as a monument of the enlarged generosity of the company who have thus honored God and benefitted their fellow men with a portion of their substance.

Mr. Taylor is a native of Hawley, Ms., a graduate at Amherst College, and at the Theological Seminary, Andover. (*Rev. T. A. Taylor.*)

EAST GREENWICH.

In 1774, a house of worship was erected in this town for Congregational worship, but stood unfinished until after the war. *Rev. Ezekiel Rich* preached here for a few years previous to the organization of the church. Oct. 1815, the Catholic Congregational Church was organized under the ministry of *Rev. Daniel Waldo*, a Missionary from the Massachusetts Missionary Society. Mr. Waldo continued in this field about six years. Subsequently this church has enjoyed the transient labors of *Rev. Messrs. Woodbridge, Coleman, Wright, and Wood*. *Rev. Michael Burdett* was ordained as Pastor of this church in 1829, and continued about four years. Mr. Burdett was the only pastor ever settled over this church. After leaving this place he was first installed at Berlin, Ms., and now is pastor of a church in Northbridge, Ms.

Rev. William G. Johnstone commenced his ministry here March 24, 1837, and left Feb. 20, 1839. (See Church in Washington Village.)

This church at the time of its organization embraced one male and four female members.

It has always been small, and has passed through many sore trials. It still remains missionary ground.—(*Rev. Wm. G. Johnstone.*)

KINGSTON.

In 1668, five of the Pettisquamscut purchasers passed the following order, viz: "That a tract of 300 acres of the best land, and in a convenient place, be laid out, and for ever set apart, as an encouragement, the income or improvement thereof, wholly for an orthodox person that shall be obtained to preach God's word to the inhabitants." This grant laid the foundation for the early introduction of Christian ordinances among the first settlers of this town.

From 1702 to 1710, *Mr. Samuel Niles*, at that time not ordained, a Congregationalist, preached in Kingston. He was afterwards settled in Braintree, Ms. It does not appear, however, that he ever had possession of the greater part of the grant.

In December, 1731, four gentlemen of Kingston wrote to Boston to obtain the services of *Mr. Joseph Torrey*. In April, 1732, a request was sent to have Mr. Torrey ordained. In May 17, 1732, a church was gathered at South Kingston, and the following persons entered into solemn covenant, viz: Joseph Torrey, William Mumford, George Douglas, Mary Wilson and Alice Gardner. On the same day Mr. Torrey was ordained by Rev. Samuel Niles of Braintree, Rev. John Webb and Rev. Thomas Prince of Boston, and Rev. James Searing of Newport. Up to October, 1768, Mr. Torrey had baptized 104 persons, of whom many were adults. Mr. T. was engaged for several years in a tedious lawsuit for the ministerial land, which, in 1752, was finally decided in his favor. The records of marriages kept by him extends to Jan. 28, 1783. The date of his death is not known.

His successor, *Rev. Thomas Kendall*, was installed Sept. 29, 1802, and dismissed Nov. 3, 1818. Mr. K. subsequently removed to Massachusetts, and afterwards to the State of New York.

In October, 1820, a society was incorporated by the name of "the Presbyterian Society in the Pettisquamscut Purchase." In October of the same year, seven professors of religion entered into covenant with each other, and put their names to a covenant and articles of faith preparatory to their being organized as a church. On the 17th of Jan., 1821, the meeting-house which had been erected by the society at Little Rest (now Kingston) was dedicated, and the church regularly organized. On the 19th of December of the same year, *Rev. Oliver Brown*, who had been for some time laboring among them, was installed their pastor. Mr. B. was a graduate of Harvard, and had previously officiated as chaplain of the Massachusetts State Prison at Charlestown. After his dismissal from Kingston, which occurred in 1835, he removed to Bozrahville, Ct., where he is now laboring.

Rev. Charles P. Grosvenor commenced his labors here as stated supply in the autumn of 1835, and continued until the spring of 1838, when he removed to North Scituate, where he is now pastor. (See Scituate, North.)

Rev. Thomas Vernon, the present stated supply, commenced his labors here in the summer of 1838. Mr. V. was born in Newport, graduated at Brown University, studied divinity with Rev. Dr. Mason of New York, was ordained pastor at Rehoboth in 1826, and was dismissed from his charge there at his own request in April, 1837.—(*Rev. Thomas Vernon.*)

There are parts of two other churches in this State which have not been noticed in this historical sketch, for the reason that both the pastors who have the care of them live within the bounds of Massachusetts, and would more properly come in under the statistics of that State. These are the churches in *Fall River* and *Pawtucket*. The former under the pastoral care of *Rev. Orin Fowler*, and the latter under that of *Rev. Constantine Blodgett*. This circumstance gives us a claim to the influence and services of these esteemed brethren as active members of our State Consociation.

Notes

TO THE PRECEDING STATISTICS.

FROM the first settlement of the old *Province*, afterwards *District*, and now *STATE OF MAINE*, until the year 1760, it formed only one county, viz. York;—for the very short period, when the territory granted to Sir Ferdinando Gorges had the name of *New Somerset-shire*, cannot come under notice here. There are records of Judicial Courts in Maine as ancient as 1636, and these suppose others, perhaps a year or two older, which are, probably, forever lost.

The compiler of the above table, having recently had occasion to examine these antiquities of York county, has ascertained, as he believes, the names of all the oldest lawyers, who practised in Maine, which the records disclose. He has therefore given them their chronological places in the table, with all the particulars concerning them, which he has been able to glean. This may save some labor to the gentleman who may furnish statistics of the York Bar, to which indeed these names, six in number, more properly belong. They are inserted here, because it may be found useful in preparing a table for the latter county.

In 1760 the legislature of Massachusetts, of which Maine then constituted a part, erected two new counties, thereby dividing Maine into the counties of York, Cumberland, and Lincoln. Since which period, no names, except of those members of the profession who have *resided* in Cumberland, are inserted. Many others have been *admitted* to the practice in this county, who have never resided in it;—such are considered as belonging to the counties where they are respectively located.

Much time and labor have been devoted to the object of rendering this table as perfect as possible;—that it is entirely correct would be too much to hope. It is believed, however, that it will not be found to contain many errors of importance.

Offices of honor, and important trust, have been held, and ably sustained, by many members of the Cumberland Bar; but the table will not admit a designation of any, except those which are allied to the legal profession.

At the earnest request of the editors, the compiler has added a very few brief biographical notices of deceased members of the Cumberland Bar, from such materials as came immediately to hand. He regrets that they must be written in much haste, and much he fears that he shall not be able to do justice to the subject, even in his own opinion.

THOMAS GORGES, the first lawyer in Maine, to whom the community seem to have been much indebted for his efforts to enlighten the ignorance of early times, came from England, where he was educated, and was of the Inns of Court, in 1640. Tradition speaks very favorably of him. He returned to England in 1642 or 1643. He was the first mayor of the city of Gorgiana, formerly called Agamenticus, and afterwards York.

NOAH EMERY, of Kittery, is the next lawyer mentioned in our ancient records. He was the great grandfather of Hon. Nicholas Emery, now an Associate Justice of the Supreme Judicial Court of Maine. Mr. Emery was a cooper, and followed that employment until excessive corpulency rendered him unable to pursue it. He entered upon the study of law, but under whose superintendence tradition has not informed us. Aged persons state that his legal acquirements were very respectable. His last will and testament, probably drawn up by himself, bears the stamp of professional ability, and shows him to have been a man of competent estate in his time. He died in 1762. The place of his birth has not been ascertained, but he is generally considered as having belonged to Kittery. It is supposed that he was between 60 and 70 years old at his death.

CALEB EMERY, supposed to be a cousin of the next preceding, also lived in Kittery, where probably he was born. He seems to have succeeded to the professional business of his relative. Under whom, or in what manner, he was qualified for the Bar, is not ascertained. The earliest notice of him in the York Records appears to be in 1761, when he was appointed Attorney for the King, at October Term of the Inferior Court. Mr. Emery was a man of plain manners, principally engaged in agricultural pursuits. He discouraged litigation among his neighbors, as much as he could, and sought to effect a compromise of their differences. He seems not to have been much employed as an advocate; that part of the professional duties of his time being probably performed by able speakers from abroad, who occasionally attended the courts. Mr. Emery gradually withdrew himself from the practice to devote his attention to the calm retirement of his favorite pursuit of agriculture.

WILLIAM CUSHING, LL. D., was born in Scituate, Ms., in March, 1732, graduated at Harvard College in 1751, and studied law with Jeremiah Gridley. He settled at Pownalborough, now Dresden, where he practised with great success. He was the first Judge of Probate in Lincoln county. He was appointed Chief Justice of Massachusetts in 1777, and transferred to the Supreme Court of the United States in 1789, which office he held until his death in 1810. He was Vice President of the Convention of Massachusetts, which ratified the Federal Constitution, and presided in it during a great part of its session. His long life was spent in the public service, and was marked by great industry, and integrity, for which, it has been said, that he was even more distinguished, than he was for brilliancy of talents. He was remarkable for great simplicity and purity of manners.

DAVID SEWALL, LL.D. was born in York, 1735, graduated at Harvard College in 1755, and pursued his legal studies with Judge Parker, at Portsmouth, N. H. He commenced practice about 1759, in his native town, and pursued it with success, until he was appointed an Associate Justice of the Superior Court in 1777. In 1789 he was appointed Judge of the United States Court for the District of Maine. This Court was clothed with the powers incident to Circuit Courts, so that capital cases were cognizable before Judge SEWALL. There was a trial and conviction for murder and piracy in his court, and he pronounced sentence of death on the convict, which was executed. Probably this was the first capital conviction in any court of the United States. The character of Judge Sewall is marked by numerous instances of active benevolence. His unassuming deportment, social disposition, and amiable manners, are proverbially remembered; and many probably are now living, who once felt the hard pressure of poverty, and have reason to associate the name of Sewall with grateful feelings, and to bless the memory of a generous benefactor. He died Oct. 22, 1825, aged 90.

JOSEPH STOCKBRIDGE was born in August, 1737, (the memorial does not state where,) graduated at Harvard College in 1755. It is not known where he pursued his legal studies. It appears by the only memorial I find of him, that he practised law in Maine, (probably in North Yarmouth or Falmouth,) in 1760, and part of 1761. He had little opportunity to exhibit his talents, or acquirements, for he died within a year after he commenced the practice. Mr. Stockbridge was the first Register of Probate in Cumberland County.

THEOPHILUS BRADBURY of Newbury, Ms., graduated at Harvard College in 1757. He was admitted to the Bar at the first term of the Inferior Court in Cumberland, in 1761, and immediately entered into practice in Falmouth, now Portland. Mr. Bradbury instructed a school while he was a student—hence, it is supposed, that he studied law in Maine;—perhaps, under the direction of William Cushing. Mr. Bradbury soon became eminent, both as a counsellor, and as an advocate. In the time of the American Revolution he removed to Newburyport, where his reputation followed him, and he was eminently successful. In 1763, he was appointed a collector of the excise, and discharged the duties of that office several years in Falmouth. In 1796, he was elected a member of Congress in Essex County, Ms.; and in 1797 he was appointed an Associate Justice of the Supreme Judicial Court of Massachusetts. He died in 1803, aged 64.

DAVID WYER was born in Charlestown, Ms., was the son of a ship-master. He graduated at Harvard College in 1758, where he studied law has not been ascertained; but as he instructed a school in Falmouth before his admission to the practice, it may, perhaps, be presumed, that his legal studies were directed by some gentleman in Maine. Some have supposed that he pursued his studies under the direction of James Otis. He was admitted to the practice of law at October term of the Inferior Court in Cumberland, 1762.

THEOPHILUS PARSONS, LL. D. was born at Newbury, Ms., Feb. 24, 1750, graduated at Harvard College 1768, was a student of Theophilus Bradbury, and instructed a school in Falmouth, then Portland, while he pursued his legal studies. It is said, that he employed every moment of his leisure to qualify himself for that unrivalled excellence to which he was destined to arrive, and which distinguished him, among all his contemporaries, by the appellation of the Giant of the Bar. He was admitted to practice in 1774 in Cumberland county, and practised, first in Falmouth, now Portland, but in the latter part of 1776, he removed to Newburyport, Massachusetts, but still continued to practise in the courts in Falmouth, where he was often employed to oppose his legal preceptor. He was one of the Committee of Safety in 1775, at the age of 24, in conjunction with others, all of whom were several years his seniors. In 1777, he was one of the delegates of the County of Essex to consider the constitution formed by the Legislature, and he drew up the celebrated report called the Essex Result. In 1780, he was a member of the Convention, which formed the Constitution of Massachusetts, which was afterwards adopted, and he was one of the most efficient members of that body. He was also one of the Convention, which accepted the Constitution of the United States, and exerted a

powerful, and beneficial influence to procure its adoption. In 1800, he removed to Boston, where, among many able and distinguished lawyers, he held the first rank. In 1806, he was appointed Chief Justice of Massachusetts, and continued in that office until his death, in September, 1813, in the 63d year of his age. To state that Mr. Parsons's legal learning and talents were unrivalled among those who were of distinguished eminence in the profession, is but to point out one trait of his character. He was a universal scholar, and eminent in most branches of learning. It is remarked of him, that when in company with men of science, he always conversed upon the particular science to which each had principally directed his attention. To the learned divine he always appeared to have a deep and profound knowledge of theology. With the professor of mathematics, he could at once enter upon the most abstruse branches of that science, and manifest to his astonished auditor a depth of learning to which many professors never arrive. Few metaphysicians would dare to enter the list of controversy with him. If the subject of conversation were anatomy, medicine, chemistry, natural philosophy, or natural history, Mr. Parsons was always at home, always profound. He appeared to be acquainted with all the minutiae of mechanical employments; and nothing useful, which passed under his notice, escaped the critical examination of a mind, which, as if by intuition, seemed at once to penetrate all its principles, and all its ramifications. This is but a very imperfect delineation of Theophilus Parsons—to do full justice to his character demands an abler hand.

JOHN FROTHINGHAM was born in Charlestown, Ms., graduated at Harvard College in 1771, pursued his legal studies under Theophilus Bradbury, and was a fellow student with Mr. Parsons. Mr. Frothingham was admitted to the practice at the Inferior Court, in Cumberland, March term, 1779. There was so little practice at that period, that Mr. Frothingham united with his professional employment the duties of a schoolmaster in Falmouth during several years. He was appointed Inspector of Excise for Maine District. He pursued his legal employment with the confidence of his clients several years. In 1804, he was appointed a Justice of the Court of Common Pleas, which office he held eight or nine years, until the late Circuit Court of Common Pleas was organized. He held several other offices, and faithfully discharged their duties, and it is an unequivocal proof of the confidence, which those who best knew Mr. Frothingham reposed in him, than he held the office of Town Clerk more than thirty years. He was a representative of Portland in the Legislature of Massachusetts in 1786. He was Register of Probate for Cumberland County ten or twelve years. During several of his last years he was blind. Mr. Frothingham ever sustained the character of an amiable, and an honest man; and he deserved it.

SALMON CHASE was born in Sutton, Ms. July 14, 1761, and removed with his father to Cornish, N. H. in 1765, graduated at Dartmouth College in 1785, and pursued his legal studies with Judge Sherburne, Portsmouth, N. H. He came to Portland in 1789, and was admitted to the Bar at October term of the Cumberland Court of Common Pleas in that year. He commenced his practice at Portland, and continued there until his death, Aug. 10, 1806, at the age of 45. Mr. Chase was not only an able lawyer; he was also well versed in all the branches of solid learning. He was not distinguished as a *belles lettres* scholar; but in legal science, and in mathematical and metaphysical learning, he had few superiors. He rose to high rank in his profession; but he was much more distinguished as a learned and safe counsellor, than as an advocate. In the social circle, few were able to cope with Mr. Chase in argument, upon the various subjects of his learning; but he was not equally successful, when he exercised his talents as an advocate at the bar. But he was held, by all his cotemporaries, in very high respect as a lawyer; and was by many familiarly called "the great gun" of the Cumberland Bar. Mr. Chase always enjoyed the unbounded confidence of his clients; and his death was much lamented by the community. He was one of the United States Commissioners of Bankruptcy, in Maine.

SAMUEL COOPER JOHONNOT was born in Boston, graduated at Harvard College in 1783, after which he spent some considerable time in Europe. He pursued his legal studies in the office of the late Governor James Sullivan, in Boston, was admitted in Suffolk County, Ms.; and, according to the record, was also admitted in Portland, the same year, viz. 1789. Mr. Jonhnot possessed great wit and vivacity, with much literary talent. His satirical powers rendered him dangerous to those, who fell under his censure or his displeasure, and ultimately proved injurious to himself; for, entering into a newspaper controversy upon the subject of a political election, his satire bore very severely upon several of the most considerable persons in Portland; and their resentment rendered his longer stay so perilous, that he found it necessary to make a hasty removal. His talents promised much in his favor as an advocate. What he might have become as a lawyer, he had not sufficient opportunity to prove, for he resided in Portland only about two years. Mr. Jonhnot afterwards removed to Havana, where he was appointed American Consul, and accumulated a handsome estate in commercial pursuits.

WILLIAM SYMMES, son of Rev. Dr. Symmes of Andover, graduated at Harvard College in 1779. He pursued his legal studies in Essex County, Ms., and was admitted to the bar in that county. His admission is recognized by the Court of Common Pleas in Cumberland County, Me., at October term, 1790, when he came to Portland, entered into practice, and continued there until his death, in January, 1807. Mr. Symmes was a member of the Convention, which adopted the Federal Constitution, to which he had been opposed, as were his constituents, the inhabitants of Andover, who had instructed him to oppose its adoption; but Mr. Symmes, after hearing the able arguments in favor of the Constitution, in that learned body, became fully convinced of the error of his former opinions, and he magnanimously resolved not to vote against it; but as he was pledged to his constituents to oppose the Constitution, he considered it an honorable course to return to Andover; and this he did, and called together a number of his fellow townsmen, to whom he related the change of his own opinions, and the reasons, which had produced the change, and that he had returned to resign his seat, in order that they might elect another delegate to represent them. This honorable conduct was so highly approved by his constituents, that they declined electing another; sent him back, discharged of his pledge, and left him at full liberty to act according to his own convictions. Mr. Symmes did return to the Convention, and in a speech, which was universally applauded, gave a history of the operations of his own mind upon the important subject; his former opinions; those of his constituents, and their instructions; the light, which had gradually dispelled his former errors; and his full conviction, that he and his constituents had greatly misunderstood the important subject, which had brought the Convention together; and that having, at length, the full and free consent of his constituents to act according to the dictates of his conscience, he was happy to say, that he should vote freely, cordially and joyfully, in favor of that Constitution, the adoption of which he came, in the first instance, resolved to resist, and instructed to oppose. Mr. Symmes was a well read lawyer, and an able and eloquent advocate. He ranked among the first of his cotemporaries. He was a fine classical scholar, of cultivated literary taste, and uncommonly learned as a historian. Mr. Symmes's productions in the newspapers of the time were an honorable testimony to his literary character, particularly a series of numbers entitled "Communications" about the year 1795, in defence of the common law against the political fanatics of the day. These numbers were copied in the principal newspapers throughout the Union.

ISAAC PARKER was born in Boston in 1768, graduated at Harvard College in 1786, and pursued his legal studies in the office of William Tudor, in Boston. He commenced practice at Castine, in Hancock county, where he soon acquired an extensive practice, and a high and well merited reputation. During his residence at Castine he was several times elected a representative to the Massachusetts legislature,—and once, it is believed, to the senate. In 1796 he was elected a representative of his district to the legislature of the United States; but in the autumn of 1798 he declined a re-election. In 1799 he was appointed Marshal of Maine District, which office he continued to hold until 1804, when he was removed, under President Jefferson's administration. He left Castine, and settled in Portland, in 1799, where he continued, and enjoyed an extensive and successful practice until 1806, when he was appointed an Associate Justice of the Supreme Judicial Court of Massachusetts, and, in 1807, he removed to Boston. He succeeded to the office of Chief Justice of Massachusetts, vacated by the death of the deeply lamented Chief Justice Sewall, in 1814,—which office he held until his own sudden, and unexpected, and universally lamented death in 1830. He was employed in his judicial duties on the day preceding his death. Chief Justice Parker was not more distinguished for judicial science than for the uncommon urbanity of his manners, and the intelligence, affability, and benevolence, which characterized his private life. Chief Justice Shaw, his successor, who has ably portrayed the character of his predecessor, declares, that Judge Parker was entirely free from all affectation and pretension;—that he merited, and always received, the respect, which he never sought; and which, though it could not fail to be grateful to his feelings, was never known to excite in him any official pride; that he was a man of great industry, and that, in the discharge of his official duties, he was always cautious and patient; and although his penetration was lively and acute, yet he never allowed himself to form a hasty opinion; but availed himself of all the aids of argument, and all lights from judicial authority, or the reasonings of others. Some, adds Judge Shaw, have thought that he was apt to lean to the side of equity; and if it be so, it may be said with great justice that *even his failings leaned to virtue's side*.

DANIEL DAVIS was born in Barnstable, Ms. He was not publicly educated. He studied law with Shearjashub Bourne, of Barnstable, and was admitted to the practice in 1782. He settled in Portland immediately after his admission. Mr. Davis practised with great success. He was an eloquent and popular advocate, and had an extensive practice, not only in his own county but in all the counties of Maine. Mr. Davis was appointed in 1796 with William Shepard and Nathan Dane to treat with the eastern

Indians; and the same year he succeeded William Lithgow in the office of United States Attorney, in the District of Maine. He was repeatedly chosen a representative by the town of Portland, and senator by the county to the legislature of Massachusetts, and while he was a senator, in 1801, he received the appointment of Solicitor General of Massachusetts—the duties of which he faithfully and ably discharged until the office, with that of Attorney General, was abolished, in 1832. Mr. Davis enjoyed the confidence of his clients, and well sustained the character of an able advocate, and a man of genius. He died at Cambridge, 1835, aged 75.

JOHN BAGLEY, Jr. was born in Falmouth, now Portland, in 1770. He was not publicly educated. He pursued his legal studies in the office of Daniel Davis; and was admitted to the practice in Cumberland county, May Term, 1794. But Mr Bagley continued in the practice about one year only, and devoted the remainder of his short life to mercantile pursuits. He died in July, 1798, much lamented by a numerous circle of acquaintances and friends.

DUDLEY TODD was born at Rowley, Ms., in 1776—graduated at Dartmouth College in 1795, and was admitted to the practice in 1798. He commenced his professional career at Winthrop in Lincoln (now Kennebeck) county, where he remained several years, and afterwards removed to Portland—removed thence to Wayne, Kennebeck, and continued there until his death, in 1835, at the age of 60 years. Mr. Todd well deserved his reputation of being a good lawyer, and he was honorably distinguished as an advocate. Soon after his removal to Portland, he was appointed Attorney for the State, in the county of Cumberland; the duties of the office he discharged some years with fidelity and ability. He was fair, honorable, and liberal in practice, and held a very respectable rank in his profession. Mr. Todd was a man of much firmness of character. His opinions were fixed and unwavering. He was warm in his friendships, and his integrity was unquestionable. His latter years were afflicted by disease, which deprived the community of many valuable services he had been accustomed to render; and his death was much lamented by his professional brethren, and his private acquaintances and friends.

GEORGE BRADBURY, son of the late Judge Bradbury, was born in Portland in 1770, graduated at Harvard College in 1789, prosecuted his legal studies in the office of his father, and was admitted to the bar in the county of Essex, Ms., where he continued in the practice several years. He came to Portland in 1803, where he continued to reside until his death in Nov. 1823. Soon after Mr. Bradbury's coming to Portland, he was appointed Attorney for the government, in Cumberland county, and held the office a few years until he resigned it. He was elected a member of congress in his district in 1814. He was a member of the senate of Maine in 1822. He was appointed colleague clerk of the Judicial Courts in Cumberland county with the late Judge Freeman in 1817, and held that office until the separation of Maine from Massachusetts. Mr. Bradbury devoted much of his time to mercantile pursuits; so that it may be almost questionable whether he should be included among the members of the Cumberland Bar. He was respected, and highly esteemed by all who know him. Amiable in private life, and affable and faithful in the discharge of his duties in public situations; perhaps he never had an enemy. Happy reminiscences will be associated with his name, and long continue to remind us of the universal regret at his sudden and unexpected decease.

JOHN P. LITTLE graduated at Brown University, and pursued his legal studies at Groton, Ms., in the office of Timothy Bigelow; was admitted to the practice in 1799. He settled at Gorham, where he continued until his death in 1809. Mr. Little was remarkably industrious, and attentive to the duties of his profession. He had an extensive practice, and enjoyed the full confidence of his clients, and his friends. He was not so much distinguished as a lawyer, or as an advocate, as for his private worth. He was a man of strict integrity, and his moral and social virtues rendered his death a source of grief to an extensive circle of acquaintances, and a loss to the community.

BENJAMIN ORR graduated at Dartmouth College in 1798, and pursued his legal studies in the office of Samuel S. Wilde, now one of the Justices of the Supreme Court of Massachusetts. Mr. Orr was admitted at the Court of Common Pleas in 1801. He commenced the practice at Topsham, in Lincoln county, but afterward removed to Brunswick, in Cumberland, and continued there until his death, in Sept. 1828. Mr. Orr was not a common character; but such a man as a century rarely produces. He had only the advantage of such an education as a country school affords, when he was put an apprentice to a housewright; but the extraordinary powers of his mind soon discovered themselves, even under such disadvantages, and enabled him to investigate for himself the subjects which employed his attention. He saw himself capable of self-education, and accomplished much more, without an instructor, than multitudes are able to obtain under the advantages of schools. The entire success of his mental efforts convinced him, while an apprentice, that he was able to sustain a higher rank in society than his parent had allotted to him. Possessed of great industry, firmness, and perseverance, he became, by his own efforts alone, partially fitted for college. He served out his apprenticeship;

and, by his uncommon industry, defrayed the expense of completing his preparation for entering Dartmouth College, and while a student there, the labor of his hands defrayed all his college expenses until he received his degree. He wrought as a housewright in Portland, where he had opportunities of comparing his situation with that of others;—and where, after having been several days, at different times, an auditor of the proceedings of the judicial courts, he was able accurately to estimate the mental powers of several public speakers, and compare them with his own. This resulted in a deliberate resolution to become a lawyer. The difficulties in the way of accomplishing this object could not appal or discourage such a man as Mr. Orr. Hitherto, what he had resolved to do, he had found himself able to accomplish, and with characteristic resolution he accomplished this also. He succeeded, supporting the expenses of his legal studies by the labor of his own hands, and by the profits of occasionally keeping a school for a short period. His herculean effort was crowned with the most complete success; and he, who, but a few years before, was a transient spectator in the court room, appearing like a mere rustic, staring at all he saw, and swallowing every word he heard, himself unnoticed and unknown, soon appeared at the bar, as its brightest ornament, and universally regarded as an honor to the State. Chief Justice Mellen publicly noticed his death, in a charge to the Grand Jury in Sept. 1828, and spoke of him as one, who had long stood at the head of the profession in the State, who had distinguished himself by the depth and solidity of his understanding; by his legal acumen and research; by the power of his intellect; the commanding energy of his reasoning; the uncompromising firmness of his principles; and the dignified, and lofty sense of honor, truth, and justice, which he uniformly displayed in his professional career, and in the walks of private life. Another, the author of an obituary notice of Mr. Orr, says, that his powers appeared to most advantage in discussing points of law to the Court. Here, laying aside all display of wit, and sarcasm, all superfluous illustration and circumlocution, all skirmishing at the outposts, and dallying with his adversary, he seized at once upon the question at issue. His argument was dense, and brief; proceeding in regular progression from the commencement to the conclusion; so that, it was dangerous for one, who would comprehend its full force, to withdraw the attention from him one moment. Mr. Orr's devotion to the duties of the profession he so eminently adorned, was interrupted only by his public duties as a representative to congress two years. He held no other office. He never sought any.

NATHAN KINSMAN graduated at Dartmouth College in 1799, and studied law in the office of the late Chief Justice Parker. He was admitted to the bar in Cumberland county in 1803, and opened an office in Portland, where he continued until his lamented death in 1829. Mr. Kinsman had a very extensive practice for many years, and more particularly in 1807, and subsequently, in what were commonly called Embargo cases, in which he was more employed than all the other lawyers in Maine.

OLIVER BRAY graduated at Yale College in 1795, commenced his legal studies in Connecticut, and completed them in the office of William Symmes, in Portland, and was admitted to the bar in Cumberland county in 1804. He opened an office in Portland immediately, and continued here until his death, in Dec 1823. Mr. Bray was so extensively employed as a magistrate, and devoted so much of his time to other pursuits, that he could not attend much to professional business as a member of the bar.

PETER THACHER pursued his legal studies under the direction of several members of the bar, and completed them in the office of William Symmes. He was admitted in Cumberland county in 1804 or 1805, and set himself down in Gorham, his native place, where he followed the practice, a few years, until his death.

SAMUEL WHITMORE, Jr. graduated at Dartmouth College, in 1802, pursued his legal studies in the office of John P. Little, and was admitted to the bar in 1805. He settled in Gorham, his native place, but continued in the practice only about three years. He died at an early age, much, and deservedly lamented. He was a young man of much promise, and was popular where he was best known. Young as he was, at his death, he was Colonel of a regiment of militia in the military district where he resided.

ELISHA P. CUTLER graduated at Williams College in 1802, pursued his legal studies in the office of Samuel Dana and William White Richardson, and was admitted to the bar in 1805; and entered into practice at North Yarmouth, where he continued until his death in August 1813. Mr. Cutler was a good lawyer, and had just begun to distinguish himself as an able advocate. Few gentlemen have entered into the practice with a fairer prospect of usefulness and eminence; and he was equally respected in private life. Popular in the place of his residence, he represented his fellow townsmen in the legislature of Massachusetts in the years 1810 and 1811, and, it is believed, another year. Mr. Cutler was, in his principles, firm, manly and independent. His integrity, outward circumstances had never shaken, and, it is believed, they could have no power to shake it. He never sought popularity; it sought him; and he died in full possession of the confidence, and the high esteem of all who knew him.

THOMAS HOPKINS, Jr. was admitted to the bar in Cumberland, at Nov. Term, 1805. He commenced the practice in Bridgton, where he remained about one year and then removed to Portland in ill health, which continued, and increased, until his death, Dec. 8, 1807. Cut off in the morning of his days he had but little opportunity of showing his professional qualifications or acquisitions. Mr. Hopkins was born in England—had no collegiate education; and, with the exception of six months, when he was in the office of Judge Wilde, at Hallowell, he pursued his legal education in the office of the compiler, his brother.

HEZEKIAH FROST graduated at Yale College in 1802, and received his legal education in Connecticut. He was admitted to the bar, in Cumberland county, at March Term, 1807, where he continued in the practice until his death, in 1827. Mr. Frost was a well educated lawyer. He was also a very interesting, and exhibited some memorable proofs that he was also an eloquent, advocate. His mind was highly cultivated, and a native genius enabled him to call forth his powers with much success. While he often drew largely upon an inexhaustible fund of humor, he never lost sight of the points of his case, nor failed to enlighten, while he delighted, I had almost said enchanted, his audience, by the sallies of his wit. Mr. Frost had a well disciplined mind. He was a profound mathematician, skilled in argumentation, and always understood the law of his case. No man had more of the milk of human kindness. His integrity was unimpeachable; his principles, and his opinions were fixed, settled, and unwavering; and those who knew him best loved him most for the open, frank, and active benevolence of his heart. For some years preceding his death sickness and infirmity deprived the community of many valuable services, he could otherwise have rendered.

WILLIAM BARROWS was born in Hebron, Oxford county, in 1784, graduated at Dartmouth College, in 1806, with the highest honors. He was principal of the institution of Hebron Academy during several years; afterwards he commenced and completed his legal studies in the office of Samuel Ayer Bradley at Fryeburg, was admitted to practice in 1812 in Oxford county. He settled in North Yarmouth in 1813, where he remained until his death in Nov. 1821. Mr. Barrows was a well educated lawyer, and had begun to distinguish himself as an advocate, when his early, and deeply lamented death disappointed the high expectation of his friends, and the community. Mr. Barrows possessed a solid understanding, a cultivated literary taste, and was highly esteemed for his sound principles, and uncompromising integrity, for the suavity of his manners and the benevolence of his heart.

ALFRED METCALF graduated at Brown University, and pursued his legal studies in the office of Fisher Ames, at Dedham, Ms. He was admitted to the practice, in Massachusetts, in 1804, and settled in Portland in 1806, where he continued until 1812, when, on account of ill health, he removed to Bardstown, Ky. Two or three years after he settled there he was appointed a Judge of the Court of Common Pleas, and held that office with distinguished reputation, about two years, when his still declining health compelled him to resign it, and he removed to Alabama; but his disease (consumption) was too deeply fixed, and he died about two years after, much lamented by all who knew him. Mr. Metcalf was an excellent scholar, and a well read lawyer, and gave the promise of much usefulness and eminence in his profession. He was a man of inflexible integrity, of unwavering, uncompromising principles; of an open, frank, and generous disposition; and possessed a heart susceptible of every generous and noble impression;—wherever he was known he was beloved,—and most beloved where he was best known.

BURNET PIKE had his legal education in the office of John Burnham, in Limerick, county of York, and was admitted to practice, it is believed, in 1819. He commenced his practice in Bridgton, and continued there until his death, in 1827. Mr. Pike's professional reputation was very respectable; he had begun to distinguish himself as an advocate, and warranted an expectation of future eminence. His practice at the bar was liberal, fair, and honorable; and in private life he was much respected. His early death was deeply lamented by his friends and acquaintances, and extensively felt as a loss to the community.

ROBERT ORR pursued his legal studies in the office of his brother Benjamin Orr, in Topsham, and was admitted to the bar, in Cumberland county, Oct. Term, 1823. Mr. Orr presents another instance, wherein the expectation of much usefulness and eminence has been disappointed by an early death. He died in 1828 much lamented, and held in high estimation for his professional acquisitions, and his private worth.

FOSTER WATERMAN, a member of the Suffolk bar, graduated at Harvard College in 1789. He had also received a theological education. He came into Cumberland county, and practiced law here a few years. He was a man of learning and of genius; but his practice here was not very extensive. Mr. Waterman devoted much of his time to other pursuits, and he removed again into Massachusetts, where he died several years ago.

DANIEL WALDO LINCOLN was born at Worcester, Ms., March 2, 1784. He gradu-

ated at Harvard College, in 1808. Having completed his professional studies under the instruction of his father, the late Levi Lincoln, an eminent counsellor at law and Attorney General of the United States from 1801 to 1805. He was admitted to the bar of Massachusetts in the county of Worcester, in 1806. Soon after, he removed to Portland, where he commenced practice. He was appointed County Attorney of Cumberland by Governor Sullivan, and discharged the duties of that office with fidelity and ability. In April, 1810, he removed to Boston, where he remained until July, 1813, when he returned to Portland. His health having become impaired, he went to his father's house in the autumn of 1814, and died, at Worcester, April 17, 1815, aged 31 years. He was an eloquent advocate, and a splendid writer. The only acknowledged publications of his, which have been preserved, are these—An Oration, delivered at Worcester, July 4, 1805: and, an Oration before the Bunker Hill Association on the 4th of July, 1810, at Boston; both of them passed through several editions.

TRISTRAM GILMAN graduated at Dartmouth College in 1800—pursued his legal studies in the office of Dudley Hubbard, at Berwick, in the county of York and was admitted to the bar, it is supposed, about 1812. He was admitted to practice in the Supreme Judicial Court, in Cumberland county, May Term, 1814, and as Counsellor at May Term, 1816. Mr. Gilman commenced his practice at Berwick, afterwards he removed to Wells, and then to North Yarmouth, his native place; and after a short time he returned to Wells; so that Mr. G. belongs more properly to the York bar. He died in 1829.

EZRA B. PIKE graduated at Bowdoin College, in 1829, pursued his legal studies in the office of Stephen Longfellow, and was admitted to the practice in Cumberland county in 1832. He was a young man of much promise, cut off by death a few weeks after his admission.

HENRY PUTNAM graduated at Harvard College in 1802, and pursued his legal studies in Massachusetts,—was admitted to the bar about 1807, and settled in Brunswick, where he continued in practice several years; but much of his time was devoted to other pursuits. Mr. Putnam returned to Massachusetts, where he died several years ago.

ANDREW L. EMERSON was born at York, about 1802, graduated at Harvard College, 1820, and was admitted to the practice in Cumberland county in 1824. He opened an office in Portland, where he continued until his much lamented death, in 1834. His early decease afforded but few opportunities to exhibit his legal learning and professional talents. Mr. E. was deservedly respected for his private worth, and the urbanity of his manners and deportment. He was a member of the senate of Maine one year, and, it is believed, another. It is unequivocal evidence of his popularity, that Mr. E. was the first mayor of the city of Portland, and he held that office at the time of his death.

GEORGE WASHINGTON PIERCE was born in Baldwin, in 1805, and graduated at Bowdoin College in 1825—received a regular legal education, and was admitted to the practice of law in 1828. Mr. Pierce settled in Portland, where he continued in very respectable practice until his death in 1835. Mr. Pierce's reputation for professional acquisitions, and talents, stood high, and gave the promise of future usefulness and eminence. He was a member of the Maine House of Representatives from Portland one or two years. He was appointed Attorney for the State in the county of Cumberland—and just before his death received the appointment of Reporter of the decisions of the Supreme Judicial Court of Maine.

The foregoing is a very hasty sketch. The compiler is deeply sensible that his notices are but imperfect—that they should have been the result of much fuller preparation and reflection;—and, more especially, they should have been the work of an abler hand.

ECCLESIASTICAL REGISTER;

OR A

COMPLETE SYSTEM OF ECCLESIASTICAL AND PAROCHIAL REGISTRATION:

CONTAINING

DIRECTIONS AND BLANK FORMS FOR REGISTERING BY A SIMPLE METHOD THE VARIOUS FACTS WHICH ARE PROPER TO BE PRESERVED IN REMEMBRANCE BY ANY CHURCH:—DESIGNED FOR ALL RELIGIOUS DENOMINATIONS.

By **LEMUEL SHATTUCK, Esq.,**
Home Secretary of the American Statistical Association.

[The following plan of ecclesiastical and parochial record is the result of much thought and reflection. The author has paid great attention to statistics, especially to statistics of this nature, and has examined with great care the ecclesiastical and civil registration of other countries, and is now preparing plans for such registration in the United States. Though the present plan is in some respects minute, it is much less so than the French system. It is probable that blank books for ecclesiastical and parochial registration on this plan, will be prepared for the accommodation of those ministers who may choose to supply themselves with them, for copying or arranging their existing records, or for commencing new registers. We earnestly recommend this subject to all clergymen, of all denominations of Christians.—Eds.]

ONE of the most important parochial duties of every clergyman is to make and transmit to his successor a full and accurate account of all his official acts. This should be done for the benefit of his own character and reputation, for the gratification and information of his parishioners and his successor, and for the general good which such records would confer on the history of the church and the cause of religion. Some clergymen duly appreciate the importance of this subject, and are careful to make some kind of a record of this kind, by which their acts, and the proceedings of the church, with which they have been connected, might be preserved in remembrance. There are in existence some records made by the early pilgrim clergymen which are invaluable to us, illustrating as they do the important religious movements of the times in which they lived; and there are some made in these later times, which will no doubt be highly esteemed when the authors of them are remembered only by the history of their own official acts transmitted by records. Such records are the only authentic sources of information to illustrate the condition of the church, the progress of religion and the ecclesiastical history of the age. Without them other information will be vague and imperfect. Though some clergymen pay considerable attention to this subject, yet the importance of full and accurate ecclesiastical records has not generally been sufficiently regarded by those on whom the duty of keeping them devolves. As there is at present no efficient system of public civil registration in operation in this country, ecclesiastical registration is the more expedient and necessary.

The author has had occasion to examine the existing records of various churches, and he has seen a great deficiency in the method of keeping them. From the negligence of some ministers, the want of a correct plan of registration, or some other cause, they are much less valuable than they might be made, if a proper system were devised, and the clergy were careful to see it uniformly adopted, and carried into execution. Some churches have no records at all, the proceedings of others are found only on loose pieces of paper, of others the records of a whole pastor's life, while connected with his people, are comprised in a few pages, and give no definite idea of the actual history, proceedings, or statistics of the church. No church has such records of baptisms, admissions to the communion, marriages, deaths, and proceedings, as would determine the personal history or identity of individuals, or as would be of any use in forming the basis of a correct system of the statistics of the church, or the vital statistics of religion. They might be made, without any material increase of labor, very valuable in all these respects; and to supply, in some measure, the wants, in regard to the people of the parish interested, of a system of public civil registration. They might be the repository of the most valuable facts, and the source of information to the individual church, and the religious public generally, to illustrate the progress of society and the development of those great principles by which man is advancing to a higher state of enjoyment and perfection on earth, and by which he is preparing for the purer and holier enjoyments and perfections of another life. Clergymen seem not to have reflected sufficiently on this subject, and are not aware of the importance of ecclesiastical records. The examination of various records, and considerable reflection is necessary, before we can clearly see what is wanted or is necessary; and it is not supposed that clergymen generally have sufficient time

to devise a proper system—but if one was presented, all would probably approve and adopt it.

The records of different churches, and of different religious denominations, have been examined to ascertain the manner in which they are kept in this country and in Europe, and after having devoted considerable reflection to the subject, the author believes that a plan might be devised, which would be a great improvement on any existing system, and one which would be generally adopted. The design of such a work would be to exhibit a simple, uniform, and systematic plan for ecclesiastical records, applicable to every religious denomination.

The First Part should contain printed forms for recording on a new plan and in uniform style, biographical notices of the different ministers and officers of the church, the baptisms, admissions to the communion, marriages and deaths; and also the annual statistics, both personal and financial.

The Second Part should contain blank pages for entering the votes, proceedings, and miscellaneous records of the church.

The notices of the different clergymen should embrace every one whether dead or living from the first organization of the church, each in chronological order, and should contain—1. The name, date and place of birth; the name of the parents; the places where the preparatory, the collegiate, and the theological education were obtained; the date of the settlement and dismissal; whether previously or subsequently settled over any other parish, the date and place of such settlement, and the date of dismissal; the age, date, disease, place, and particulars of death.—2. Brief view of his character and success in the ministry, and references to any printed biography, work, or articles by such clergyman.—3. The name, place of birth, and parentage of the person whom the clergyman married; the date and age at marriage; and the names, date of birth, and other facts respecting his children. Every clergyman should compile, as far as proper, such a notice of himself.

Then should follow a register of the donors to the permanent funds, and of the officers of the church, embracing the deacons, or elders, clerks, and other officers. The particulars to be recorded are specified in the forms, (see Schedule No. 2,) being the name of the person, and of the office, the date of admission to the communion, and of the election to office, and the date of removal from office, and the cause, whether by dismissal, resignation, death, or otherwise, and the age of such removal. Under the head of remarks, references may be made to the pages in the second part, where the proceedings of the church or other facts in which they are concerned, may be found recorded. It may be thought expedient to insert in the proceedings and miscellaneous records, biographical notices and additional particulars respecting these officers, or respecting some of the members of the church, in which case the page of such notices should be placed against such name in the printed form of the register.

Register of Baptisms.—So long as we have no system of public registration, and indeed whether we had such a system or not, it is important that the ecclesiastical records be so kept as to afford the source of evidence to ascertain facts, important in a civil point of view, concerning individuals. It is the practice of some churches to record the date of birth as well as baptism. This practice should be universal. The cases are frequent where apprentices have to consult the records of baptisms to ascertain the date when they would arrive at 21 years of age. It is very often important to prove the date of birth to determine the just distribution of estates. The date of baptism does not, as usually recorded, indicate the age, or hardly an approximation to it, since it may take place at any age. The entries of baptisms should be made in chronological order. It will then be easy to ascertain the number in a year or in any definite period of time. It is customary with many churches to regard all persons baptized in infancy as particularly under the care of the church; but it would be impossible from any existing records to identify those who sustain this relation. All the facts specified in the forms are necessary to identify individuals, and to give the pastor that knowledge which he ought to possess in relation to those who are the baptized portion of his society, or in any way particularly under his care. Those clergymen who record the names of sponsors may do it under the head of remarks.

Register of Marriages—The form for this record prescribes the particulars to be recorded, and is designed to conform to a system of public civil registration, which the author has prepared, that clergymen may easily make the returns required by law, without any extra labor. Nothing so required should be omitted if it be possible to obtain the necessary facts. Both parties, male and female, should be described, as set forth in the schedule, and entered in one ruled space and numbered, as one entry, the same as the baptisms. It is important in many respects to identify the parties and their parents, and to show their age, sex, and condition at marriage. There are many important civil questions which arise wherein it is necessary to prove the date of a marriage, as well as the date of birth. In order to do this readily the parties should be particularly described, and the date, the officiating clergyman, and the witnesses, properly entered.

Register of Admissions to the Communion.—The design of this, like the other forms, is to preserve a sufficient number of facts that every member of the church may be easily identified, and that the clergyman possessing such knowledge may be aided by it in the discharge of his duty. If the personal history of every member of the church were known to the clergyman, he would better understand their wants, and be able the better to adapt his instruction to their condition. It is important also that these facts should be known to show the influence of the profession of religion on age, sex and condition of life.

Register of Deaths.—The design of this register is to preserve the principal facts respecting any person who dies in the parish, whether a member of the church or not. These facts may be known by the headings in the form. The particulars in this register which differ from the others already described are the "cause of death," "place of interment," and whether a "communicant or parishioner." All these are important, especially the disease or cause of death, which should be particularly and carefully inserted.

These forms will perhaps be sufficiently explicit without further explanation. It may not, however, be amiss to give some general directions applicable to all the registers of baptisms, marriages, admissions to the communion, and deaths. The running title of the Schedules should be filled up by the insertion on each page of the name of the church, town, county and State where situated, the dates when the first and last entry on the page were made, and the name of the clergyman or registrar. Under the head "No." each entry in each form should be numbered, No. 1, being the first entry in the Schedule, and the others in succession, until the book be full. In all cases where a date is to be entered, the day of the month, as well as the year, should be specified. Under the head of "Names," whether it be the individual who is the subject of the entry, or the father, the mother, the officiating clergyman, or the witnesses, the Christian name and surname should be inserted in full. Under "Age," the years, months and days should be specified in the baptisms and deaths; in the marriages and admissions to the communion, the entry of the year only will be sufficient. Under "Sex and Condition," the entry should be "bachelor" or "maid," "husband" or "wife," "widower" or "widow," as the fact may be, except in case of children baptized, when the entry should be "boy" or "girl." Under "Place of Birth," should be entered the town, county and State where born; and under "Place of Residence," the same entry should be made. Under "Occupation," the profession or trade of the individual should be stated. Under "Manner of Admission" to the communion, it should be specified whether the individual was admitted by profession, or by letter or certificate; and under "Manner" of removals, whether by death, dismissal, or excommunication. Under "Causes of Death," the disease or accident which caused the death should be stated. Under "Officiating Clergyman," the name of the individual who performed the ceremony should be inserted in full. Under "Remarks," a reference should be made to the numbers in the other registers, identifying them with the same individuals who are entered on more than one register, whether as baptized, married, admitted to the communion, or died; and also in all the forms to the page in the second part, if it contain the record of any proceeding in which the individual is mentioned, or any separate biographical notice is inserted.

Statistics.—The first table (*see Schedule 7*) is designed for recording annually, on the first day of January, an abstract of the records, exhibiting the numbers of communicants, admissions, removals, baptisms, and Sunday school scholars, according to the respective subdivisions of each as indicated in the form. Such a table, exhibiting the annual abstracts from the first organization of the church, might be easily compiled, and would give in a simple form a very important view of its state and progress. Statistics of this kind are now required by the State Conventions or Associations of many religious denominations, but the author is not aware that individual churches preserve a copy of these returns in the proceedings of their own church.

The second table (*see Schedule 8*) is designed to exhibit statements to be recorded on the first day of January, annually, containing the estimated population of the parish connected and worshipping with the church, the number of marriages and deaths which have taken place during the previous year, the funds, income and expenditures, according to the specified subdivisions in the form, and the amount of the various collections, and donations for charitable or religious objects, taken up in the church or society. In regard to the first item—estimated population, it is not supposed that a clergyman can take an accurate census of his parishioners every year, but by having the number of families belonging to it known, he can estimate the population very nearly. It would also be desirable that the number of the average attendance on public worship should be stated. If any thing has occurred which renders any year peculiarly prominent in regard to any entry in these tables, it should be explained by a note in the miscellaneous records,

and the page where such note is found should be inserted under the head of remarks. The records should also specify how the salary of the clergyman is raised, whether by tax on the parishioners, according to valuation of property, or by tax on the pews, by subscription, by income of funds or any other way; and also what collection of Psalms and Hymns is used, and the date of its introduction.

One very important object to be accomplished by having such records accurately kept, is to afford the means of ascertaining the annual statistics of the churches in regard to the number and condition of its members, and its pecuniary concerns. This subject begins to be regarded as important, but it is still receiving less than its proper share of attention. The manner in which our statistics have been usually presented to the public, is very imperfect, and does not exhibit the facts so as to show the general and comparative progress of religion, its increase or decrease, nor its influence on the different ages, sexes and conditions of life. This defect should not exist, but records should, in the first place, be correctly kept, and abstracts should be made, annually, which would exhibit the state of the church, the proportion of professors of religion to the whole population, the proportion of male and female professors, the specific ages of the professors, when they make profession and when they die, and the influence of religious character on the different ages and sexes, and on longevity, or in respect to different diseases.

There are various forms in which abstracts might be made from such records, exhibiting the facts in interesting and important points of view. Periodical statements might be occasionally made and recorded, (say once in five years or oftener,) in which the living members of the church might be classed according to their ages—those under 20, from 20 to 25, from 25 to 30, and so on, into divisions of five years each through life, distinguishing the males from the females, or they might be given for every age. The ages of the members of the church who have died, during the same time, might be classed in the same manner, and the aggregate and average age ascertained, both males and females, of the dead and living. In this way the law of mortality for the church may be determined, and the average liability to death at any age easily ascertained.

There is an intimate connection between our physical, and moral and religious nature; and though the subject has often been alluded to, it has never been investigated in a proper manner by an exhibition of authentic facts to ascertain how far one influences the other. The statistics of the progress of the church, the condition and age of its members, &c., would be a good subject for an occasional sermon in which to present the philosophical, moral and religious inferences they would suggest.

Proceedings of the Church.—The page immediately following the printed forms should have the following entry only—"Votes, proceedings and miscellaneous records of the church." These should be fully and correctly recorded, and should contain all the votes and proceedings of the church at length, the votes and other proceedings at ordinations, installations or dismissions of ministers, and of the election of officers, and cases of church discipline. The first entry of records should be a brief account of the origin and formation of the church and society, specifying whether it embraces the whole or a part of the town in which it is situated, and the reasons for its formation, and the names of the original and most active and important founders. Plans and descriptions of churches and houses of worship should be given, and the history of their erection and repairs, specifying the architect, contractor and expense, and how defrayed, the date and proceedings at length at dedication. The records should also contain an account of the various collections and donations for religious or charitable purposes, in the church or society, specifying the date, occasion, the object and the amount of each. Brief accounts and biographical notices concerning ministers, officers, donors and other important individuals, with numbers in the margin referring to the same individuals, recorded in the printed forms in the first part of the register. The confession of faith or covenant should be recorded in full.

Indexes.—Every volume of records should be provided with two indexes, one for the names and the other for the proceedings of the church, so that every name, whether male or female, and every matter, may be immediately referred to without unnecessary trouble or loss of time. This can easily be done by the proposed plan (*see Schedule 1*) Where the name of the same individual occurs more than once, the different pages should be inserted.

The facts for such a system of registration might be easily obtained by any clergyman by a little care and attention, without any interference with his other duties. And indeed the very act of obtaining and recording them would be a great advantage to him. It would lead him to a more intimate acquaintance with his people, their condition and character, and enable him to adapt his instruction more particularly to their wants. Every clergyman should supply himself with blanks for returns printed on detached pieces of paper, (*see Schedules 9, 10, 11, 12,*) and whenever any baptism, admission to the communion, marriage, or funeral is to take place, one of these blanks should be handed to those interested, to be filled up by them, and to be returned to the clergyman; or it might be done by the clergyman himself, on inquiry of the parties. After the

ceremonies have taken place, the facts should be immediately entered in the register. The pecuniary statistics may be easily obtained from the treasurer or other officers of the church or parish.

When records are made, every clergyman should consider it his sacred duty to preserve and transmit them uninjured to his successor. It is painful to see how some records of this kind have been treated. Some have been injured or lost through the carelessness of those who have had them in custody. Others have been destroyed owing to divisions and contentions in churches, to shield some persons interested, from censure, or to throw embarrassment in the way of others. Not long since the author found an important volume of records of this kind which had been in the possession of the paper makers. Whoever neglects to make records, or by his carelessness or criminal intention mutilates or destroys them, commits a gross and irreparable fraud on the church immediately concerned, and on posterity.

For a clergyman to make and leave behind him a correct system of records would be a strong inducement to fidelity; and whenever they are fully and accurately kept, it will add greatly to the respect with which he will be regarded, and to the influence of his own example, and will induce his successor to prize and emulate his character. In nothing can a clergyman more clearly leave the impress of his own character to his church, than in the recorded acts of his life.

This is an inquiring age. There is an increasing desire for accurate investigation. Though bold assertion, vague statements, and unfounded assumption of facts, are made by many on which to build their uncertain theories, yet the spirit of the age seems to require more minuteness and accuracy of detail of actual fact, than has hitherto prevailed. This is the only true foundation for any correct theory in domestic economy, politics, morals, or religion. All men are interested in these great subjects, but especially the last, and none more particularly so than clergymen. No persons in society are so well situated as they are to commence and carry forward an improved system of collecting and preserving the elements of all investigation by making minute and accurate original records.

No one who has observed the progress of society within the last few years can fail to perceive the important character and tendencies of the age. All classes of society feel the force of some great influence. New modes of thought and action have taken place. The influence of fact upon fact which has already been brought to light, and which by the scrutiny and universal education of this age is constantly becoming known, is vast and powerful beyond ordinary conceptions. The mighty effect of the immense amount of individual mind, and collective physical energy and intellectual power, now in operation in the world, in analyzing and combining known facts, and producing new ones and new developments therefrom, is revolutionising our whole social system. These influences are destined to do for mankind in the coming ages what will place them in every thing above, far above any age that has preceded. In all these great events the church in this country largely partakes, and whoever lives and records its history and progress, during the next fifty years, will exhibit it in a most interesting light. Let every minister then record the acts of his own church, and transmit them unimpaired to posterity.

SCHEDULE I.

INDEX TO NAMES.								
Surname.	Name.	Page.	Surname.	Name.	Page.	Surname.	Name.	Page.

INDEX TO PROCEEDINGS.			
Subjects.	Page.	Subjects.	Page.

SCHEDULE II.

REGISTER OF THE OFFICERS IN THE				CHURCH OF			
Name of Persons.	Name of Office.	When adm. to the Chh.	Date of election.	Removals.			Remarks.
				Date.	Cause.	Age.	

SCHEDULE III.

Register of Baptisms in the														of		in the County of		State of		from		A. D. 18		to		A. D. 18		Registrar.	
No.	Date of Baptism.	Name.	Sex and condition.	Age. yr. mo. da.	Date of Birth.	Place of Birth.	Name of Father.	Occupation.	Name of Mother.	Residence of Parents.	Officiating Clergyman.	When registered.	Remarks.																

SCHEDULE IV.

Register of Marriages solemnized in														of		in the County of		State of		from		A. D. 18		to		A. D. 18		Registrar.	
No.	Date of marriage parties.	Names of the parties.	Age.	Condition.	Place of Birth.	Residence and occupation of Bridegroom.	Name of Father.	Occupation of Father.	Name & maiden name of Mother.	Residence of Parents.	Officiating Clergyman.	Names of witnesses.	Remarks.																

SCHEDULE V.

Register of Admissions to the Communion in the														of		in the County of		State of		from		A. D. 18		to		A. D. 18		Registrar.	
No.	Date of admission.	Name.	Age at admission.	Sex and condition.	Manner of admissions.	Date of Birth.	Place of Birth.	Residence.	Occupation.	Removal.		Officiating Clergyman.	When registered.	Remarks.															
										Date.	Manner.																		

SCHEDULE VI.

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SCHEDULE VII.

STATISTICS OF THE										CHURCH OF				
TABLE I.—Exhibiting the annual statements of the number of Communicants on the first day of January; the number of Admissions to the Communion; the number of Removals; and the number of Baptisms during the year ending with the date; also the number of Scholars belonging to the Bible Classes and Sunday Schools connected with the Society.														
Year.	Communicants.			Admissions to the Communion.			Removals.			Baptisms.			Bibleclass and Sunday school scholars.	Remarks.
	Male.	Female.	Total.	By profession.	By letter or certif.	Total.	By death.	By dismission.	By ex-comm'n.	Total.	Adults.	Child-ren.		

SCHEDULE VIII.

STATISTICS OF THE				CHURCH OF								
TABLE II.—Exhibiting the annual statements of the estimated population of the Parish or Society on the first day of January; the number of Marriages and Deaths; the Income and Expenditures, Collections and Donations for charitable and religious purposes.												
Year.	Estimated population of the Parish.	Marriages solemnized.	Deaths.	Funds.		Income.		Expenditures.			Collections and donations for charitable and religious purposes.	Remarks.
				Of the Parish.	Of the Church.	How raised.	Amount.	Minister's salary.	Other and contingent expenses.	Total.		

SCHEDULE IX.

DEAR SIR,—I desire baptism for my

described as follows :—

**Name,
Age,
Sex and condition,
Date of birth,
Place of birth,**

**Name of father,
Occupation,
Name of mother,
Residence.**

Dated at the day of A. D. 18 .

SCHEDULE X.

CONTRACT OF MARRIAGE, <i>Between the Parties described as follows:—</i>		
Description.	Of the Man.	Of the Woman.
Name, Age, Condition, Occupation, Place of birth, Residence at the time of marriage, Father's name, Father's residence, Father's occupation, Mother's name.		
<p>The intentions of marriage between the parties above described were duly entered by me this _____ day of _____ A. D. 18____ in the Register of Marriages for the town of _____ and have been published according to law.</p> <p style="text-align: center;">Attest, _____ Clerk.</p> <p>The parties described in this instrument were duly married in _____ by me this _____ day of _____ A. D. 18____.</p> <p style="text-align: right;">(Signed,) A_____ B_____</p>		
The marriage was solemnized between us : <div style="display: flex; justify-content: space-around; margin-top: 5px;"> C_____ D_____ E_____ F_____ </div>	And in the presence of us, witnesses : <div style="display: flex; justify-content: space-around; margin-top: 5px;"> G_____ H_____ I_____ K_____ </div>	Recorded in the Register of Marriages for the town of _____ Vol. _____ No. _____ Registrar.

SCHEDULE XI.

DEAR SIR,—I desire admission to the church under your care.

My Name,

Age,

Sex and condition,

Date of birth,

Place of birth,

Manner of admission,

Residence,

Occupation.

Dated at

the

day of

A. D. 18

.

SCHEDULE XII.

DEAR SIR,—I desire your attendance at the funeral of the following described person :

Date of death,

Name,

Age,

Sex and condition,

Occupation,

Date of birth,

Place of birth,

Name of parents,

Cause of death,

Place of interment intended.

Dated at

the

day of

A. D. 18

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HISTORY OF THE UNIVERSITY OF CAMBRIDGE, ENGLAND.

Early History.

THE exact date of the origin of this celebrated University is not known. Mr. Hallam states that the earliest authentic mention of Cambridge as a place of learning is in Matthew Paris, who informs us that in 1209, John, King of England, having caused three clerks of Oxford to be hanged on suspicion of murder, the whole body of scholars left that city, and emigrated, some to Cambridge, some to Reading, in order to carry on their studies. But it may be conjectured with some probability, that they were led to a town so distant as Cambridge by the previous establishment of academical instruction in that place.* An ancient author, P. Blaesensis, or Peter of Blois, in his additions to the History of Ingulfus, has the following, which, says Mr. Malden,† is not destitute of probability. "Joffred, abbot of Croyland, sent over, in about 1109, to his manor of Cottenham, near Cambria, Gislebert, his fellow monk, and professor of divinity, with three other monks, who, following him into England, being thoroughly furnished with philosophical theorems, and other primitive sciences, repaired daily to Cambridge, and having hired a certain public barn, made open profession of their sciences, and in a short space of time, drew together a great number of scholars. But in the second year after their coming, the number of their scholars became so great, as well from out of the whole country, as the town, that the biggest barn or house that was, or any church whatsoever, sufficed not to contain them. Whereupon, sorting themselves apart in several places, and taking the University of Orleans for their pattern, early in the morning, monk Odo, a singular grammarian and satirical poet, read grammar unto boys, and those of the younger sort assigned unto him, according to the doctrine of Priscian and Remigius upon him. At one of the clock, Terricus, a most subtle and witty sophister, taught the elder sort of young men, Aristotle's Logic, after the Introductions of Porphyry and the comments of Averroës. At three of the clock, monk William read a Lecture in Tully's Rhetoric and Quintilian's Flores. But the great master, Gislebert, upon every Sunday and holyday, preached God's word unto the people, and thus out of this little fountain, which grew up to be a great river, we see how the city of God is now become enriched, and all England made fruitful by means of very many masters and doctors proceeding out of Cambridge, in manner of the holy Paradise.‡

* Harper's edition of Hallam's Middle Ages. p. 525.

† Origin of Universities, London, 1836, p. 92.

‡ Thomas Fuller's History of the University of Cambridge, since the Conquest, ed. 1655, p. 4.

An old building is pointed out at this day as the barn in which these missionaries of learning taught, or at least as retaining some portion of its walls.

Mr. Dyer states that he finds the term University applied to Cambridge in a public instrument of 1223. According to Mr. Hallam, the date of its first incorporation is the 15th of Henry III. or 1231. In Hare's Register of the charters and other monuments of the liberties and privileges of the University, which is the authority on which the University relies, there is no charter of incorporation of this year, nor indeed any of this monarch, but there are many public letters of Henry relating to the University. These fully recognise its existence, its masters and chancellor, and some customs and privileges of the University. One of the most important of these early monuments is a royal letter, addressed to the sheriff of the county, calling upon him, "to repress the insubordination of clerks and scholars, and to compel them to obedience to the injunctions of the bishop of Ely, either by imprisonment or banishment from the University, according to the discretion of the chancellor and masters." In the 15th of Henry III. is a royal letter, which provides that "lodgings or hostels (*hospitia*) shall be taxed, i. e. valued, according to the custom of the University, namely, by two masters and two respectable and lawful men of the town, and let to the scholars according to their valuation." These and other documents are prefaced in Hare's Collection, by letters of invitation, addressed to the scholars of the University of Paris two years before, viz. in 1229. It would appear, therefore, that this protection accorded by the King to the hitherto unnoticed school of Cambridge, arose out of the circumstances which caused the scholars of Paris to quit their university and seek instruction in England.

Many of the royal letters of this and the following reigns relate to disputes between the University and the corporation of the town about their respective privileges; and a frequent cause of complaint is the remissness of the magistrates of the town in executing the sentences of the chancellor. The jurisdiction of the University in all cases, whether civil or criminal, except those of felony or mayhem, (act of maiming) in which one of the parties was a master or scholar, is repeatedly confirmed; nor was this privilege questioned in the King's courts.

The first formal charter which is extant was granted by Edward I. in the 20th year of his reign. Charters more and more ample were granted by Edward II., Edward III., Richard II. and Henry IV., in the beginning of their reigns. These charters were confirmed by Edward IV., Edward VI. and Elizabeth; and they were finally ratified by the act of parliament for the incorporation of the two Universities in the thirteenth of Elizabeth.

There are comparatively but few papal bulls and rescripts extant. There is a rescript of Gregory IX, (1227—1241) addressed to the prior of Barnwell and the chancellor of the University, the existence of which, under its proper head, must have been thus recognised. When Hugh Balsham, bishop of Ely, founded St. Peter's College, he obtained a royal charter from Edward I., and a confirmation from the pope. Edward II., in the 10th year of his reign, granted a charter to the University, confirming the charter which he had granted before, and adding some new privileges. At the same time he sought a confirmation of the privileges of the University from the papal see; and a bull was issued accordingly by John XXII., at Avignon; in the second year of his pontificate, (1217—1218). It mentions privileges conferred by former popes as well as by former kings, and confirms them all. It ordains that there shall be thenceforth at Cambridge a *studium generale*, and that every faculty shall be maintained there; and that the college of masters and scholars of the said *studium* shall be accounted a University, and enjoy all rights which any university whatsoever, lawfully established, can and ought to enjoy.* From the date of this bull, Cambridge was recognised among the universities of Christendom.

Soon after the middle of the 13th century, a number of scholars, on account of some disturbances at Cambridge, retired to Northampton. The wisdom of their choice is thus commended by Fuller. "Here they met with many Oxford men,

* *Studium*, says Malden, is a place of study. A *Studium Generale* is a place where all branches of learning are taught; the very meaning of which, by an erroneous etymology has been fastened on the word university. A university, as is shown by the learned German, *Yoo Davigny*, is a corporation of persons.

who on the like occasion had deserted Oxford, and retreated hither to study. I commend their judgment in the choice of so convenient a place, where the air is clear, yet not oversharp; the earth fruitful, yet not very dirty; water plentiful, yet far from any fennish annoyance; and wood, (most wanting now of days,) conveniently sufficient in that age. But the main is, Northampton is near the centre of England, so that all travellers coming thither from the remotest parts of the land, may be said to be met by the town in the midst of their journey, so impartial is the situation in the navel of the kingdom."^{*} At the end of four years the king recalled the scholars from Northampton.

By a bull issued by pope Eugenius IV. in 1433, the University was finally exempted from the jurisdiction, not only of the bishop of the diocese, but of the archbishop of the province.

Title of the University, etc.

The University is incorporated by the name of "The Chancellor, Masters and Scholars of the University of Cambridge." "The frame of this little commonwealth standeth upon the union of seventeen colleges, or societies, devoted to the study of learning and knowledge, and for the better service of church and State." All these Colleges or Halls[†] have been founded since the reign of Edward I., and are maintained by the endowments of their several founders and benefactors. Each college is a body corporate, bound by its own statutes; but is likewise controlled by the paramount laws of the University. The present university statutes were given by queen Elizabeth in the 12th year of her reign, and, with the former privileges, were sanctioned by parliament. They are the foundation on which all new laws are framed.

Each of the seventeen departments or colleges, furnishes members both for the executive and legislative branch of its government. The place of assembly is the Senate-House.

All persons who are M. A.[‡] or Doctors in Divinity, Law or Physic, having their names upon college Boards, holding any university office, or being resident in the town of Cambridge, have votes in this assembly. The number of those who have a title to the appellation of members of the senate, is at present about 2,600. The senate is divided into two houses, denominated the regent's and non-regent's house, with a view to some particular duties allotted to the members of the regent's house, by the statutes of the university.

Masters of arts of less than five years' standing, and doctors of less than two, compose the regent's or upper house; or, as it is otherwise called, the white-hood house, from its members wearing their hoods lined with white silk. All the rest constitute the non-regent or lower house, otherwise the black hood house, its members wearing black silk hoods. But doctors of more than two years' standing and the public orator of the University may vote in either house according to their pleasure.

Besides these two houses, there is a council called the *Caput*, chosen annually on the 12th of October, by which every university order termed *grace*, must be approved before it can be introduced to the senate. The *Caput* consists of the vice-chancellor, a doctor in each of the faculties, divinity, civil law and physic, and two masters of arts, who are representatives of the regent and the non-regent houses.

A few days before the beginning of each term, the vice-chancellor publishes a list of the several days on which a congregation, or assembly of the senate, will be held for transacting university business. Those fixed days occur about

^{*} Fuller's History, p. 12.

[†] Colleges and Halls are synonymous here, though not so at Oxford. Thus Clare Hall is called "*Collegium, sive Domus, sive aula de Clare.*"

[‡] In the collocation of the letters of this title, M. A., we have followed the universal practice in England, in books, catalogues, documents, etc. in the English language. Where the title occurs in Latin, it is printed A. M. So B. A., bachelor of arts in English; A. B., in Latin. Hitherto, in this country, the practice has been to write A. M. and A. B. both in English and Latin documents. Some of the colleges, however, are adopting the English mode. Mr. Taylor has also followed it in his valuable catalogue of the Library of the Andover Theological Seminary.

[§] The technical term at Cambridge, originally, signifying to teach, was *regere*; and the master of arts, or the doctor of any faculty, on his creation, necessarily, became a regent, that is a teacher in the schools.

once a fortnight. Any placet, order or grace must be presented from the caput to the non-regent house ; if it passes there, it is presented to the regents, and if adopted by them, becomes a law.

[To be concluded.]

MISCELLANEOUS.

STATISTICS. This word is of German origin, and is derived from the word *staat*, signifying the same as our English word *state*, or a body of men existing in a social union. Statistics may be defined, "the ascertaining and bringing together of those facts which are calculated to illustrate the condition and prospects of society;" and the object of statistical science is to consider the results which they produce, with the view to determine those principles on which the well being of society depends. It differs from political economy, because, though it has the same end in view, it does not discuss causes, nor reason upon probable effects; it seeks only to collect, arrange and compare that class of facts which alone can form the basis of correct conclusions with respect to social and political government.

CANALS IN ENGLAND. The navigable canals for the transport of goods and produce in England are estimated now to exceed 2,200 miles in length, while the navigable rivers exceed 1,800 miles, making together more than 4,000 miles of inland navigation, the greater part of which has been created or rendered available during the last eighty years. Ireland has but 300 miles of canal navigation, and 100 of river.

STEAM NAVIGATION. In 1818, the number of steam vessels belonging to the United Kingdom was 19; in 1836, there were 554. In 1819, only four steam vessels were built and registered, averaging 100 tons each; in 1836, 86 were registered, averaging 127 tons each. The number of passengers conveyed by the Hull and Selby steam packets in the twelve months which preceded the opening of the Leeds and Selby Railway was 33,882, whereas in the twelve months that followed that event, the number conveyed was 62,105.

RAILWAYS. Since the opening of the railway between Liverpool and Manchester, the deliveries of letters are as frequent and rapid as the deliveries of the two penny post between the opposite ends of London. The economical effect of that railway, measured in money alone, amounts to nearly a quarter of a million sterling annually; but the saving of time, the facility of transacting business with greater despatch, and other important considerations are, perhaps, of equal value.

FOREIGN COMMERCE. The average annual exports of British produce and manufactures in the decennary period from 1801 to 1810, amounted to £40,737,970; from 1811 to 1820, £41,484,461; from 1821 to 1830, £36,597,623. Since 1830, the amount has been progressively advancing, and in 1836, exceeded by £1,765,543 the amount in 1815, the first year of the peace, which, with the exception of 1836, was the greatest year of export trade, which Britain has ever seen.

WAR EXPENDITURE OF GREAT BRITAIN. During the ten years between 1805 and 1814, the government expenditure exceeded *eight hundred millions sterling*! In the course of the war, £46,289,459 were paid in subsidies and loans to foreign countries, as appears by the public accounts, though this sum is below the actual amount. During the present century, the national defence has cost upwards of one thousand millions sterling; 68 per cent. of which is shown to have been expended in the fourteen years

from 1800 to 1814, and the remainder, 87 per cent., in the twenty-two years of peace. The average annual expenditures under the heads of navy, army, and ordnance, for the six years ending 1836, was £12,714,289; and in the six years from 1809 to 1814, the expenditure under these heads averaged each year, £58,092,906.

PROGRESS OF RUSSIA.

The acquisitions of Russia from Sweden equal the remainder of Sweden.

"	"	"	"	Poland equal the Austrian Empire.
"	"	"	"	European Turkey equal Prussia, excluding the Rhenish Provinces.
"	"	"	"	Asiatic Turkey equal the German Small States, Rhenish Prussia, Holland and Belgium.
"	"	"	"	Persia equal England.
"	"	"	"	Tartary equal European Turkey, Greece, Italy and Spain.

The Russian frontier has advanced towards Berlin, Dresden, Munich, Vienna and Paris about 700 miles.

"	"	"	"	"	Constantinople 500	"
"	"	"	"	"	Stockholm in Sweden, . . . 630	"
"	"	"	"	"	Teheran, Capital of Persia, 1,000	"

The total acquisitions of Russia in 64 years equal her whole European empire before that time.

Estimated population of Russia :

In 1689, at the accession of Peter I.,	15,000,000
" 1772, " " of Catherine II.,	25,000,000
" 1796, " death of "	36,000,000
" 1825, " " of Alexander,	58,000,000

NOTICES OF NEW PUBLICATIONS.

Elements of Mental Philosophy; embracing the Two Departments of the Intellect and the Sensibilities. By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. In two Volumes. Third Edition. Portland: Published by William Hyde, for Z. Hyde. 1839. pp. 461, 468.

This work, which has now reached the third edition, is designed to give a concise and just view of the whole series of mental operations, excepting those of the will, which are made the subject of examination in another volume. The work is essentially eclectic. By this we mean, that the author is not the partizan or opponent of any of the numerous schools of philosophy which have appeared; but endeavors to gather from all sources those leading views respecting the mind which seem conformable to truth; and this is the most judicious method to be adopted.

The volumes before us relate to two distinct departments of the mind. The first volume treats of the intellect. This evidently is the proper order of discussion. Its table of contents exhibits the great number of topics considered—all of them important. They relate exclusively to the perceptive or intellective powers, or in other words, to the mind as it is developed in the acquisition of knowledge; being what some writers have called the "cognitive mind."

The second volume relates to a class of subjects altogether different, viz: the emotions, and the forms and modifications of desire, such as the instincts, appetites, propensities

and affections, together with the various moral feelings. These several topics have been examined with great care, and their analysis and arrangements present claims to originality.

The work is simple and clear in style; easily understood even when the subject is abstruse; and enlivened throughout by various interesting facts, which are introduced either to support or illustrate the principles advanced.

These two volumes are abridged and published in one volume of 450 pages, and in this form has already passed through four editions. Both works, the larger and the smaller, are already extensively used in colleges and academies, and it is believed that they ought to be adopted by our literary institutions generally.

Another volume in this series of works on Mental Philosophy, printed separately, is a "Treatise on the Will." This presents a distinct but important view of the mind; and one which is necessary to a comprehensive and complete knowledge of the whole subject. All of these works, different, in this respect, from metaphysical writings in general, particularly those of the French School, exhibit and defend views which are decidedly favorable to the great truths of strict morality and evangelical religion.

These several volumes make a complete system of treatises upon the different branches of the mind, and seem destined to become standard works on the subjects which they discuss.

Statistics of the Medical Colleges in the United States, from the Fourth Volume of the Transactions of the Medical Society of the State of New York. 1839. pp. 12.

These statistics were collected by Dr. T. R. Beck. The number of medical graduates of the University of Pennsylvania from 1791 to 1838, was 3,320. Various tables are given, showing the residence of the students, proportion from each State, etc. The number of students of the Medical School of Transylvania University, Ky. from 1820 to 1830, was 3,800, the number of graduates was 1,075. From the annual circular of the Medical Institution of Yale College, 1839-1840, we learn that the whole number of graduates of that institution, from the first course of lectures in 1813-14, is 439; that of licentiates, 273. The professors in the institution are Drs. Silliman, Ives, Tully, Knight, Beers and Hooker.

Female Education: Tendencies of the Principles embraced, and of the System adopted in the Mount Holyoke Female Seminary, South Hadley, Ms. 1839. pp. 26.

This institution was ready for the reception of scholars Nov. 8, 1837. The original plan was to provide for 200 scholars. The only building yet erected can accommodate but 90. In order to complete the plan in respect to buildings, furniture, etc., about \$25,000 more are needed. The domestic work of the family is performed by the members of the seminary. There has not been a hired domestic of the family since its organization. It has adopted a thorough, extensive and systematic course of study. The features of the system and the objects of the school may be learned by examining the pamphlet whose title we have given, and also a very sensible and well-written Address, lately delivered at the anniversary of the school by the Rev. R. Anderson, D. D. of Boston.

The Trial of Jesus before Caiaphas and Pilate; being a Refutation of Mr. Salvador's Chapter entitled "The Condemnation of Jesus." By M. Dupin, Advocate and Doctor of Laws. Translated from the French by a Member of the American Bar. Boston: C. C. Little & James Brown. 1839. pp. 88.

A few years ago, Mr. Joseph Salvador, a physician and a Jew, published at Paris a learned work, entitled, "History of the Institutions of Moses and the Hebrew People." To a chapter on the administration of justice, he subjoined an account of the trial and

condemnation of Jesus, in the course of which he gave the opinion that the trial, considered merely as a legal proceeding, was conformable to the Jewish law. This opinion, M. Dupin, an eminent French lawyer, controverted. In a little volume, which he soon published, he has discussed the question with great ability. As an argument, his work is unanswerable. Many thanks are due to the American translator for presenting it in an excellent English dress.

Abstract of the Massachusetts School Returns for 1838-39. Boston: Dutton & Wentworth. pp. 341.

This Report was prepared by the Hon. Horace Mann, the intelligent and indefatigable Secretary of the Board of Education. It will be found to be the most interesting and useful document on the subject of education, ever presented to the people of this Commonwealth. It is an abstract of the school returns from 298 towns, together with selections from the reports of the school committees. The various matters in the volume are classed under the five following heads, Statistical facts in regard to the several schools, Particular comparisons between the different schools of a town or the different classes of a school, Evidence of the general condition of the schools, Views of the school committees, and Testimonials to the great value of our common school system. We here subjoin the general aggregate.

Number of towns which have made returns,	298
Population, May 1, 1837,	695,550
Valuation, 1830,	\$207,783,308 30
Number of public schools,	3,014
Number of scholars of all ages in all the schools, { summer,	122,330
{ winter,	148,628
Average attendance in the schools, { summer,	93,814
{ winter,	116,855
Number of persons between 4 and 16 years of age,	182,191
Average length of the schools in months and days,	7 4
Number of teachers including summer and winter terms, { males,	2,411
{ females,	3,825
Average wages per month including board, { males,	\$31 90
{ females,	12 32
Average value of board per month, { of males,	8 89
{ of females,	5 91
Average wages per month, exclusive of board, { of males,	23 10
{ of females,	6 49
Amount of money raised by taxes for the support of schools, including only the wages of teachers, board and fuel,	\$447,809 96
Amount of board and fuel contributed for public schools,	31,934 88
Number of incorporated academies,	73
Aggregate of months kept,	7304
Average number of scholars,	3,599
Aggregate paid for tuition,	\$54,113 69
Number of incorporated academies, private schools, and schools kept to prolong common schools,	1,100
Aggregate of months kept,	7,344
Average number of scholars,	24,548
Aggregate paid for tuition,	\$270,462 80
Amount of local funds,	276,649 72
Income from same,	12,895 91

We cannot forbear to add, in conclusion, that this Report does honor alike to the State, to the Secretary of the Board of Education, and to the late accomplished Governor. We hope that there will be no wavering hereafter in pursuit of the same great object—the perfection of our common school system.

A Guide for Mothers and Nurses in the Management of Young Children. By Caleb Ticknor, M. D. New York: Taylor & Dodd. 1839. pp. 242.

This work is highly recommended by Drs. Francis, Stearns, Hoffman, Rodgers, Boyd, Bedford, Neilson and other eminent medical gentlemen of New York. The book is in

part a compilation from the treatises of Mannsell and Evanson, Clark, Dewees, Eberle, etc. It is written in a plain and familiar style, well fitted to the comprehension of persons of moderate education.

The American Medical Almanac, for 1840; designed for the daily use of practising Physicians, Surgeons, Students and Apothecaries; being also a Pocket Memorandum and Account Book, and general Medical Directory of the United States and the British Provinces. By J. V. C. Smith, M. D. Vol. II. pp. 152.

The contents of this volume fulfil the promises made in the ample title which we have quoted. The book is very handsomely printed by Mr. S. N. Dickinson, and is published by Marsh, Capen, Lyon and Webb. It contains very full accounts of the medical societies in the United States, and also valuable papers from Drs. Warren, Hayward and others.

Speech of Mr. Sevier of Arkansas, in the Senate of the United States, on the Bill to provide for the protection and security of the emigrants and other Indian tribes West of the States of Missouri and Arkansas, Feb. 23, 1839. pp. 16.

One object of the above named bill was to establish in the Indian country a Territorial Indian Government. The average breadth of the Territory is over 200 miles, its length over 600. It contains an area of about 80,000,000 of acres of the public lands. There are now in the Territory, according to Mr. Sevier, about 95,000 Indians, divided into upwards of twenty tribes. Many interesting facts are embodied in the sketch of the honorable senator.

A Wreath for the Tomb: or Extracts from eminent Writers on Death and Eternity. With an Introductory Essay, and a Sermon on the Lessons taught by Sickness. By Prof. Edward Hitchcock of Amherst College. Amherst: J. S. & C. Adams. 1839. pp. 250.

Facing the title page is a very neat engraving, representing a father returning to his home from a long absence, and welcomed at the door by his family. The essay occupies 73 pages, and the sermon 36. The remainder of the volume consists of short extracts from Drelincourt, Baxter, Jeremy Taylor and others, on the subjects of sickness, death and the eternal state. We have been particularly pleased with the sermon. It will be read with deep interest, especially by all such as have arisen from a bed of languishing sickness. The lessons which in these circumstances we are taught, are, that sickness and health are as dependent upon fixed and invariable laws as any operations of nature; sickness teaches us how entirely dependent we are upon God; it quickens our sensibilities to the value of our blessings; it gives us experimental proof of the value and power of salvation by grace; it shows us that a state of disease and weakness is very unfavorable for beginning a preparation for eternity; it rectifies our estimates of our worldly plans, pursuits and importance; and it sometimes affords delightful anticipations of the blessedness of the Christian's everlasting rest. We should be truly glad to quote all which is said under the first division, going to show, that when disease assails us, we may be sure that there is a natural cause for it. We have violated, knowingly or unknowingly, some one or more of those statutes, without the observance of which, health cannot be maintained.

The Divine Discipline of the Ministry: An Address delivered before the Society of Inquiry, in the Theological Institute, East Windsor Hill, Ct., Aug. 5, 1839. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Hartford, Ct.: E. Geer. 1839. pp. 20.

By divine discipline of the ministry, is meant that course of teaching which God employs with his ministers, to qualify them for the various duties of the sacred office. Ministers are imperfect, like other men, and need discipline. They have easily besetting sins. The holiest ministers who have lived on the earth have not escaped trials. The

servants of God in all ages are visited with domestic trials, with personal afflictions, with spiritual griefs, and with trials arising from the imperfections or apostasy of brethren in the ministry. These considerations are illustrated by the cases of Moses, Paul, Luther, Baxter, Bunyan and others, who "out of weakness, were made strong," and who "endured a great fight of afflictions." From this brief analysis of the main thoughts in Mr. Hooker's Address, it will be seen that he has presented a rich and interesting train of reflection, drawn from the stores of pastoral experience, and fitted to the exigencies of the youthful brethren whom he addressed.

Means and Ends, or Self-Training. By the Author of *Redwood*, Hope Leslie, etc. "As ye sow, so shall ye reap." Third Edition. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 278.

Miss Sedgwick is certainly one of the most interesting and useful of our American writers. She holds a vigorous pen, and she uses it faithfully in attacking the thousand fashions which are at war with health, reason and happiness. This book is full of sound instruction, conveyed in a very impressive manner. No one can fail to read it through, who takes it up. We will not vouch for the correctness of every sentiment which it contains, but we are sure it will do much good wherever it is read.

Transplanted Flowers, or Memoirs of Mrs. Rumpff, daughter of John Jacob Astor, Esq.; also brief Memoirs of the Duchess de Broglie, and of Mrs. Grandpierre. By Robert Baird. New York: John S. Taylor. 1839. pp. 160.

This is an affecting and beautiful memorial of three highly cultivated females, who not long since adorned the garden of Christendom, and are now transplanted flowers in the Paradise of God above.

Self-Culture: An Address Introductory to the Franklin Lectures, delivered at Boston, September, 1838. By William E. Channing, D. D. Boston: James Munroe & Co. 1839. pp. 57.

The eloquent lecturer gives in this discourse, first, a definition of self-culture, secondly, describes its means, and, thirdly, answers some of the leading objections to the views which he presents. He, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to become a well proportioned, vigorous, excellent, happy being, practises self-culture. This self-cultivation is moral, religious, intellectual, social and practical. The first means of self-culture, and that which includes all the rest, is to fasten on it as our great end, to determine deliberately and solemnly, that we will make the most of the powers which God has given us. Another means, is the control of the animal appetites. Under this head, Dr. Channing has a powerful vindication of the Massachusetts license law. A third important means is intercourse with superior minds. A fourth means is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. Another means may be found by every man in his condition or occupation, be it what it may. The only remaining means which Dr. C. considers, are in our free government, or our social institutions, and Christianity. The objections which, in our opinion, are completely removed, are, that self-culture, for men generally, is impracticable, labor and self-culture are irreconcilable, the laboring classes cannot find time for reading, and if they could, it should be spent in relaxation. Though we might not assent to every opinion expressed in this pamphlet, yet it is characterized, on every page, by great beauty of expression and force of thought.

Report on the Shooting Stars of August 9th and 10th, 1839; with other facts relating to the frequent occurrence of a Meteoric Display in August. By Edward C. Herrick, Recording Sec. Connecticut Acad. of Arts and Sciences.

This article was published in a late number of Prof. Silliman's Journal of Science. It communicates a variety of important facts in relation to the phenomenon which it

describes, from the pen of Mr. Herrick and of other observers in different and distant parts of the United States. We are happy to see this subject attracting attention more and more.

Observations on Language and Commerce, addressed to the Members of the Mercantile Library Association, in New York. By Noah Webster, LL. D. New Haven: S. Babcock. 1839.

This little pamphlet of the venerable lexicographer contains a variety of important suggestions on the correct use of words, and on many of the common errors in the employment of language. A few of the last pages are devoted to some remarks on commerce, the coins, banks, credit, finance, etc.

A Sermon delivered at the Ordination of the Rev. Daniel Bates Woods, as Pastor of the Presbyterian Church in Springwater, Livingston County, N. Y. By Leonard Woods, D. D., Professor of Christian Theology, Andover. Andover: Printed by Gould, Newman & Saxton. 1839. pp. 16.

This Sermon is founded on 1 Tim. iv. 15. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." The object of the preacher is to enforce the exhortation in the text. This he does by various considerations, and in a most kind, faithful and satisfactory manner. Though the discourse may rebuke some ministers for their zeal in matters foreign to the appropriate duties of their office; yet the rebuke is needed, and it could come from no one with greater propriety than from Dr. Woods, who has spent so large a portion of his life in giving instruction and advice to those who are to be ambassadors of Christ. The sermon is timely, and may be read by all ministers with profit.

A Sermon, preached at the Funeral of the Rev. David Peabody, M. A., Evans Professor of Oratory and Belles Lettres in Dartmouth College, Oct. 20, 1839. By Nathan Lord, D. D., President of the College. Hanover: Thomas Mann. 1839. pp. 15.

Prof. Peabody was born in Topsfield, Ms., fitted for college at Dummer Academy, Byfield, graduated at Dartmouth College in 1828, studied theology at Andover, and at Prince Edward, Va., was pastor of a Congregational church, first at Lynn, Ms. and then at Worcester, Ms., and died while sustaining the office of professor of rhetoric at Dartmouth College, in October, 1839. A short but interesting sketch of his character is given by Dr. Lord in his funeral sermon. "He was intelligent, grave, dignified, conscientious in all his relations, thorough as a scholar, consistent as a divine, keenly sensitive in respect to the proprieties of life, warm in his affections, stern in his integrity, and one of the few who are qualified to be models to the young, ornaments to general society and pillars in the church of God." The sermon of Pres. Lord, which is happily illustrated, is founded on 1 Cor. xv. 57.

We are happy to add, that the Rev. Samuel G. Brown, son of the late President Brown of Dartmouth College, is appointed to succeed Mr. Peabody. Mr. Brown has spent the last eighteen months in travelling in Europe and Western Asia. He will return early in the ensuing spring, when it is expected he will enter upon the duties of his office.

A History of the Methodist Episcopal Church. By Nathan Bangs, D. D. In two Volumes, 12mo. Third Edition. New York: T. Mason & G. Lane. 1839. pp. 371, 464.

This History by Dr. Bangs is compiled from Wesley's Works, the British and American Minutes of Conferences, Moore and Watson's Life of the Wesleys, Bishop Ashbury's Journal, Lee's History of the Methodists, Life of Dr. Coke, Lee and Garretson's Memoirs, Abbott's Life, Arminian and Methodist Magazine, the Methodist Magazine and Quarterly Review, the Christian Advocate and Journal, Bancroft's History of the United States, and other sources. The author seems to have been

indefatigable in his exertions to procure correct information. The results of his labors will be interesting and important, not only to the members of his denomination, but to the friends of learning and truth generally. It is a succinct and brief history of a great and growing denomination. It contains the substance of many large volumes, also of facts scattered through magazines and newspapers. The first volume has a picture of the first Methodist meeting-house built in New York city, or in America. This was erected in John Street, New York, A. D. 1768. The second volume has a portrait of Thomas Webb, a captain in the British army and a useful Methodist minister.

THEOLOGICAL SEMINARY, AUBURN.

[Communicated by J. D. BUTLER.]

THE Theological Seminary at Auburn went into operation in 1821. Of the thirty-seven theological seminaries in the United States, seven commenced operations before, and twenty-nine since that at Auburn. It is therefore in point of age the eighth institution in the country.

The *ultimate* supervision and control of the institution is given to the ministers and churches which surround it.

It is 125 miles from Buffalo, 169 from Albany, and by the railroad just completed, within 24 hours travel of New York city.

The rooms, comfortably furnished, are rent free.

The library now consists of about 5,000 volumes. The funds, now drawing an interest of seven per cent., are \$41,000.

The average number of graduates in the four last classes is ten. The average number from the origin of the institution, has been eight. Its popularity and usefulness, therefore, may be deemed on the increase.

The Rev. Baxter Dickinson, D. D., late of Lane Seminary, was recently elected to the professorship of sacred rhetoric, &c., and he has accepted and entered upon the duties of his office.

The authority for the statements which follow, is the last Triennial Catalogue, published during the last year.

SCHEDULE I.

Showing the number that have annually finished their course in the Auburn Theological Seminary; designating the Colleges at which they were graduated—the number of Missionaries—and the number that have deceased.

	Yale.	Brown.	Williams.	Middlebury.	Amherst.	Union.	Hamilton.	Coll. N. J.	Columbia.	Kenyon.	West. Reserve	S. Hanover.	Not Graduates	Total.	Deceased.	Missionaries.
1824,			2	1		1	2						1	7		1
1825,																
1826,							4							4		
1827,	1					3		3					2	9		
1828,		1				1	1						4	7		
1829,	1		2	1	2								3	9		1
1830,	2		1		2	2	1							8		2
1831,	1		2			2	4							9		2
1832,			5	1	4	1							2	13	1	3
1833,	1		3		1	2		1	2					10		
1834,			1			2	1						1	5		1
1835,			3			5		2					5	15		
1836,				1		1	1				1	1		5		
1837,			2				3			1	1		4	11	2	
1838,	1			1		3	2						2	9		1
	7	1	21	5	9	23	19	6	2	1	2	1	24	121	3	11

SCHEDULE II.

Showing the States in which the Alumni of the Theological Seminary, Auburn, had their original residence, and the Colleges at which they were graduated.

	N. Hamp.	Vermont.	Mass.	R. Island.	Conn.	N. York.	N. Jersey.	Penn.	Ohio.	Kentucky.	Indiana.	N. Caroli.	Unknown.	Total.
Yale,					4	2	1							7
Brown,						1								1
Williams,			1	12	1	7								21
Middlebury,			3	1		1								5
Amherst,				6	1	1		1						9
Union,			1		1	19		2						23
Hamilton,					1	17		1						19
Nassau,						1	4					1		6
Columbia,									2					2
Kenyon,									1					1
West. Reserve,						2								2
Sth. Hanover,						1								1
Not Graduates,	1		1	1	2	1	2	1	1		1	1	1	24
	1	5	20	1	10	65	7	5	2	2	1	1	1	121

In addition to the number above presented, 223 individuals have been members for a time of the seminary, but did not finish the prescribed course and graduate. Most of these persons are now in the ministry. Besides those in the column of missionaries, ten persons, who are now laboring in foreign fields, were for a time members of this institution.

A little more than one-third of the graduates, it will be perceived, were educated at New England Colleges, and rather less than one-third were natives of New England.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

SAMUEL W. FIELD, Bap. ord. Evang. North Yarmouth, Maine, Oct. 3, 1839.
JAMES P. STONE, Cong. ord. pastor, Prospect, Me. Oct. 16.
DANIEL SMALL, Bap. ord. pastor, Thomaston, Me. Dec. 18.

DAVID P. FRENCH, Bap. ord. pastor, Solihvan, New Hampshire, Sept. 18, 1839.
EZRA E. ADAMS, Cong. ord. Evang. Concord, N. H. Oct. 3.
JOSHUA L. CARR, Cong. ord. pastor, Kingston, N. H. Oct. 17.
JEREMIAH S. YOUNG, Cong. ord. pastor, Dover, N. H. Nov. 30.

RUFUS C. CLAPP, Cong. ord. pastor, Tinsmouth, Vermont, Sept. 18, 1839.
JOSHUA OREAR, Epia. ord. priest, Middlebury, Vt. Sept. 18.
L. SEWALL COBURN, Cong. ord. pastor, Faystonville, Vt. Oct. 2.
CORBIN KIDDER, Cong. inst. pastor, Brattleboro', Vt. Oct. 16.
JOHN P. FOSTER, Cong. ord. pastor, Worcester, Vt. Nov. 14.
NELSON BISHOP, Cong. ord. pastor, Wrenthamfield, Vt. Nov. 26.

SAMUEL D. ROBBINS, Unk. inst. pastor, Chelsea, Massachusetts, July 14, 1839.
JOHN L. TAYLOR, Cong. ord. pastor, Andover, Ma. July 18.
EZENEZER PORTER DYER, Cong. ord. pastor, Stow, Ma. Sept. 25.
JOSHUA W. CANNING, Cong. inst. pastor, Gili, Ma. Sept. 27.
FRANCIS WOOD, Cong. inst. pastor, Freeport, Ma. Oct. 2.
CHARLES W. WOOD, Cong. ord. pastor, Ashby, Ma. Oct. 30.
J. E. FARWELL, Cong. ord. For. Miss. Ashby, Ma. Oct. 30.
ISAAC WOODBERRY, Bap. ord. pastor, Haverhill, Ma. Nov. 8.
JOSEPH HAYEN, Jr. Cong. ord. pastor, Uxbridge, Ma. Nov. 8.
DANIEL H. BARCOCK, Cong. ord. pastor, Eastham, Ma. Nov. 7.

ord. pastor, Gloucester, Ma.
ord. For. Miss. Boston, Ma.
tor, Chelsea, Ma. Nov. 30.
ord. pastor, Mansfield, Ma.
ord. Evang. Boston, Ma. Dec. 8.
ap. ord. Evang. Newton, Ma.
inst. pastor, Walpole, Ma. Dec.
Miss. Boston, Ma. Dec. 30.

ord. priest, Lonsdale, Rhode

ord. pastor, Middletown, Conn.
ord. priest, Waterbury, Ct.
Cong. ord. pastor, Norwich, Ct.
ord. pastor, Willington, Ct.
Evang. Brooklyn, Ct. Nov. 8.
rd. pastor, New Haven, Ct.
Cong. ord. Evang. Collingville,
4. pastor, Hartford, Ct. Nov. 18.
inst. pastor, Soufield, Ct. Nov.
inst. North Haven, Ct. Dec. 4.
pastor, Woodstock, Ct. Dec. 4.
a. pastor, Somers, Ct. Dec. 4.
ph. ord. priest, Hartford, Ct.

pastor, Pierpont, New York,
un. Middlebury, N. Y. Sept. 3.
a. inst. pastor, Southampton,
N. inst. pastor, Warsaw, N. Y.
Evang. Perry Village, N. Y.
2. pastor, Burlington, N. Y.
pastor, Tabery, N. Y. Oct. 2.
class, Brookport, N. Y. Oct. 6.
inst. pastor, New York, N. Y.

MASON NOBLE, Pres. inst. pastor, New York, N. Y. Oct. 14.
DAVID BURDOCK, Pres. inst. pastor, Ballston Centre, N. Y. Oct. 16.
DUNCAN KENNEDY, Pres. ord. pastor, Galway, N. Y. Oct. 17.
THOMAS E. VERMILYE, D. D. Dutch Ref. inst. pastor, New York, N. Y. Oct. 19.
WILLIAM H. BEECHER, Cong. inst. pastor, Batavia, N. Y. Oct. 22.
JOHN B. PRESTON, Cong. inst. pastor, Attica, N. Y. Oct. 23.
HENRY W. SWEETSER, Ep. a. ord. priest, Walden, N. Y. Oct. 27.
O. M. JOHNSON, Pres. inst. pastor, Denton, N. Y. Oct. 29.
JOHN G. HALL, Cong. ord. pastor, New Lebanon, N. Y. Oct. 29.
SAMUEL J. McCULLOUGH, Pres. ord. pastor, Honesoye Falls, N. Y. Oct. 30.
— MIDDLEMAS, Meth. inst. pastor, Blooming Grove, N. Y. Nov.
HUTCHINS TAYLOR, Pres. inst. pastor, Trumansburgh, N. Y. Nov. 3.
JOEL PARKER, Pres. inst. pastor, New York, N. Y. Nov. 6.
A. B. CHITTENDEN, Meth. inst. pastor, Chesterville, N. Y. Nov. 12.
P. H. FOWLER, Pres. inst. pastor, Elmira, N. Y. Dec. 4.
ANTHONY McREYNOLDS, Pres. inst. pastor, Wantage, New Jersey, Oct. 16, 1839.
A. K. PUTNAM, Ep. a. ord. priest, Potsdam, Pennsylvania, Oct. 20, 1839.
J. W. HAYHURST, Bap. ord. pastor, Philadelphia, Pa. Nov. 20.
MOSES KIEFFER, Ger. Ref. ord. pastor, Waterstreet, Pa. Dec. 25.
L. GIUSTINIANI, D. D. Luth. inst. pastor, Baltimore, Maryland, Dec. 8, 1839.
T. B. EVANS, Bap. ord. pastor, King and Queen Co. Virginia, Oct. 28, 1839.
STEPHEN FRONTIS, Pres. inst. pastor, Salisbury, North Carolina, Sept. 12, 1839.
THOMAS McBRIDE, Pres. ord. Foreign Miss. Charleston, South Carolina, Dec. 8, 1839.
MITCHELL PEDEN, Pres. ord. pastor, Fairfield District, S. C. Dec. 14.
JAMES H. BROWN, Bap. ord. pastor, Cloverport, Kentucky, Nov. 1839.
FRANCIS CHILD, Pres. ord. pastor, Greenfield, Ohio, Nov. 13, 1839.
SOLOMON NEFF, Bap. ord. pastor, Ashland, O. Dec. 13.
A. H. KERR, Pres. inst. pastor, Six Mile and New Castle, Indiana, Sept. 14, 1839.
HEARLIN WARD, Bap. ord. pastor, Lyons, Michigan, Sept. 19, 1839.
SAMUEL BUEL, Ep. a. ord. priest, Detroit, Mich. Oct. 25.

Whole number in the above list, 84.

SUMMARY.

		STATES.	
Ordinations.....	56		
Installations.....	28		
Total.....	84		
OFFICES.			
Pastors.....	66		
Evangelists.....	6		
Priests.....	8		
Missionaries.....	5		
Total.....	84		
DENOMINATIONS.			
Congregational.....	31		
Presbyterian.....	18		
Baptist.....	18		
Dutch. Ref.....	1		
Episcopalian.....	8		
Evang. Lutheran.....	2		
Methodist.....	2		
German Ref.....	1		
Unitarian.....	3		
Total.....	84		
		DATES.	
		1839.	
		July.....	2
		August.....	1
		September.....	12
		October.....	31
		November.....	21
		December.....	17
Total.....		Total.....	84

QUARTERLY LIST OF DEATHS OF CLERGYMEN.

BENJAMIN COLE, at. 78, Cong. Lisbon, Maine, Sept. 16, 1839.
DAVID PEABODY, at. 38, Cong. Hanover, New Hampshire, Oct. 1839.
JOSIAH L. CASE, Cong. Kingston, N. H. Nov. 16.
JOHN R. PRICE, at. 28, Bap. Buckland, Massachusetts, Oct. 19, 1839.
MARTIN PARRIS, at. 78, Cong. Kingston, Ma. Nov. 15.
JOSIAH BENT, at. 42, Cong. Amherst, Ma. Nov. 19.
JAMES F. TAPPAN, at. 37, Ep. a. Emex, Connecticut, April, 1839.
JOHN CLAPP, at. 24, Bap. Hartford, Ct. Dec. 25.
LEWIS POSTER, at. 33, Cong. Clinton, New York, Oct. 27, 1839.
Z. ROGERS ELY, at. 30, Cong. Watertown, N. Y. Nov. 16.
EDWARD McLAUGHLIN, at. 67, Pres. New York, N. Y. Nov. 22.
SILAS PARSONS, at. 78, Cong. Niagara, N. Y. Dec.
AARON GARRISON, at. 25, East Bloomfield, N. Y. Dec. 11.
BENJAMIN DAVIS WINSLOW, at. 24, Ep. a. Burlington, New Jersey, Nov. 21, 1839.
ALFRED HOUGH, at. 35, Pres. Philadelphia, Pennsylvania, May 28, 1839.
JOHN FREDERICK FRUEAUP, at. 78, Bap. Bethlehem, Pa. Nov. 14.
EPHRAIM ADAMS, at. 34, Ep. a. Accomac Co. Virginia, Sept. 7, 1839.
— FRENCH, D. D. at. 68, Meth. Nansemond Co. Va. Oct.
M. QUIN, Bap. Williamsburgh, Va. Oct. 12.
ALEXANDER NORRIS, Ep. a. Charles City Co. Va. Nov. 21.
ALEXANDER McIVER, Dublin Co. North Carolina, Oct. 14, 1839.
WILLIAM POLLARD, Bap. New Orleans, Louisiana, Dec. 10, 1839.
ELI SMITH, at. 52, Pres. South Frankfort, Kentucky, Oct. 23, 1839.
THOMAS TRESIZE, at. 71, Bap. Warren, Ohio, Sept. 12, 1839.
CLEMENT VALLANDIGHAM, at. 62, Pres. New Lisbon, O. Oct. 21.
PROF. SCHMIDT, at. 35, Luth. Columbus, O. Nov. 2.
— VAN DEMAN, Pres. near Columbus, O. Nov. 22.
W. BONNEY, at. 60, Cong. Nelson, O. Nov. 24.
DARIUS C. ALLEN, at. 42, Cong. Lewiston, Illinois, Oct. 8, 1839.
R. A. HENDERSON, Ep. a. St. Augustine, Florida Territory, Oct. 16, 1839.
JOSEPH H. SANDERS, Ep. a. Pensacola, F. T. Oct. 24.

Whole number in the above list, 31.

SUMMARY.

		STATES.	
AGES.			
From 20 to 30.....	4	Maine.....	1
30 40.....	7	New Hampshire.....	2
40 50.....	2	Massachusetts.....	3
50 60.....	2	Connecticut.....	2
60 70.....	3	New York.....	5
70 80.....	5	New Jersey.....	1
Not specified.....	8	Pennsylvania.....	2
Total.....	31	Virginia.....	4
Sum of all the ages speci-		North Carolina.....	1
fied.....	1,121	Louisiana.....	1
Average age.....	48 3-4	Kentucky.....	1
		Ohio.....	5
		Illinois.....	1
		Florida Territory.....	2
		Total.....	31
DENOMINATIONS.			
Congregational.....	10		
Presbyterian.....	5		
Episcopalian.....	6		
Baptist.....	5		
Methodist.....	1		
Lutheran.....	1		
Not specified.....	5		
Total.....	31		
		DATES.	
		1839.	
		April.....	1
		May.....	2
		September.....	3
		October.....	11
		November.....	11
		December.....	4
Total.....		Total.....	31

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
FEBRUARY, 1840.

THE LAST THURSDAY OF FEBRUARY.

REVIVALS OF RELIGION IN MIDDLEBURY COLLEGE.

NOVEMBER, 1839.

Rev. Dr. Cogswell,

Dear Sir,—Agreeably to your request, I will endeavor to furnish for the Register a brief history of the *Revivals of Religion* in Middlebury College. You must not, however, expect a very minute statement of facts; especially with regard to those, which occurred more than twenty years ago. The college has existed nearly forty years; and my connection with it comprehends but a little more than half of that period. Concerning the revivals, which took place previously to the year 1818, I must, therefore, depend wholly on the statements and recollections of others. I have, however, endeavored to supply this deficiency, as well as to refresh my own memory in relation to more recent revivals, by collecting the scattered reminiscences of other minds. I have accordingly written to several gentlemen, alumni of the college, who were connected with it, at different periods of its history; and I shall make a free use of their letters, written in answer to my inquiries.

PRELIMINARY OBSERVATIONS.

The foundation of Middlebury College was laid in prayer; and while it has participated largely in the charities of the friends of learning and religion, its prosperity has depended principally on their prayers and the consequent spiritual blessings showered upon it; giving it a distinguished character for piety and holy enterprise. A very large proportion of its graduates have entered the field of missionary and ministerial labor. And not a few of these either received their first abiding religious impressions, or obtained a new impulse in their Christian course, during the period of their college life. The general religious character of the institution, and the frequent seasons of “refreshing from the presence of the Lord,” enjoyed within its walls, has given it a distinguished name among the best institutions of New England; and truly it has been highly favored of Heaven. It has been often watered by the dews of divine grace; and annually has it sent forth streams, which have “made glad the city of our God.” Besides several periods of partial awakening, temporary seriousness and occasional conversions, it has been blessed with no less than

ten seasons of special and general religious inquiry and spiritual improvement, which may with great propriety be denominated *Revivals of Religion*.

Before I proceed to give the result of my inquiries and recollections on the subject—to state the facts, enumerate the striking incidents, and endeavor to describe the interesting scenes, connected with these revivals; it seems to me proper, to define the term *Revival*, as applied to the subject of religion; and, as far as possible, fix its meaning, so that I may not be misapprehended in my statements.

A *Revival of Religion*, as I shall use the phrase; and, indeed, as I believe it to be generally used in this country, is a state of elevated feeling in view of divine truth, connected with corresponding and vigorous action; and *these* extensively pervading a community. It is a period of serious and even anxious inquiry among impenitent sinners, 'what they shall do to be saved;' and of ardent prayer, deep solicitude and special effort among Christians, to grow in grace, and advance the cause and kingdom of the Redeemer, by rousing the attention of careless sinners, and leading them to seek the Lord and their own eternal salvation. It is a season, when pure and undefiled religion is rapidly increasing, and extending its benign influence—when sinners are flocking to Jesus, 'as doves to their windows;' and saints are 'rejoicing with joy unspeakable and full of glory.' A revival of religion, therefore, does not consist in a single hopeful conversion, nor in a few instances of serious impression and temporary religious inquiry;—much less in a mere increase of religious meetings, or religious conversation, or religious discussion and excitement; but in a state of general anxiety and deep solicitude on the subject of religion, with corresponding and persevering efforts to obtain an interest in the redemption of Christ, and advance his cause in the world; followed by an increase of personal holiness and many hopeful conversions unto God. It is the result of much faithful preaching of the word and manifestation of the truth, accompanied by ardent, persevering and united prayer. It has therefore, with great propriety, been called "a time of refreshing from the presence of the Lord"—of special divine influences—of a copious effusion of the Holy Spirit, and a general diffusion through a community, of the spirit of truth and love, of humility and meekness, of peace, harmony and joy.

Another preliminary remark seems to be necessary to prevent a misapprehension; or, at least, to secure a correct understanding, of some of the statements about to be made. The remark is this, that a very intimate connection with familiar intercourse, has existed between the religious community in the village of Middlebury and the members of college, from its first establishment to the present time. The students have all along boarded in private families. And, while they have not failed to receive weekly religious instruction from the presiding officer, and occasionally from other members of the faculty;—while a weekly conference and prayer meeting, open for all the members of college, who chose to attend, has been constantly maintained on Saturday evening;—while a religious association, denominated the Philadelphian Society, composed of the most devoted members of the several classes of students, who are admitted on examination, and meet for religious worship and mutual religious instruction and admonition every Friday evening, has long existed in the institution, and exerted, in a high degree, the appropriate influence of a well organized church;—while these religious privileges have been enjoyed by the students, they have been permitted and required by the laws of college, to attend the stated public worship of the Sabbath, in the several churches in the village, to which they respectively belonged, or which they or their parents preferred. The consequence of this arrangement has been a strong religious sympathy between the Christians in college and those in the village and its vicinity. Most of the revivals, which commenced in college, have, of course, soon reached the village; and most of those, which originated in the village, have soon diffused their hallowed influence through the college. Without stopping here, to discuss the question, whether this intimate connection has always been mutually beneficial, (concerning which some have doubted, but concerning which I have no doubts,) I simply make the statement of the

fact here, as explanatory of some of the circumstances and measures, to which I shall have occasion to refer, on account of their connection with the revivals in college.

First Revival.

Middlebury College, as previously stated, was instituted, and put in operation, in the year 1800. The next year was a year of "the right hand of the Most High," in the village and township of Middlebury; and many of the inhabitants were brought under the influence of divine grace; and led to embrace the offers of mercy, and devote themselves to the service of God. But I find no evidence, that the few members of college were, at all, interested in the work. But in the years 1805 and 1806, Middlebury was again visited in mercy. A revival commenced in September, 1805, and continued through the winter and spring of the year 1806, with little interruption and considerable power. In this work, especially towards its close, the members of college participated, and enjoyed a share of its blessed influences. I am not able, however, to furnish any particular statement concerning its character; as I have failed to obtain letters from those, who were then members of the institution. From other sources I learn simply the general facts, that several students were deeply serious, and reckoned among the converts; and that two or three, who have since done much for their country and the church of God, were among the acknowledged subjects of the work.

Second, Third and Fourth Revivals.

I place the *three* (or, as some distinguish and reckon them, the *four*) revivals, which occurred during the short period between the autumn of 1809 and the summer of 1814, under one head; because they followed each other in quick, and almost continuous succession. This was a period of great interest both in the village and in the college; and through the instrumentality of those, who were then members of the institution, it proved to be of immense importance to the church and the heathen world.—Concerning the latter portion of this period, a graduate of 1814 thus writes:—"The revivals, which occurred during my connection with the college, were much the same as those which are so often witnessed in the towns and villages and colleges of highly favored New England; and which, I trust and hope and pray, are ere long to be witnessed in every region of the globe. The first was in the year 1811. It was a powerful and blessed work of the Holy Spirit of God. This was too manifest, at the time, to be denied even by the most skeptical and hardened of those, who were, and continued to be, unconverted. With many others, who like myself had been living without hope and without God in the world, I experienced, at that time, wholly unsought and unexpected by myself, a great and wonderful change, like that described in Scripture, when '*a man is born again,*' and becomes '*a new creature in Christ Jesus.*' The nature and circumstances of this change were such, as compelled me to believe it could have proceeded from no other source, than the Author of all good. Twenty-eight years have now elapsed; and my conviction is, if possible, still stronger that it was—it *must* have been the work of God's grace, for which many immortal souls will bless his holy name for ever."

Another graduate of the same class, whose residence in Middlebury, as a member of the academy and of the college, embraces the whole period from 1809 to 1814, in answer to my letter of inquiry, thus writes:—"Dear Sir, your inquiry of me, respecting the revivals of religion in Middlebury College, during my residence there, sent my thoughts back to seasons and scenes, which I have often recollected with peculiar interest—with *painful* interest also, as seasons poorly improved to my own spiritual good. For it was not till my junior year, that I became possessed of the Christian hope. The recollections of those seasons, however, which preceded my own supposed conversion, I hope, have proved of some profit to me.

"While I was in the Academy in Middlebury, in the fall and winter of 1809-10, there was a very powerful revival in the town, which was shared in by the college. I recollect the mingling of the students with the inhabitants of the town in the meetings of that revival. Pious students took part in them, and contributed to render them interesting. Unconverted members of the college also attended with them. But the interest, with which Christians in town regarded the cases of awakened members of college, was of peculiar tenderness and strength. I doubt whether there ever has been an instance, in which the feelings of Christian inhabitants of any town toward a college in it, were more like those of a parent, in time of revival, than those of the good people in Middlebury.

"In the years 1811 and 12, if I recollect right," continues my correspondent, "there was another revival in college, connected with one in the town. My recollections of it are, that it was a work of deep solemnity and power; of pungent convictions and deep distress; and of great earnestness, activity, prayerfulness, and anxious wrestling for souls, on the part of the pious students. I can testify, as one then in an unconverted state, that the manner in which Christian students lived, talked, prayed, and addressed sinners in conference meetings, was such as to give emphasis to the text, '*There is no peace to the wicked.*' Every thing was kind; and adapted to win, if possible, upon the feelings of those of us, who were in an unconverted state; and also such, as to make us feel, that they had a deep and overwhelming sense of the solemnity of eternal things; the preciousness of souls; the guilt and danger of the condition of their unconverted fellow students. Fisk and Parsons, since missionaries to the Holy Land, and gone to their reward; and Mr. Ebenezer Weeks, who died that spring, I think; were in the revival, as Christians of some age and experience, in the Christian life; and were active in the revival. Their spirit of devout piety, their fervency, their sound Christian judgment, in counselling and exhorting the unconverted in college were peculiar. I have never seen men, who surpassed them. And so far as human instrumentality is concerned, in giving character to a revival, they had a happy share in that one. I have a very clear and vivid recollection of the meetings held in college, in that revival. There was nothing of bustle and parade; all was still and solemn as eternity. One particular room, used for senior recitations I think, in the old college building, I remember as the scene of some of the meetings; and of which it might have been said—for it was apparently felt—'*how dreadful is this place!*' It seemed to be felt, that *God was there*. Plain, solemn, and frequently *awful* TRUTH was set forth, in the addresses of the pious students. The excitement produced was entirely that, which came of the clear and faithful setting forth of Bible truth, accompanied by the Holy Spirit."

It is added in the same letter: "There was one interesting fact in relation to the missionary Parsons, in that revival. He came to college hopefully pious; and devotedly so, apparently; and one of the last men, who would have been thought to have occasion for questioning his own piety. In that revival he passed through a course of religious exercises, very much like those of an awakened, convicted and inquiring sinner;—gave up, for a time, his hope; and, though there was no contest with God, such as is often seen in awakened sinners, yet he manifested a most deep and distressing sense of sin, of the justice of God and his need of the prayers of Christians. If any thing could make a sinner feel '*what then must I be! what must become of my soul!*' it was to see Parsons in this state of mind respecting himself. He soon, however, became possessed of the same firm and happy hope, as before;—and it was probably only a season of the testing and shaking of his first hope, preparatory to the refining of his Christian character, and the more firm and settled enjoyment of religion."

In accordance with the reminiscences of my esteemed correspondent, I find in the biography of Parsons, an extract from his private diary, bearing the date of November 22, 1811; in which he records his feelings during this period of trial and doubting, and of confirmation and rejoicing in hope. As he afterward exhibited so elevated a Christian character, and was called to act so conspicuous

a part, as a pioneer in a new missionary field, I cannot forbear to transcribe a portion of that interesting history of *deep* experience; hoping, that it may afford instruction to others, who may fall "under the hidings of God's face," or whom he may be preparing, by severe discipline, for some lofty enterprise:—"The revival of religion in this college commenced about the beginning of September. For several months previously to this blessed work, my mind was in darkness, and at times in much distress. I was often convinced, that my hope was only the hope of the hypocrite; and that, notwithstanding the public profession I had made of my faith in the Redeemer, I should at last come short of eternal life. My reasons for this conclusion were the following; my hope did not afford consolation; prayer was not refreshing and spiritual; religious conversation was no more interesting, than conversation upon things of the world. If I am a child of God, why is it thus with me? During all this time, I believe, the Spirit of God was striving with me, and preparing me for a more thorough knowledge of my own heart. When the revival commenced, I said, now this question must be decided. I cannot live in this state of anxious uncertainty. I must have more evidence of piety, or live without hope."—After relating his conversations with pious friends and alluding to their prayers and sympathies for him, he adds:—"During the two succeeding weeks, I walked in thick darkness; surely it was the darkness of the shadow of death. I read the promises to the penitent; but could not apply them to myself. 'There was nothing in the Bible to heal my wounded spirit. How readily would I have given the world, were it in my possession, for that peace which God giveth to his children.'—After recording again the effect of conversation and exhortation on his mind, he proceeds:—"In this situation I continued until Sabbath morning, November 11th—a morning, which I shall ever remember as the happiest of my life. After prayers in the chapel, I took my Bible, and retired to a grove west of the college. I recollect distinctly the impression on my mind, while I walked to the grove, that it was the last attempt; 'if unsuccessful now, I can do no more.' This passage of Scripture was fixed in my mind, 'O Israel, thou hast destroyed thyself.' My past abused privileges, my unholy prayers, my opposition to a holy God, were set in array before me; and I saw the wickedness of my whole life, as clearly as I saw the sun which shone upon me. I believe, I had no doubt, that I was a vessel of wrath, fitted for destruction. Wearied and distressed, I sat down upon a log, and contemplated the miseries of hell. My thoughts were thus; 'Your doom is now certain; you did hope for heaven, but you will hope no more. Your sentence is just. O miserable hell! God commands you to repent; but your heart is too hard, it will not relent.' At this moment, I was directed to Jesus, as an all-sufficient Saviour. Then my heart acquiesced in his atonement, and in his dealings with such a vile sinner, as I saw myself to be; and my soul reposed itself on the arm of everlasting love. I felt the chain break. O, it was the bondage of sin! I opened the Bible, and read these words; 'For this cause I bow my knees to the God and Father of our Lord Jesus Christ.' It will never be in my power to give an adequate description of my feelings in view of this passage. There was a beauty, majesty and sweetness in it, which are indescribable. I dwelt upon it, until my heart was in a flame of love. Jesus revealed himself in his glory. To him I dedicate my life, my talents, my all; desiring to be devoted to him, while I remain in the flesh; and to be accepted of him, when I pass the valley of the shadow of death. To God, the Father, Son and Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honor, and power, for ever, Amen."—In view of this record of experience, the biographer of Mr. Parsons makes the following statement and remark:—"During the period under consideration, Mr. Parsons supposed that he had ever before been a stranger to vital godliness. But on farther examination of his heart and more mature reflection, he was on the whole rather inclined to think otherwise. Whether he was, or was not, a true believer before, this was eminently a new era in his Christian life; and he now received an impulse in religion, which he never lost."

With regard to the revival of 1814, I have referred to the same source of

information; and find in Mr. Parsons' diary, under date of May 30, 1814, the following minute:—"Prayer meeting in my room; delightful season; sinners tremble, saints rejoice. God is present of a truth. A few begin to hope."—As furnishing the best description of the character and extent of this work, I quote from a letter, written June 24, by the same devoted servant of Christ to the Rev. Moses Hallock of Plainfield, Ms.:—"The present is a solemn period. God is pleased in his mysterious providence, to visit this seminary again by the effusions of his Holy Spirit. The work commenced about four weeks since. Four young gentlemen of promising talents, who had been long regardless of God and their own salvation, are now proclaiming their Maker's praises. Thousands may be brought to glory through the instrumentality of these young disciples; perhaps, many perishing heathen. . . . Some of those very individuals, who were most active in wickedness, now cry for mercy. God has smiled upon the institution in a peculiar manner. This is the *fourth* revival, that I have witnessed here. In the senior class, twenty-five are hopefully pious; in the freshman, all but four. "Not unto us, O Lord; not unto us; but unto thy name be all the glory.'"

The number of new converts in these three (or if, with Mr. Parsons, we consider that of 1811 and 1812 as two distinct works, in these four) revivals cannot now be very accurately ascertained. They seem all to have been solemn and interesting works; and two of them, at least, very powerful in their operation and happy in their results.

Fifth Revival.

In the year 1816, there was an extensive revival in the college, as well as in the village. It commenced in June or July; and during the month of August was very powerful. Dr. Merrill, the pastor of the Congregational church, in a brief account of this revival, says: "During a single week in the month of August, probably *fifty* attained to the liberty wherewith Christ maketh free." He adds: "The college shared largely in this work of grace."

From a letter of a graduate of 1817, I make the following extract: "The revival, which occurred in the summer of 1816, was one which I shall have occasion to remember, with devout gratitude to God, throughout eternity; for it was then, that my attention was arrested by the Holy Spirit, to attend to the things of another world. The work, I should think, was somewhat gradual in its progress; commencing in the village, and extending to the college. I remember that, for some time previous to any special interest being manifest in the college, individual members of the college, who used to attend religious meetings in the village, spoke of those meetings, as being increasingly interesting."

"How many students of the college became the subjects of that work, I have no means of ascertaining. There were several in the class to which I belonged. Those members of the institution, who had previously been consistently and devotedly pious, were very useful in that season of God's gracious visitation. The Rev. Joseph Brown, who, when chaplain of the Seaman's Friend Society, died a few years since in New York; and the Rev. Hiram Bingham, now a missionary at the Sandwich Islands, were among the most useful. Their word was with power; for their previous life had been consistent. I mention this fact, to show that a devotedly *pious* young man in a literary institution may do very much good.

"There were several members of the college, belonging to different classes, who for some months previous to that revival, had been accustomed to meet at each other's rooms, for the purpose of drinking and carousing till a late hour of the night, and who were on the borders of ruin, that were rescued from that ruin by that blessed revival in college. . . . The whole work, I should think, was characterised by stillness, and the deep searching operations of the Holy Ghost."

To this statement of one, who was a witness of the whole scene, I add only, that it corresponds with the general accounts of this work, given by others. It

must, I think, have been one of the most interesting revivals, with which the institution was ever blessed.

Sixth Revival.

Though there was a partial revival, in one portion of the township of Middlebury, in the year 1819, it did not reach the college, and no special interest among the students after the revival of 1816, was manifest till the year 1821. Of course the class of 1820 passed through the four years of their college life, without receiving that blessing, which had been the portion, it was said, of every preceding class.—The revival of 1821, though not confined to the college, had its origin there; and there shed much of its heavenly influence. I very well remember the circumstances of its commencement. During the early part of the spring term, it was perceived, that there was among the Christians in the institution some solicitude, to obtain the blessing, which had so often been granted in answer to prayer. 'This solicitude manifested itself with peculiar strength among the professors of religion in the senior class. They began to fear, that their class, like the one which preceded them, would go forth unblest; and their unconverted classmates be sent into a world full of snares and temptations, without the guidance of heavenly wisdom; and be left to exert an unholy influence, and 'treasure up unto themselves wrath against the day of wrath.' They began to attend, what were then called union prayer meetings in the village. Prayer meetings in college too, especially on Sabbath morning, were better attended than usual; and an increased attention was paid to preaching in the sanctuary; to the expositions of Scripture in the chapel; and to exhortations in the Saturday evening conference.—The first marked indication of an approaching revival—which was, indeed, a very manifest proof of the presence of that Spirit, whose office it is to convince of sin—occurred one evening, about the middle of the term. A member of the senior class, distinguished as a scholar, and known as a regular, and, in the common acceptation of the term, a *moral* young man, who had for several days exhibited a solemn countenance, suddenly became alarmed at his danger, and overwhelmed by a sense of his guilt, as a transgressor of the holy law of God. Some of his classmates immediately assembled, and prayed for him and with him. His convictions, however, continued to increase in intensity; till they rose to a state of agony, and called forth the strongest expressions of self-loathing and despair. About two o'clock at night, I was called from my bed to visit him, and pray with him. Indeed, we could do nothing but pray; for his mind was too much agitated, to allow him to listen to exhortation or instruction. I was obliged to leave him toward morning, still under the agonies of an awakened conscience. In this state, or nearly in this state, he remained for several days. In the meantime, the impression made upon the members of the institution was powerful and universal;—all seemed to feel, at least, a sympathetic influence—all appeared solemn as death. Nor was this feeling, in every case, mere sympathy. Within a week, it was found that many of the impenitent students were under deep conviction of sin, and were anxiously inquiring, 'what they should do to be saved.' Still there were no conversions manifest—no hopes expressed. The scene became alarming. There was evidently a want of spiritual strength in our Zion, that these might be 'born again'—a want of fervent, united, and persevering prayer. Accordingly personal application was made to several individuals in the village, with a request that they would not cease to pray for these young men, who were ready to perish. It was not long before a spirit of prayer and supplication seemed to be poured out upon the surrounding Christian community; and those sinners, who had been for several days under conviction in college, began one after another to repent and rejoice in hope. From this time the revival spread with great rapidity, both in the college and in the village.—Still the young man, who was first awakened, and who seemed to be instrumental of calling up the attention of others to the subject of religion, 'found no place for repentance' and no peace to his soul. His mind seemed to have lost its wonted elasticity and

energy; and he remained through the term, and for a considerable portion of the summer term, in a state of settled gloom. He seemed, indeed, to human view, to be past recovery—pining away in utter despair. He viewed himself as a reprobate—forsaken of God—doomed to certain and everlasting destruction. All considerations drawn from the attributes of God, the analogies of providence and grace, and the provisions and promises of the gospel, were equally unavailing to convince his understanding, or soften his heart. Thus he continued to pervert the Scriptures, resist the Spirit, and reject the counsels of wisdom and the offers of mercy. Till at length, a friend alarmed by his description of his gloomy, and as he thought malignant feelings; and apprehending, that he had committed the unpardonable sin, plainly told him so, took sides with him in the argument against himself, and joined with him in the conclusion, that there was no hope for him; and consequently declined any longer to converse with him, or pray for him. This circumstance seems to have been the occasion of breaking the chain, by which Satan had so long bound him. And after having remained more than three months in this morbid, melancholy state, he began, this very day, to pray for himself, and rejoice in hope. He finally became an ornament and blessing to the church; and an able and faithful preacher of the gospel.

To illustrate the sovereignty of God in his dealings with sinners; and show, how often he leads them by a way that they knew not; and how unable we are, without the guidance of his Spirit, to fix on the wisest expedients, prescribe the best modes, and choose the best measures of employing the means of grace;—indeed, to show the inefficiency of *all* means and measures, without a divine interposition, and the sufficiency of *any* of them, with his blessing, I will briefly state another singular and interesting case of conversion, which occurred in this revival—a case, forming a perfect contrast with that just described.—A member of the same class, a youth of amiable but rather volatile character, was called away by his father, some time before the close of the spring term, to take a long journey. He did not return, if I remember correctly, till more than a week of the summer term had elapsed. Indeed, I have a strong impression, that he came into town on Friday of the second week. He came, as far as could be perceived, careless and volatile as ever. But before the succeeding Sabbath, his mind was deeply impressed with a sense of sin and a view of his lost and perishing condition. So powerful were his convictions, not of danger, but of guilt, as he afterward informed me, that he could scarcely conceal his agitations during the hours of public worship, or fix his attention on the preached word. He said nothing, however, to any person; and, as far as possible, suppressed his feelings, till evening; when he retired alone to his room, locked the door, and knelt down to pray. How long he continued in this posture, he was never enabled to state. He remained, however, till he found access to the mercy-seat, and began to rejoice in God, with a joy unspeakable and full of glory.' So great was his ecstasy, that for a time he lost all self-command. His fellow students, who heard his acclamations of joy, and came to his door, could not gain his attention; but were obliged to force the door open, in order to gain admittance. In this state of rapture and nervous excitement, he remained through the night, praising God, and ascribing glory to his name. Indeed, when I first saw him, at ten o'clock the next day, tears and smiles were mingled on his countenance; and so strong were his emotions, that he could neither stand nor sit with composure, or scarcely speak with calmness and distinct articulation. He, however, soon became calm and serene—established in faith and confirmed in 'holy living.' And he finally went forth to preach the gospel; and has been a very devoted, acceptable, and successful minister of Jesus Christ.

Now, Dear Sir, if you ask me, what I think of these two extraordinary cases of conversion; I can only answer; my theory is, that the peculiarities in them were partly the result of natural temperament and previous character, and partly the design of Sovereign Wisdom, and the operations of that Spirit, which is 'like the wind, blowing where it listeth:' or rather, perhaps, I should say, that the Holy Spirit, applying the truth to different minds, produces these

and other different results; and thus abases the pride of human reason, and exposes the vanity of human calculations; demonstrating the truth of the inspired declaration: "The foolishness of God is wiser than men; and the weakness of God is stronger than men." There was surely no religion in the awful convictions and morbid melancholy of the former case, nor in the nervous agitations and loud acclamations of the latter; but were they not both connected with those deep and strong emotions, which resulted from the powerful operations of the Holy Spirit, in his different offices; applying the law and convincing of sin, and showing the things of Jesus Christ and comforting the heart—leading by different methods to the conversion of these precious souls; and calling these chosen vessels of mercy, with an 'effectual calling,' to the work of the ministry?

During this revival, which brought many into the kingdom of grace; and strengthened and confirmed, in the faith, many, who were previously professors of religion, there was great union of sentiment and harmony of action among the officers and pious students. All seemed willing to stand in their lot, and do what they could to win souls to Christ. The stated classical exercises were continued, with little interruption, and generally attended with punctuality and due preparation. No special and peculiar expedients were employed to produce excitement or make impression. Indeed, there was no occasion for exhibiting 'the terrors of the law.' Our business was to *preach Christ*—to present the calls and promises of the gospel—to bring the balm of Gilead, and apply it to the wounded spirit—to soothe and calm and lead the inquiring sinner to Him, who alone is able to save. The commandment had already come. The Spirit seemed to have done his office work of conviction; and was needed principally, as a Comforter and Sanctifier. In addition to the regular worship of the sanctuary—the stated exercises of the chapel—the Sabbath morning expositions of Scripture, and prayer meetings—the weekly conference on Saturday evening, with the religious exercises of the Philadelphian Society on Friday evening; there were occasional class prayer meetings, and daily visiting from room to room, for private conversation and prayer by the college officers and a few devoted students. In these labors of love, I believe all the instructors took a part. There was, however, one tutor, who acted the part of a college missionary; and his unwearied labors in visiting, exhorting, instructing and praying were highly acceptable, and not without marked success and much benefit, both to those who were under conviction, and to those who were rejoicing in hope.

Notwithstanding the length of the account, already given of this revival, I cannot forbear to add a few extracts from two or three letters just received. The first is from a member of the class of 1822:—"I cannot," he remarks, "without more time for reflection, than I am able now to command, recall many facts, which will be of essential service to you; though the revival, which occurred while I was a member of college, was a season of deep interest to me; having been, as I trust, the time when my own heart became interested in religion; and though many scenes, which I was then permitted to witness, I shall ever remember with thrilling emotions; and, I hope, with heartfelt gratitude. . . . A few of the impenitent, who remained at college, during the spring vacation, were numbered as subjects of the work, before we reassembled for the summer term. When we came together a general solemnity pervaded college. Some, who had been wont to mingle with their fellows in scenes of merriment, if not of impiety, met them on their return, with the language of fraternal reproof and warning; entreating them to become reconciled to God, and welcoming them to new society and new enjoyments. Religion soon became the absorbing subject of thought and conversation. Though opposition lurked in every unregenerate heart; and in some cases assumed the attitude of defiance, she did not, so far as I recollect, presume to vent her spite, in any gross violations of decorum. The leader of several profane and unprincipled associates, who boastingly styled themselves 'Satan's invincibles,' was early smitten with an arrow from the Spirit's quiver; and, after a struggle of several days, became hopefully 'willing in the day of God's

power,' and penitently acknowledged, that human depravity, however determined, must yield in a conflict with sovereign grace.—A considerable proportion of the subjects of this work were from the most thoughtless and irreligious members of college. . . . The precise number of hopeful conversions, in this revival, I am unable to name; but as, after the lapse of nearly twenty years, I look abroad upon the field of Christian effort, I see several laborers employed,

—————' Whose doctrine and whose life
Coincident, exhibit lucid proof,
That they are honest in the sacred cause,'

and zealous too; whose energies were, at this time, first consecrated to the service of God; and whose tongues were now first employed in his praise. . . . The only characteristic of this revival, which my time will allow me to mention, is that the instructions given the students, publicly and privately, were plain and pungent, drawn directly from the Bible; and were designed to produce deep penitence, and to lead to the performance of duty."

From a letter of a graduate of 1824; of which I should have made more use in this narrative, had it been received sooner, I extract a single paragraph; because it corresponds with my observations and belief. After referring to the labors of the faculty and other means used in this revival, he observes: "I might add, that there was at that time, and I trust still is, a stated precious female prayer meeting in the village, where the mothers and daughters in Israel met together to pour out their hearts in prayer before God in behalf of Zion; and the college usually shared largely in their petitions to the throne of grace. My extensive acquaintance with those, who attended that meeting, the interest they manifested concerning it, and the account of its character and exercises, received from them, led me to put more confidence in the efficacy of that prayer meeting, than in almost any other means that were used."

The extracts, which follow, are from a letter, already quoted, of a graduate, who, at the time of this revival, held the office of tutor in the college: "The revival of 1821," he observes, "had some very marked features. Previous to the descent of the Spirit, there had been a declension among the professed disciples of Christ in college. A few continued faithful; but the most 'slumbered and slept.' 'At midnight there was a cry made; Behold the bridegroom cometh; go ye out to meet him.' This was almost literally fulfilled in those deeply thrilling scenes, which occurred in the night, connected with the case of M——. He was the ornament and the pride of his class. Zealously and ambitiously devoted to his studies, he had neglected 'the great salvation.' When, therefore, on that long to be remembered night, they saw and heard him begging for mercy with such intense earnestness;—O, how many hearts were then smitten and wounded, to be healed only by the blood of Christ. Several students, belonging to the different classes in college, who have since been successfully preaching the gospel of Jesus Christ, were then aroused to attend to the things which belonged to their everlasting peace."

"There is no doubt, in my mind, that in that scene, there was much animal feeling and excitement, both on the part of the professors of religion, and on the part of the impenitent. Nor, on the other hand, have I a single doubt, that there was much of the Spirit's operations. Eighteen years have since rolled away; and numbers, who were then awakened, still continue to love the Lord Jesus, and to labor in his service." . . . "That season of revival in college has been the means, already, of bringing hundreds, if not thousands, into the church of Christ. . . . As in the previous outpouring of the Spirit, so in this, some of the professors of religion in college, were greatly useful by their prayers and by their godly conversation. The accounts which were given of that revival, both by letter and by the students themselves, in their subsequent vacation, were the means of great good in several places."

"When I reflect on the scenes of that revival, and on the events which have since occurred, connected with it and consequent upon it, I cannot help exclaiming; 'Pray for the peace of Jerusalem;'—pray for the colleges throughout

the length and breadth of the land;—pray for all our literary institutions, that the Spirit may sanctify the hearts of the many thousands, who are now in a course of literary training for future public life.”

Seventh Revival.

In October, 1825, a powerful and interesting revival commenced, both in the village and the college. I cannot better describe the work, as it existed in the latter, than by transcribing a letter recently received from a beloved pupil, who was then a member of the institution and an early subject of that work of grace:—“Your letter,” he observes, “requesting some reminiscences of the revival of 1825–6 in Middlebury College, has awakened many recollections of the most interesting description in my mind. And, although I am too much hurried, and exhausted both in body and mind to give you a clear and well digested statement; I shall be glad, if I can discharge even a small part of the debt I owe to your paternal care, and to the institution where, if I am not wholly deceived, I first began to *live*. For what is the life of an irreligious young man, wasting his time, and neglecting his advantages?—The vacation following the commencement of 1825 was marked by a degree of folly and even vice on the part of some few of the students, who remained in town. Soon after the term began, the pious students made a special effort to promote religious feeling among themselves. In particular, a lecture read, according to custom, before the Philadelphian Society, by one of the members, on the sin of Achan, produced a strong feeling in many minds. One young man in particular, since dead, whose religious character had stood as high, at least in the estimation of the irreligious students, as the average among professors of religion, was deeply impressed in view of his spiritual deficiencies, and almost driven to despair. He left the meeting in deep horror of mind, feeling that he should not live till morning; and made his way directly to a room, where several of the students were engaged in mirthful amusement. He entered with a haggard face, and kneeling down besought God and them to forgive him for the evil example he had set them; adding, that as for himself he was a lost man, and should be in perdition before the next morning light. A friend entered, and with some difficulty drew him away. But the assembly was broken up; and the next circle which met in that room, was a *praying* circle, composed principally of the same young men. I am not, however, able to say, to what extent this occurrence was the direct cause of awakening.—The work soon became general, both among Christians and others. In a short time nearly the whole college attended the religious meetings. Almost without exception, those who took this step, became deeply impressed; and at one time there were not more than three or four, who could be said to be wholly indifferent. The scene was now one of deep interest. So universal was the interest, that no false shame led to any concealment of impressions or of religious exercises; and the voice of prayer might be heard, at different times in the day and evening, from the rooms, by one passing through the college halls. Even the groves and fields were not always silent; and while one occupant of a room was using it as a place of prayer; the other might be heard, under the cover of night, unconsciously revealing, by an audible and impassioned utterance, the place of his out-door supplications.—During this whole time there was little, if any, interruption of the regular college exercises; the faculty wisely judging, that as religion is a thing for the whole life, it was best to have its first exercises, as its succeeding ones *must* be, interwoven with the ordinary duties of life. . . . As to the number of those who became permanently interested in religion, you have doubtless better means of information. From the circumstances in which I was placed, my attention was chiefly occupied by my own case, and that of a few others, with whom I was intimately acquainted. I have a strong impression, however, that the revival was hardly less marked in its influence upon those, who were already hopefully pious, than upon the impenitent portion of the students. The standard of religious feeling must, I think, have been greatly changed.”

The young man, whose case is particularly described in this letter, was a graduate of 1826; and, as he is not now living, I do not deem it improper to record his name. *Edmund Chamberlain* was a member of a Baptist church, in the northern part of this State. He was a respectable scholar and an amiable young man; and, as far as was known to the faculty, his deportment did not dishonor his profession. But it seems his own conscience, enlightened and quickened by the Spirit of God, led him to a different decision in his own case. Under the awakening influence of the lecture of a classmate, on the sin of Achan, applied, it would seem, by the Holy Spirit, he was convinced of sin, as a backslider. God saw fit to keep him, for several weeks, in darkness, under the horrors of despair; and thus to use him, as an instrument of awakening and warning to others. Many were thus awakened; and some of them found peace in believing, long before the dark cloud was withdrawn from his mind, and the joys of salvation restored to his soul. The day of his deliverance, however, came; and he lived to adorn the doctrine of God his Saviour; and finally died, as I have understood, in peace and hope.

From a letter of a member of the class of 1829, of course a freshman at the time of this revival, I make the following extract: "I remember the seriousness commenced with pious students; and was effected through the instrumentality of a lecture from brother M——, read to the Philadelphian Society, at their first meeting in the fall term, on the removal of the accursed thing from Israel, (the case of Achan,) which greatly shook the hopes of professors of religion."—After alluding to the striking case of Chamberlain, the writer adds: "I recognize some burning and shining lights, in the ministry, who were the fruits of that work. Those who remained steadfast were mostly in the advanced classes. I remember several of my own class, who professed hopes; but whose subsequent lives did no honor to their profession."

The last remark in this extract leads me to add, as the result of my observation, not only in this revival, but in all the revivals in college, which I have been permitted to see, that the best and most advanced scholars, who were hopefully converted, generally continued steadfast in the faith; while more feeble-minded and indolent students often apostatized. Indeed, I can scarcely recollect an instance of apostacy in a member of a senior class, of respectable scholarship, or of any class, in a scholar of vigorous and well disciplined mind; while many instances occur to my recollection, of young men, in the lower classes, of indolent habits and unfurnished and feeble intellects, who were awakened and seemed to be converted, who nevertheless soon fell away and disappointed the hopes of their friends. I add, there can be no such thing as an *idle Christian*; the union of the terms constitutes a solecism in language, and involves an absurdity in idea. Facts might be adduced to show, that an indolent and negligent student, if truly converted, must become active and industrious—'diligent in business, fervent in spirit, serving the Lord;' and that all pretended conversions, where habits of idleness continue, will prove spurious, and end in apostacy.

In this connection, I make a farther quotation from the letter, from which a long extract has already been given, under this head. The writer adds to what he had stated concerning the extensive and blessed influence of the revival: "One other fact occurs to me. It is a painful one; and I should avoid mentioning it, were it not for the probability that it may be a useful warning to those, who are surrounded by similar scenes. It is this; I have never heard of the subsequent awakening and conversion of any one of those, who passed that revival without giving their hearts to God. They have all, so far as I know, gone on in the way they then chose."—This remark is in accordance with a general fact. Very few, who continue impenitent, and without religion, force themselves through a four years' course, in a college often visited by the special influences of the Spirit of God, ever after become deeply interested in the subject. There are, indeed, some striking exceptions; but they are mere exceptions to a general rule. Only *twenty-four* of all, who have thus passed through this college, since my connection with it, are known to me (and I have followed them with a parental eye and inquired after them with parental

solicitude) to have subsequently obtained Christian hopes and made a credible Christian profession. It is therefore generally true, that those, who pass through powerful revivals in college, without submitting to God, and consecrating themselves to his service, become peculiarly hardened and careless; and there is little hope of their subsequent conversion to God.

To the foregoing statements and remarks, I have only to add, that the same means and measures, which were used in the preceding revival of 1821, were employed in this; and that the students, as heretofore, received great benefit from attending public worship in the village; and in turn exerted a happy influence by uniting with the inhabitants of the village, in social prayer meetings and religious conference.

Eighth Revival.

After the revival of 1825-6 had subsided, there succeeded, in college, a state of order and regularity, corresponding with the apostolic description of primitive Christianity: "Then had the churches rest and were edified." And though there were some short periods of increased religious attention and effort among professors in college, with a case or two of seriousness and anxiety among the impenitent, I do not recollect that, for four years, there was any season of general anxiety and inquiry, which corresponds with the definition of a revival of religion, given at the commencement of this communication. But in the spring of 1831, both the village and the college were blessed with a revival of great extent and mighty power. It commenced in the village. Indeed, though the Congregational church had, for some time before, been in a reviving state, there was no appearance of increased attention to religion in college; till a protracted meeting was held in the village, denominated at the time a '*Four Days' Meeting*,' from the length of time devoted continuously to religious exercises and public worship. After much prayer and consultation, the church resolved to hold such a meeting, early in the month of April. The clerical members of the college faculty, as well as other ministers from towns in the vicinity, assisted the pastor of the church, and took an active part in the exercises. The effects of the meeting were exceedingly happy, reaching the whole town, and exerting a powerful and delightful influence on the college.—Similar meetings, it will be remembered, and with similar effects, were held, during that year, in various parts of the country. Their utility consisted principally in their tendency to excite attention in the careless; to increase the fervency, union and perseverance of prayer among Christians; and to afford to ministers repeated opportunities and new facilities, for presenting divine truth to the mind, while in a susceptible state. The expediency of holding such meetings, and especially of repeating them in the same place, was doubted by some; but admitted, I believe, by all judicious ministers, to depend on the circumstances of time, place and previous preparation. My own views on the subject were expressed at large, in a series of essays published in the *Vermont Chronicle*, the same spring, over the signature of *Presbuteros*. These views have not been essentially changed by subsequent experience and observation. Indeed, the remarks there made, on the necessity of preparation for them, the danger of frequently repeating them, and their liability to abuse and perversion, have been abundantly illustrated and confirmed; and the cautions, there given, have, in my apprehension, acquired increased importance.—This meeting in Middlebury, however, was called under such circumstances, and so judiciously conducted, as to produce none but the happiest effects. The college, as I said, felt its influence. The Spirit seemed to be poured upon nearly all the students simultaneously.—Though no college exercises, if I rightly remember, were omitted, except three in the afternoons of the three first days of the meeting; yet scarcely an individual in the institution, failed to be brought under the influence of the truth and the Spirit of God. All seemed to be more or less solemnly impressed. With some, indeed, these impressions did not prove abiding and sanctifying. Their solemnity subsided; their convictions wore away; and they returned to their vanities—to 'the beggarly elements of the

world.' But with many, these impressions were deep; and resulted in their hopeful conversion. Some of the subsequent meetings in college were peculiarly solemn and interesting. The senior class, which I often met, not only in the regular course of instruction, but for prayer and religious conference, were delightfully zealous and persevering in their efforts to persuade all to come to Christ, and to help one another forward in their Christian course. In the result all the members of the class were hopefully converted, except *one*; and I shall never forget the tenderness with which he was besought, and the fervency with which prayers were offered for him; while he stood alone, sometimes trembling, like an aspen leaf; but still obstinately, and as we have reason to apprehend, *fatally* resisting, unto the end!

From a letter, addressed to me by a member of the class of 1832, who was a subject of this revival, and whose case is described in the letter itself, I make the following extracts: "Six in my class have given evidence of having been converted at that time." "There were seasons in the revival, in which a solemn and deep impression seemed to be universal among the students. And probably the judgment-day will establish the fact, that not one individual passed those days of indescribable interest entirely destitute of the strivings of the Holy Spirit." "There were some cases of a peculiar character. One member of my class, took up the subject of religion, with the greatest deliberation, and began to read his Bible, and to *think*; and thus were his convictions of sin, and his apprehensions of the value of an interest in Christ, gradually strengthened, until he was led to a decision, from which he has never seemed desirous to swerve. . . . He now preaches the gospel." "Another young man was visited frequently by Christian friends; and often felt deeply impressed. He, however, succeeded in resisting the influences of the Spirit; till one evening, when a lecture was preached in the chapel from these words, in Jer. iv. 5: '*Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth.*' Here he felt that he must make a decision. His heart, however, was passionately set upon the legal profession. He thought, 'I must surely be a minister, if I become a Christian now. I will postpone the decision, until I am established in business, and in the first revival I then witness, I will give my attention to the subject.' With this conclusion he for a few moments felt satisfied. But as he was leaving the chapel, a young Christian friend [a beneficiary of the American Education Society] took him by the arm. It was a beautiful evening; and they walked together; they conversed; they wept. At length this young man took back his decision to procrastinate; and leaning on the shoulder of his young friend, said: 'If religion is for me, I will now have it.' The next day he was rejoicing in hope. . . . He is now in the ministry; and has been permitted to see many coming to Christ."

After mentioning a third interesting case of conversion, the description of which I am obliged to omit, the writer of the letter adds: "Among the means used in this revival, and blessed by the Head of the church, may be mentioned prominently, *personal, private conversation* and *prayer*. And O! could the friends of the American Education Society see how highly instrumental of good were some of the beneficiaries of that Society in the revival of 1831, they would be more strongly encouraged to the exercise of faith and vigorous action in that benevolent cause."

Ninth and Tenth Revivals.

I place these two revivals together; because they resembled each other in character; occurred under similar circumstances; and were very near each other, in point of time. The former occurred in the spring of 1834, and the latter in the autumn of 1835. Both were promoted by the influence of *protracted meetings* in the village; and in both much less was done, than in preceding revivals, by special meetings and peculiar efforts in the institution itself. That of 1834 commenced early in the season. Two young men who remained in town during the winter vacation, became serious and obtained hopes before the commencement of the spring term. Simultaneously a spirit of solicitude

and inquiry appeared in the village; and the Congregational church resolved to hold another *four days' meeting*. Again in the autumn of 1835, under similar circumstances, with much preparation and anxious solicitude, another protracted meeting, of longer continuance, was held in the village. Both these meetings were attended with a blessing; produced salutary effects upon the village and vicinity; and brought a large accession of members to the church. But although, in both instances, there were revivals in the college, peculiar circumstances produced discouragement and weakened the hands of Christians; so that these meetings exerted a far less favorable influence on the students, than was produced by that of 1831. The number, however, that became interested in the subject of religion, professed submission to God, and united with the church, during each of these revivals, was not small; and many of those young men, who then gave their hearts to Christ and consecrated to him their talents, are now engaged in theological studies, and preparing to enter, as efficient laborers, into his vineyard.

In the spring of 1835, there was, for a short time, an increased attention to the subject of religion, among a portion of the students. Many extra prayer meetings were held by them; and at their request, for several evenings in succession, lectures were preached in the chapel. But, though some good was unquestionably done, and a favorable influence exerted on the minds of some individuals, these special efforts did not result in a revival. There was, I fear, a want of humility and faith, both in the students and in the officers.—During a part of the spring term of the last college year, again, some of the pious students seemed to be anxious to do something for the promotion of the cause of religion and the salvation of their unbelieving and impenitent fellow students. But their efforts were feeble; and their prayers were not heard. The institution remained, and still remains, like Gideon's fleece, upon which the dews of heaven fell not. Indeed, I have seen many such feeble and temporary efforts made, without success, both in college and in other Christian communities; and I have learned, that it is in accordance with the economy of God, to try the faith and patience of his people, before he grants his blessing—to show them their weakness, before he puts forth his mighty arm for their deliverance. Truly, *they* must use the means of his appointment; but *He* must have the glory; and he will not bless their efforts, till they feel their dependence and unworthiness, and are thus prepared to go forth to their work in his name, and ascribe unto him all the glory.

CLOSING REMARKS.

In view of the preceding statements and descriptions, I have a few general remarks to make on the influence of revivals in a college, and the best mode of conducting them; and on the bearing and importance of such revivals to the advancement of the Redeemer's kingdom in the world, as well as to the preservation of our civil institutions and the prosperity of our beloved country.

1. I remark, then, that the time of a revival, in a college, is a time of deep solicitude and great responsibility with the officers and instructors; requiring watchfulness and prayer, and imposing upon them peculiar duties and unceasing labors. If they are pious men, (and surely this should be the character of all permanent officers in a literary institution,) they cannot but feel a deep interest in the welfare of the youth committed to their charge; and they must know, that the temporal interests and eternal salvation of their pupils may depend on the manner in which they are treated and led to conduct, during these precious seasons—"these sealing times." They know too, that inexperienced young men do not generally feel the importance of order to the discipline and improvement of the mind, nor consider its bearing on the formation of religious character even. As religion, in a time of revival, becomes the engrossing subject of conversation and thought, such young men are peculiarly liable to err in judgment; and, if not restrained, become irregular in their attendance on classical exercises. Both those, who highly enjoy the consolations and

hopes of the gospel ; and those, who are anxious to obtain "the great salvation," are in danger of relaxing their industry, and losing their habits of punctuality. Many will feel, as if every thing, but religion, ought to be entirely neglected ; and all study and classical instruction given up, for the purpose of attending religious meetings, and conversing exclusively on subjects connected with eternity.—It requires, therefore, great prudence and firmness, mixed with tenderness and pious solicitude in the instructors, to preserve order, and continue the stated instruction and regular exercises of the institution, without either doing or saying something calculated to divert the attention of the serious from the *great* subject ; or, at least, appearing to the inexperienced students, to be indifferent to their spiritual good ; and thus obstructing the progress of the blessed work. And yet, I am persuaded, that this firmness, with prudence, must be exercised, and order carefully maintained ; or an awakening in college will not prove to be a genuine revival of religion—the temporary excitement will degenerate into a sickly sensibility and a sort of religious dissipation. No stated classical exercise, as experience and observation have taught me to believe, should be omitted ; except, perhaps, when a season is set apart for special religious services. Nor should any student be excused from a single regular college exercise ; except, perhaps, when he is evidently under powerful conviction, and so overwhelmed with a sense of sin, that he cannot control his thoughts, command his feelings, and restrain his tears. It is true, in the height of a revival, in a literary institution, there cannot—there *will* not—there *should* not be, as much time devoted to study, as at ordinary seasons. The instructors, therefore, may require shorter lessons ; they may occasionally avoid calling on those to recite, whose minds they know to be most deeply impressed ; they may even give a more serious cast to the recitations, and occupy, themselves, a larger portion of time than usual, in comments and explanations. All this may be judiciously done, without essential injury to order, mental discipline, or even scholarship. But, if instructors, in a time of religious excitement, would guard their pupils, and especially the younger class, against indolence and a habit of inattention to study ; or would promote their highest spiritual interests even, they must hold them rigidly to the stated classical exercises of the institution.—On this subject, I add, it is important—indispensably important to a happy result, that there should be, among the officers, agreement in sentiment and harmony of action.

2. In accordance with the preceding remark, I observe further ; when this prudence and this firmness, modified by tenderness of spirit and a deep solicitude for the best interests of their pupils, are harmoniously exercised by the whole faculty of a college, in times of revival, a blessing generally attends their faithful labors and united prayers ; and the effects are exceedingly happy. And were college officers always thus prudent, firm, affectionate and harmonious, the principal and most plausible objection against revivals in these institutions, would be very much diminished, if not entirely removed. I say *plausible objection* ; because it must be admitted, that such seasons have sometimes been the occasion of essential injury to indolent and thoughtless young men. And this abuse of religious privileges has led some serious minds to entertain prejudices against revivals, and object to the use of means and the adoption of measures, adapted to promote them. It has been said, that the general and engrossing attention, which the very notion of a revival implies, cannot exist, in literary institutions, without encroaching on the hours of study ; and, of course, without depressing the standard of scholarship. Now, if it were not for the occasional perversions and abuses, through mismanagement and neglect of duty, in those who have the oversight of these institutions, this objection could hardly find a place in any serious mind. For suppose the position, involved in the objection, were still true, in some extreme cases, would the objection itself be valid ; or would it then continue to be made by any, who claim to be the friends of religion ?—could it be called in, as it now sometimes is, to sanction, in a system of education, a disregard to the most interesting and momentous subject, which can be presented to the human mind ?—would it be pretended, that a little more abstract science, or polite literature, would

compensate for the want of the practical science of "life and immortality"—for the desecration of talents—for the loss of the soul? But, in well conducted revivals, the supposition is not true—as a general statement, it is wide from the truth. Idlers, to be sure, will be idle, whether under the cloak of religion, or in the undisguised garb of infidelity and licentiousness. Still, attention—deep and absorbing attention to spiritual and eternal things need not; and, under the direction of wise and faithful counsellors, generally does not retard the progress of intellectual improvement. With such prudent management, it redeems from indolence and vain pursuits more hours, than it demands for the service of the Redeemer, in acts of devotion. Hence, where one youth is drawn away from his studies, and retarded in his literary career, by undue attention to the subject of religion and excessive solicitude for the salvation of his soul, many—very many, in these seasons of religious inquiry and "times of refreshing from the presence of the Lord," are reclaimed from a course, which would have ended in dissipation, idleness and ruin. Not a few, whose powers of mind had remained latent, and who had been dragged along in their education, by the mere force of authority, seem to awake, for the first time, to the active pursuits of learning, when in these seasons of excitement, they are roused from their state of moral lethargy and spiritual stupidity. And in all cases of genuine conversion and sincere devotion to the service of God, what is lost in technical science and human learning, is compensated, and more than compensated, by what is gained in mental discipline and spiritual knowledge.

3. In accordance with the preceding remarks, I observe finally, that revivals of religion in colleges are peculiarly important and greatly to be desired, on account of their extensive influence on the cause of human happiness and the advancement of the Redeemer's kingdom in the world; and on the prosperity of our country and the preservation of our republican institutions.—A revival of pure and undefiled religion, any where, is of incalculable importance; inasmuch as it directly increases the happiness of its subjects, brings many souls into the kingdom of God, and causes everlasting "joy in heaven." But this importance is greatly enhanced; when a revival finds its way into a college; because every conversion there has a two fold bearing—an *immediate* and a *remote* influence on the cause of religion and the glory of God. For every subject of such a work may be expected to exert an influence, proportionate to his means of knowledge and improvement; and he may be the happy instrument of publishing the gospel and winning souls to Christ. Besides, under such circumstances, every pious student in the institution is quickened and animated in the discharge of duty; and thus prepared for higher service in the church, at home; or more efficient labors, as a messenger of mercy to the scattered Jews or far distant Gentiles.—Cast your eye, dear Sir, upon the Triennial Catalogue of this institution, and observe how many now in the field of ministerial labor, in this and other lands; and how many, who, like Fisk and Parsons, and Warren and Frost, and Andrus and Moseley, and Larned and Brown, and Henry and Wilcox,* have finished their work and gone to their rest, were subjects of revivals here, or were eminently fitted for their "high calling," during these seasons of "refreshing from the presence of the Lord!"—I have, myself, just been looking over the Catalogue, calling up the recollection of scenes and characters, pertaining to the period of my connection with the institution; and trying to obtain some adequate idea of the extent of the blessings, connected with these precious seasons of revival. But their results are too great, and their happy consequences are too widely spread and reach too far into the future, to be seen with mortal eye, or estimated by finite calculation. The light of eternity alone can disclose all their effects, and

* Rev. Pliny Fisk and Rev. Levi Parsons were Missionaries to Palestine.

Rev. Edward Warren and Rev. Edmund Frost, Missionaries to India.

Rev. Joseph R. Andrus, Agent of American Colonization Society.

Rev. Samuel Moseley, Missionary to the American Indians.

Rev. Sylvester Larned, New Orleans.

Rev. Joseph Brown, Secretary and Chaplain of the American Seaman's Friend Society.

Rev. Thomas Carlton Henry, D. D., Charleston, S. C.

Rev. Charles Wilcox, Hartford, Ct.

show the full extent of their blessed influence. Nor am I able, in all cases, to fix precisely the number of the converts of each particular revival, or distinguish between them and reclaimed backsliders. But I remember, with a great degree of accuracy; and can state, with great confidence, how many, of each class, went forth from the institution credible professors of religion, in connection with some evangelical church. And I find by examination, and computation, that of the 499, who have been graduated at the 22 last commencements, 331 were at the time of their graduation professors of religion; and, that 168 only made no such profession, while members of college. Of the latter number, however, 24, as I have learned, and previously intimated, have since become professors, and some of them ministers of the gospel. This statement shows, that about two-thirds of the whole number, graduated during this period of 22 years, have gone out qualified to exert a salutary influence on the happiness of the human race. I may add, as an encouraging circumstance, (owing probably to the influence of the American Education Society,) that this proportion of pious graduates has recently been considerably increased. For illustration, the four last classes; consisted the *first* of 25 members; the *second* of 22; the *third* of 43; and the *fourth* of 37, making the number of 127. Of these 98, or a little more than three-fourths of the whole, were regular members of some evangelical church.

Now, if we suppose, that one-half of the 331, who were professors at the time of their graduation, were led to espouse the cause of religion, during some of the revivals in college; (a supposition probably near the truth;) and that the other half were, by the same sanctifying influence, raised to a much higher rank in the scale of piety, active benevolence and holy enterprise; (as is without question true, concerning many of them)—if we remember likewise, (as is known with certainty,) that about 170 of them have already entered the ministry; while many others are now in a course of theological study and preparation for this “work of love;” we shall come to the conclusion, that the influence of these revivals is intimately connected with the progress of the gospel and the desired and expected conversion of the world. Of how much good must they already have been the occasion; and how much, may we not hope, they will still accomplish! O, how many, (I use the language of a father in the ministry,) how many, who were ready to perish, and would have died in heathenish darkness, will have occasion to praise God for ever, for these revivals, which furnished the instruments of their conversion and salvation! I may add, how many will still perish, “for lack of vision, if revivals in this and other colleges, in our land, should cease!”

But revivals in a college are desirable, not merely because they increase the number, and elevate the piety of thoroughly educated ministers; but because, in addition to these, they send forth many, who do not feel themselves “called to the work of the ministry,” prepared to exert a salutary influence, in the various departments of social life and civil office—to labor for the good of our country—to guard our republican institutions—to become conservators of the Commonwealth. If any thing can save our country from the degeneracy and final overthrow of all preceding republics, it is sanctified learning—virtue and knowledge combined—established religious principle, united with cultivated intellect and enlarged views, in those who are called to offices of trust and authority. The times require rulers of this high intellectual and moral character;—the country needs such men for counsellors;—our free institutions cannot be preserved without such guardians. Some such we have, indeed; or our land would, long ago, have been like Sodom and Gomorrah. But more—many more such are needed, to give permanency and elevation to those institutions, with which liberty, peace and safety are inseparably connected.

For our country's sake, therefore, as well as for the sake of the church of God, we should pray, that the fountains of knowledge among us may be purified—that our seats of science may be nurseries of piety and virtue—that the Spirit of the Lord may be poured out, in copious effusions, upon all our literary institutions.

In view of the blessed effects of revivals in colleges, will not Christians

continue to pray for them, with fervency and perseverance? Will they not remember the approaching season of Annual Concert, for this purpose; and meet together with one accord; and agree, as touching this one thing, in their supplications to God?

You, my dear Sir, who have surveyed the desolations of Zion—who have looked over the world, and seen how many “fields are white already to harvest;” and have devoted your time and your energies to the work of seeking out and aiding pious young men, in their preparations for the ministry; will not cease to pray, and exhort the churches to pray the Lord of the harvest, to pour out his Spirit upon our young men, and thus qualify and send forth laborers into his harvest; till the work shall be accomplished—till the harvest shall be gathered in—till the reapers shall return, bringing their sheaves with them—till the seventh angel shall sound, and great voices be heard in heaven, saying: *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*

Your brother in the faith, and fellow laborer
unto the kingdom of heaven,

JOSHUA BATES.

ANNIVERSARIES OF SOCIETIES.

ANNIVERSARY OF THE WESTERN EDUCATION SOCIETY, N. Y.

THE Annual Meeting of the Western Education Society, was held at Auburn, August 21, 1839, the President, Henry Dwight, Esq. in the chair; the services were opened with prayer from Rev. Mr. Porter. The Secretary, Rev. Timothy Stillman, then read the Annual Report.

On motion of Rev. Eliakim Phelps, of the Philadelphia Education Society, it was *Resolved*, That the Report now read be adopted, and that the Secretary be requested to furnish a copy for publication.

On motion of Rev. F. C. Cannon, agent of A. B. C. F. M., *Resolved*, That as Education Societies exert a controlling influence upon missionary enterprises abroad, as well as upon Churches at home, it is of the highest importance, that they greatly increase their efforts to train up a deeply pious and thoroughly educated ministry.

On motion of Rev. George Beecher, of Rochester, seconded by Rev. Joel Parker of New York, *Resolved*, That to accomplish the great work of restoring this ruined world to God, it is of pre-eminent importance to train up a ministry who shall be fervent in piety, strong in faith, full of the Holy Ghost, and mighty in the Scriptures.

The above named resolutions were sustained with addresses by the movers of them.

Extract from the Report.

Could we have been present at Boston in July, 1815, when eight young men met together, “to take into consideration the expediency of forming themselves into an association for the purpose of raising funds to educate pious young men for the ministry,” and had we then prophesied, that in less than one quarter of a century, from this small beginning, a National Institution would proceed, which would become a principle source of reliance for a ministry for our own country, and the missionaries who shall go hence to the Heathen, we should have been pronounced dreaming enthusiasts.

Yet such the developments of Providence prove to have been the fact, in the past, for already 1400 ministers have been furnished for the world, of whom 60 have become Foreign Missionaries. They are now preaching the gospel steadily to about 420,000 hearers—have been instrumental in the hopeful conversion of about 210,000 persons, and have been the means of inducing more than 1000 young men to study for the ministry. In view of these results, together with the many incidental fruits of their ministry which might be enumerated, we cannot fail to acknowledge that ours is a noble, a glorious work.

The Western Education Society was organized in 1817, and since its connection with the National Society, has ever been an efficient auxiliary. Its results, however, cannot be definitely stated, except as comprising a part of the great whole.

Of the year now closing, it may be said, our work has been prosecuted with more than anticipated success.

Henry Dwight, Esq. Geneva, is President of the Society, Rev. George R. Rudd, Secretary, and James S. Seymour, Esq. Treasurer.

HAMPDEN COUNTY EDUCATION SOCIETY.

Extracts from the Annual Report of the Hampden Education Society, read at Longmeadow, October 11, 1839.

The collection for this society comes according to our present arrangement in September and October, in the midst of which the anniversaries are held. The consequence is, that if the collection is not made in September, it is entirely omitted. We do not object to this arrangement, but *we would earnestly recommend to all the churches in the county connected with us, to make their collections for the Education Society in the month of September, so that it may be paid over to the treasurer before the annual meeting.*

We need not on this occasion and before this audience, speak of the importance of a well educated ministry. The clergy are, and probably ever will be, the men who will fix the standard of the intellectual as well as of the moral elevation of society. As it is impossible for the water to rise higher in the aqueduct than the surface of the spring from whence it flows, so it cannot be expected that the intelligence or piety of the people will rise above the intelligence or piety of the ministry with which they are favored.

We believe it to be the duty of the churches to speak out distinctly on this subject, and to say to young men who propose to become preachers of the gospel, "you must prepare yourself thoroughly for the sacred office, that you may be workmen that need not be ashamed." The Education Society holds out an inducement to young men to get a more thorough education than they otherwise would. We believe it has exerted a powerful influence in raising the standard of theological education in this country, and has had an indirect influence, at least, in producing the increased attention that is now paid to the education of youth generally. We hope the American Education Society will go on, and prosper; and we hope the Congregational churches in Hampden county will sustain the Parent Society in her good work, by more generous and numerous contributions, and that the day will soon come, when the number of laborers in the vineyard of the Lord will be better proportioned to the harvest to be gathered.

Officers of the Society for the present year. Joel Norcross, Esq. President; Rev. Emerson Davis, Secretary; Samuel Raynolds, Treasurer; Edward A. Morris, Auditor; Rev. R. S. Hazen, Daniel Bontecon, Esq., Directors.

WASHINGTON COUNTY EDUCATION SOCIETY, VERMONT.

THE Annual Meeting was held at Barre, Sept. 27, 1839. The report was read by the Secretary of the Society, and addresses were delivered by Rev. Messrs. Buel W. Smith, James R. Wheelock and Preston Taylor. The officers for the ensuing year are Hon. Jeduthun Loomis, President; Ferand F. Merrill, Secretary and Treasurer.

CHARLESTON FEMALE EDUCATION ASSOCIATION.

EXTRACTS from the last Report of the Congregational and Presbyterian Female Association, Charleston, S. C., for assisting in the Education of Pious Youth for the Gospel Ministry.

"The Congregational and Presbyterian Female Association of Charleston, for assisting in the Education of Pious Youth for the Gospel Ministry," have not been in the practice of presenting to the public annually, a printed report of their doings. This, they apprehend, the nature of their work does not require; which is little else than paying their own individual subscriptions, receiving donations, and forwarding the amount to those, whose more appropriate province it is, to select suitable objects for their charity, and direct its distribution. Occasional statements of their labors, however, have been published, and, it is believed, not without satisfaction and benefit.

Though a very considerable portion of the funds raised by them has been appropriated by others, to beneficiaries unknown to the Association, yet they know of at least *fifteen* young gentlemen, whom they have assisted in their temporal support, while prosecuting their studies with a view to the sacred ministry. Most of these are now actively engaged in preaching the gospel of the grace of God to their perishing fellow-men. Some of them are unfurling the banner of the cross in far distant Pagan lands, and directing the eyes of dying Heathen to the only Saviour. Others of them are pastors of Churches in this country,—some in this State, respected by their fellow-citizens, beloved by their respective charges, and owned and blessed of God in their labors.

Numbers, it is hoped, will be seen on the right hand of the Judge, in the last day, whose standing there will be attributed, instrumentally, in part at least, to the labors of this Association. Well then, may its members rejoice and give thanks to God, for the good which they have been the means of effecting.

They would do so, however, with mingled emotions of sorrow and shame, for not having done more to promote the glory of God and the best interests of their fellow-creatures, and for permitting the Association to decline in its efficiency. Without alluding even to any of the plausible reasons, which may have existed for this declension, they would take all the shame and blame of it to themselves alone, and would be deeply humbled and penitent before God on account of it.

They would not, however, indulge any feelings of despondency: but encouraged by what they have been enabled to accomplish, and impelled by the urgent necessity which exists, for an increased number of ministers of the Gospel, they would persevere, and redouble their efforts in this good work. Who indeed, that is at all aware of the magnitude and of the pressing nature of this necessity, can refrain from helping to supply it?

They would respectfully invite, and earnestly solicit others to co-operate with them. And especially would they fervently implore that God, in whose hands are the hearts of all men, that he would raise up, and qualify and send forth laborers into his harvest. May he greatly increase the company of the preachers of his word. May he soon cause the feet of them that publish salvation, to be seen upon every mountain, and their voice to be heard in every valley, till

"The dwellers in the vales and on the rocks,
Shout to each other: and the mountain tops
From distant mountains, catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

Officers of the Society. Mrs. Joseph Righton, Superintendent; Mrs. Doct. F. Y. Porcher, Assistant Superintendent; Mrs. Rev. Dr. Post, Corresponding Secretary; Mrs. Rev. Dr. Keith, Treasurer; Miss Susan E. Stevens, Recording Secretary; Mrs. Rev. Thomas Smyth, Mrs. Robert R. Gibbes, Mrs. — Mattheson, Mrs. William H. Wilson, Mrs. Col. Lehre, Miss Catharine H. L. Ramsay, Miss Rachel Parker, Directresses.

NEW HAMPSHIRE MISSIONARY SOCIETY.

THE following is an extract from the Thirty-seventh Annual Report of the So-

ciety, prepared by the Secretary, Rev. Benjamin O. Stone. The Report gives a full and particular history of the institution from its commencement.

Results and General Remarks.

During the thirty-seven years the New Hampshire Missionary Society has been in operation, it has sent forth 929 missionaries, who have performed 450 years of ministerial labor among the feeble portions and desolations of our Zion. The number of hopeful conversions, and additions to the churches under its patronage, is over 2,500, and the amount expended in the prosecution of its benevolent work is \$90,218 48. It has been the instrument of forming about forty churches of the Redeemer among the desolations of the State.

The following table exhibits at one view the amount of funds expended, and also the number of missionaries employed by the Society each year of its operations.

Years.	Amount expended each year.	Number of Missionaries.
1802,	\$ 189 52	2
1803,	76 12	2
1804,	377 25	5
1805,	481 36	5
1806,	74 37	2
1807,	322 86	5
1808,	640 55	7
1809,	856 25	3
1810,	476 95	5
1811,	835 91	6
1812,	632 64	7
1813,	940 43	9
1814,	1,239 65	10
1815,	2,174 35	12
1816,	2,381 05	19
1817,	2,658 30	14
1818,	2,793 42	10
1819,	2,658 75	16
1820,	2,366 65	16
1821,	1,916 38	20
1822,	2,188 00	17
1823,	1,983 50	20
1824,	4,134 41	30
1825,	2,525 31	34
1826,	2,569 99	37
1827,	2,493 25	36
1828,	3,072 36	35
1829,	2,859 60	40
1830,	2,658 40	60
1831,	2,609 11	35
1832,	3,407 34	62
1833,	6,808 82	41
1834,	5,533 10	60
1835,	5,089 21	60
1836,	7,530 20	63
1837,	5,757 41	63
1838,	4,906 21	51
<hr/>		
\$ 90,218 48		929

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society, was held on Wednesday, the 8th of January. The usual business of the Society was transacted, and the appropriations made to beneficiaries, were ordered to be paid, under the direction of the Financial Committee, as soon as the funds of the Society will permit. In addition, the following vote was passed:—

“Voted, That, considering the present embarrassed state of the funds of the Society, and the difficulty of obtaining the loan of money, the several Branches of the Society be requested to make special efforts to pay the appropriations, voted at the present quarterly meeting, to beneficiaries within their respective limits.”

To pay the appropriations of the present quarter there is not a single dollar in the Treasury of the Parent Society, the appropriations of the last quarter having but just been met. For means to pay these, the churches are now called upon. It is presumed, that there are sufficient pecuniary resources within the limits of most of the respective Branches to sustain their own beneficiaries, without making the least painful sacrifices; and like resources enough in the community generally, not only completely to relieve the Parent Society of its present embarrassment, and enable it to accomplish the object which it has in view, but greatly to enlarge the sphere of its operations. And will not the friends of the cause do this? Will they not feel the *pressure*, especially as it bears upon the *spiritual condition of men*; and hasten to afford relief to the millions who are perishing for lack of the bread of eternal life? For what object so important can they appropriate money as to supply, as speedily as possible, the world with the gospel, through the medium of a well educated ministry? Let it be borne in mind, that the appropriations for the present quarter, cannot be paid, and this too, in view of the *distressing wants* of the beneficiaries, until the churches furnish the means. How long

shall they remain in suspense whether they will be paid, or when they will be paid? Let a speedy favorable reply be given, and the hearts of the beneficiaries will be cheered and encouraged, and the cause receive an impulse greatly to be desired.

EXTRACTS FROM LETTERS OF FORMER BENEFICIARIES.

*“Your communication was duly received. It stated that one hundred and fifty-three dollars would cancel my debt to the Education Society; which sum I enclose in this sheet. You will please acknowledge the receipt, as soon as may be, and *destroy the note*. And here I must add, in justice to my own feelings, that I have ever considered the loan from the Education Society a great favor. I am happy in being able to refund, at this time, according to the request of the Society; and had the original amount been required, I should have considered it a just debt. May the Education Society long enjoy the favor of a Christian people, and the smiles of Heaven.”*

*“The object of this communication is to express a desire to close my connection with the American Education Society. The benefit I have received has consisted not more in the money I have received than in the *habits* I have been led to form of economy, of order and discipline. These I hope ever to retain. In short, the benefit I have received from the American Education Society is incalculable, for which I shall ever feel indebted, for it cannot be refunded with money—it cannot be counted. May I ever feel grateful and make it manifest by works.”*

“I expect to start to-morrow morning for G—— L. C., with the intention of laboring there at least three months. May God prosper your Society and may you have much happiness in seeing laborers coming forward to reap down the harvest. I should have remained upon the shoemaker's bench till this time, had it not been told me that there was such a Society as yours. I knew nothing of it till about a month before I began my Latin grammar. I would not go back where I was eleven years since for five thousand dollars. You have granted me only about five hundred.”

“Gratefully would I acknowledge through you, Sir, my obligations to this benevolent Society, in the aid afforded me in the prosecution of my studies preparatory to the sacred ministry, and would hope, eternity may disclose, that these benefactions may not have been misapplied.”

TESTIMONY IN FAVOR OF BENEFICIARIES.

The Rev. Dr. Richards of Auburn Theological Seminary, says, "Of the three hundred young men who have pursued their studies at this Seminary, one hundred and fifty were beneficiaries; and among the number, I can recollect but one, who has entirely forfeited the confidence of his Christian friends, and but two others, whose religious character we have had occasion, seriously to question."

FUNDS.

Receipts of the American Education Society, for the January Quarter, 1840.

INCOME FROM FUNDS	430 48
LOANS REFUNDED	826 57

LEGACIES.

Athol, Ms., Mrs. Pears Goodell, by Dea. Elijah Goddard, Ex.	133 25
Boston, Ms., Mrs. Margaret Gibbens, by Sam'l H. Waller, Jr., Esq., Ex.	500 00
Sherburne, Ms., Mr. Asa Clark, Jr., by Rev. Edmund Dowse	10 00
Worthington, Ms., Rev. Jonathan L. Pomeroy, by D. S. Whitney, Esq., Ex.	115 00—757 25

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Harly Ropee, Esq. Boston, Tr.]

Boston, A Friend	2 00
Rev. Joseph Emerson, Ag't of the A. E. S.	10 00—12 00

ESSEX COUNTY SOUTH.

[Hon. David Choute, Essex, Tr.]

Hamilton, Soc. of Rev. Geo. W. Kelley	10 00
Wenham, Edmund Kimball, Esq., his annual payment, by Eben. Alden, M. D.	5 00
Ladies' Reading Soc., by Mrs. Abigail Foster, Tr.	30 00—45 00

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Cong. in the Chapel of the Theol. Sem. in part	45 00
Rev. Mr. Jackson's Soc. do.	20 50
Rev. Mr. Taylor's do.	72 62
Ladies in do. do. to const. him an H. M. [By Rev. R. G. Dennis, Ag't.]	40 00
Bradford (West), Soc. of Rev. Mr. Munroe	19 46
Haverhill (East), do. do. Cushing	12 62
West Newbury, do. do. Edgell	10 09—220 29
[By Rev. Brown Emerson, Agent.]	

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, Ed. Soc. in 1st Ch. and Cong. in part to const. Rev. Nathaniel Beach an H. M.	38 25
Uxbridge, Mrs. Hannah Ellis	5 00—43 25

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

Received from the Treasurer	25 20 & 63 75—88 95
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FRANKLIN COUNTY.

[Mr. Solomon Maxwell, Jr. Greenfield, Tr.]

Conway, Mr. William Avery	5 00
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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, 1st Par., Gent. Ben. Assoc.	28 85
Ladies' do do.	41 91—70 76
Coll. at the ann public meeting	18 67
From the disposable fund of the Soc.	55 57—145 00

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Chester, Gent. Benov. Assoc.	5 00
Longmeadow, 1st Ch. \$20, Miss M. Booth \$5	25 00
Ladies' Assoc. 17 26, Gent. do.	83 63
Rev. Martyn Tupper's Cong.	23 18—101 81
Monson, Dea. A. W. Porter	75 00
Springfield, Rev. Dr. Usgood's Soc.	68 00
Messrs. D. Ames & Son 12 1-2 reams paper	50 00
4th Ch and Soc. to const. Rev. Ezekiel Russell an H. M.	40 00
Springfield (Cabotville), Rev. Mr. Clapp's Cong.	55 00—178 00
Westfield, Cong. Soc.	40 28
Wilbraham (North), Rev. J. Bowers' Cong.	20 00
	420 07
Deduct expense of printing Ann. Rep.	13 33—406 74

MIDDLESEX COUNTY.

Dracut, 1st Ch. and Soc. by Rev. Brown Emerson, Ag't	16 13
2d do. by do. to const. Rev. Nath'l B. Fox an H. M.	40 04—56 16
Newton, Dea. E. F. Woodward, the first 23 vols. of the "Boston Recorder," 1816 to 1833, inclusive.	

MIDDLESEX SOUTH ASSOCIATION.

Lincoln, Rev. Mr. Newhall's Soc.	9 47
Sherburne, Soc. of Rev. Edmund Dowse, to const. him an H. M.	40 00
Unionville, Cong. Soc. by Dea. Calvin Shepard	10 00—59 47

NORFOLK COUNTY.

[Rev. John Culman, D. D. Dorchester, Tr.]

Braintree, Soc. of Rev. Lyman Matthews	13 00
Medway, Ladies' Benev. Soc. N. W. School District in Rev. Dr. Lile's Parish, by Mrs. Della E. Metcalf, Sec'y	1 00—14 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, 7 64, Acton, 4 50, Dunstable, 9 34	21 38
Fitchburg, Assoc. 32 33, Yo. Men's Ed. Soc. 20 00	52 33
Groton, 25 68, Harvard, 30 95	56 63
Leominster, 16 39, Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. 10 94	27 33
Pepperell, 30 64, Shirley, 4 00	34 64
Townsend, including a bequest of \$10 by the late Mrs. Patty Emery	49 57
Westford, Association	13 21—310 29

EDUCATION SOCIETY IN WORCESTER SOUTH ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

Westboro', Mr. Jonas Longley	2 00
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RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Barrington, Ladies' Benev. Assoc.	5 00
Bristol, Ladies of the Cong. Ch.	28 00—33 00
	\$3,404 55

MAINE BRANCH.

[Prof. William Baylis, Brunswick, Tr.]

Sanger, 1st Ch. cont.	40 00
Mammoul St. Ch.	23 00
Ladies' Soc. in part	54 00—104 00
Brunswick, Cong. Ch. and Soc., cont. in part	20 25
Bowdoin, Ladies' Assoc.	30 00
Chatham, from a few individuals by Mr. S. Adams	10 00
Hampden, Cong. Ch.	23 70
Saco, Beaver Soc. in the Cong. of Rev. Mr. Hopkins, by Mr. Stephen L. Goodale, Tr.	28 00
Winslow, Cong. Ch. and Soc.	14 00
	<u>\$387 95</u>

NEW HAMPSHIRE BRANCH.

[Rev. Samuel Merrill, Concord, Tr.]

Concord, Rev. Mr. Boston's Soc. in part	10 70
Rev. Mr. Noyes's do.	50 00—60 70
Burlington, Rev. Mr. Rogers's do.	30 25
Danvers, Rev. Mr. Putnam's do. by Rev. J. Hall, Ag't	20 47
Amherst, Rev. A. H. Reed's Soc.	28 00

The following by Mr. A. Lawrence, Tr. of Hillsboro' Co. Ass. Ed. Soc.

Amherst, Cong. Ch. and Soc.	35 00
Andover, a disconnected member of the Ch.	5 00
Burlington, Soc. of Rev. Mr. Savage	47 00
Nashua, 1st Cong. Soc. last year's on the Note	75 00
Temple, Benevolence	10 00
Palmer, Ladies' Char. Soc. thro' Mr. Adams	10 00—200 00
William, Ladies' Ed. Soc. towards cost. Do.	
Abol. Fidele a L. M. by Mrs. William Richardson, Tr.	

The following by Samuel A. Curwile, Ag. Tr. of Cheshire Co. Ass. Ed. Soc.

Dublin, a subscription	10 00
Farmington, Ladies' Ed. Soc.	1 00
Kearse, do. do.	10 00
Nelson, individuals	5 00
Somerset, Cong. Soc.	50 00
Winchester, Rev. J. Danforth's Soc.	5 00—40 00

WESTERN RESERVE BRANCH.

[Anna A. Brewster, Eq., Hudson, Tr.]

From 1st of April, 1857, to Dec. 1858.

Youngstown	10 01
W. R. College	24 00
Tallmadge	37 11
Winchman	58 02
Ashtabula	20 00
Wentworth	1 00
Lynn	1 73
Cuyahoga Falls	30 97
Cleveland	5 00
Austburg	750 00
Hudson	17 00
Michigan Education Society	500 00
Albion	20 70
Palmyra	10 00
Georgetown	34 75
Brookston	20 00
Warren	40 73
Ellettsburg	50 00
Johnson	10 00
Hartford	67 34
Warren	23 00
Quincy	35 04
Ruggles	7 00
Cleveland	30 00
Hudson	5 73
Tallmadge	30 75
Monmouth	30 00
Cowdry, John Tenney	200 00
Tucumseh, Michigan	20 43
Webster	7 00
Tallmadge	40 04
Albion and Northfield	42 04
Detroit and Monroe	273 01
Cleveland	111 87
Mrs. C. F. Clark	10 00
Palmyra	60 00
Albion	10 00
Madison, Bath and Granger	60 00
Richfield and Brunswick	20 04
Wadsworth and Euclid	21 72
Cleveland and Birmingham	200 00
Barnes and Salisbury	25 71
Waymouth and Painesville	7 00
Cuyahoga Falls	35 00
Strongsville and Randolph	10 01
Various collections	32 00
Chardon and Abner	24 43
Winthrop and Struthers'	20 00
Detroit and Monroe	200 00
Painesville and other persons	30 00
Wadsworth and Wayne	20 00

Hartford, Hudson and Freedom

Andover and Boston	15 00
Bridgport and other towns	80 71
Various collections	45 00
Worcester and Winsted	11 00
Collected by Rev. Mr. Burdette, Ag't	245 00
Michigan collections	104 00
Monmouth and Thompson	21 11
Wilmington and Hudson	13 00
Windsor and other collections	5 00
Received of Michigan Branch	120 04
Collections by Mr. Potter, Ag't	400 00
Do.	24 11
Do.	00 00
Arrears of loans, sold	00 00
A sale of Scholarships, March 5	00 00
Do. do. May 1	00 10
Sale of clothing	2 12
Collections	23 00
Michigan Branch	30 00
Collections by A. K. Wright, Ag't	45 11
Kilman and Vernon	02 35
Hartford and Quakam	20 11
Collections	21 51
Daniel Johnson	1 00
Tallmadge	1 00
Received of Secretary	1 00
	<u>\$454 00</u>

NORTH WESTERN BRANCH.

[George H. Fish, Eq. Middlebury, Tr. Tr.]

Burlington's (West), contributions	91 00
Burlington, Ed. Soc. by Dr. J. Fish	25 00
Burlington, coll. in Rev. Mr. Converse's Ch.	00 00
Ladies' Sewer Soc.	5 04
Brookfield, arrears of a Windsor Bank Note, by Rev. J. Emerson	1 00
Concord, Genie. Ed. Soc.	11 04
Cherryville, Cong. Ch. and Soc.	10 00
Danville, Cong. Ch. by A. McMillan	24 00
Derry, Soc. of Rev. S. M. Whistler, of which \$20 is due to cost him an H. M., by Rev. J. Hall, Ag't	25 00
Keene, Cong. Ch. and Soc.	25 74
Jericho, 1st Ch. do. completing the sum to cost Rev. E. W. Kellogg an H. M.	21 75
W. Cong. Ch. and Soc.	12 00
Middlebury, Ladies' Ed. Soc. by Miss M. E. South, Tr. to cost Rev. John Hough an H. M. and Miss Abby South and Martha L. South, L. M. Genie. Assoc.	75 00

Ms	25 00
Nh	20 00
Pa	24 00
Pe	40 00
Rh	10 00
Sh	00 00
Wt	12 00
Wt	20 00
Wt	20 00
	<u>\$454 00</u>

CONNECTICUT BRANCH.

[Elihu Terry, Eq. Hartford, Tr.]

Lakewood (Eastford P.), Mrs. Ann Terry	1 00
East Granby, coll. by Rev. Mr. Remondy	25 00
Litch (Hartford Soc.), by Rev. Joseph Ayer, Gen'	12 00
Mr. S. C. Starr, Norwich	00 00
Middlebury, Ladies' Ed. Soc. by Miss Elm R. Pratt, Tr.	40 00
Norwich, Rev. Mr. Arms's Cong.	10 00
Norwich, Rev. John Brown	10 00
Norwich Landing, coll.	00 00
Norwich Falls, do.	00 00
Plainfield, coll. in Soc. of Rev. Mr. Rockwell	10 00
Stonington, cont. in 1st Cong. Soc. by Rev. Mr. Cook	10 00
Windsor, coll.	10 00
	<u>\$205 00</u>

Whole amount received \$454,75 75.

Clothing received during the Quarter.

Dedham, Mr. 1st Parish, by Ladies, thro' Mr. N. M. Galt, two years, valued at 4 00.	4 00
Providence, Mr. Anthony Parish, Ladies' Sewer Soc. in N. W. School District, by Mrs. O. E. Merrill, Sec. Weymouth, Mass., do.	10 00
Lowell, Mr. Ladies' Assoc. Ed. Soc. by Mrs. Susan L. Smith, Tr. again and a stock.	10 00
New Britain, N. H. Ladies' Reading and Ch. Soc. by Mrs. Hannah Johnson, Sec. a box, containing quilts, etc., do. valued at 20 11.	20 11

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AMERICAN QUARTERLY REGISTER.

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No. 4.

BRIEF MEMOIR OF THE REV. JOSEPH LYMAN, D. D.

PASTOR OF THE CHURCH IN HATFIELD, MS.

JOSEPH LYMAN was the son of Jonathan and of Bethiah Lyman, of Lebanon, Ct., and was born April 14, 1749. Of his early years, we have no particular account. In the nineteenth year of his age, he was graduated at Yale College, where he sustained a high standing as a scholar.* In 1770, he entered on his duties as Tutor in that seminary, being associated in the government, with the president, Dr. Daggett, with the professor of mathematics, Nehemiah Strong, and with Buckingham St. John, a tutor. In this office, he remained but one year. He was ordained on the 4th of March, 1772, pastor of the Congregational church in Hatfield, Ms., being, at that time, under 23 years of age.† In October following, he was united in marriage to Miss Hannah Huntington, of Lebanon, the place of his nativity, with whom he continued to live in much conjugal happiness till his death, a period of more than fifty-five years. Mrs. Lyman has since deceased. They were the parents of seven children, two of whom only survive.

Dr. Lyman early took a deep interest in all that concerned the welfare of his country. In the war of the Revolution, he was one of the most ardent patriots, embarking, with his whole soul, in what he conceived to be the cause, not alone of his country, but of the human race. In all periods of his subsequent life, he adhered firmly to those doctrines and measures, which he regarded as favorable to the true interests of the United States and of the world. Some persons thought that he felt too strongly on these topics, but none can doubt the sincerity of his motives and the integrity of his heart. He felt on these subjects, as he viewed them to be connected with the interests of infidelity, or of Evangelical truth, with the disorganization of society, or the establishment of order, virtue and happiness among the nations of the earth. We well remember

* The class of 1767, to which he belonged, is the last on the Yale Triennial Catalogue which is not numbered alphabetically. The whole number is 24. Among his classmates are several honored names. Samuel Wales, D. D., Professor of Divinity at Yale, John Trumbull, LL. D., A. A. S., Chief Justice of the Supreme Court of Connecticut, John Treadwell, LL. D., Governor of Connecticut, and the venerable Nathanael Emmons, D. D. of Franklin, Ms., who is the oldest graduate of Yale living, except the Rev. Isaac Lewis, D. D. of Greenwich, Ct.

† The predecessors of Dr. Lyman, at Hatfield, were the Rev. Messrs. Hope Atherton, who died in 1679, Nathanael Chauncy, 1686, William Williams, 1741, and Timothy Woodbridge, 1770. The year before Dr. Lyman's death, Rev. Jared B. Waterbury was ordained as colleague pastor. Mr. Waterbury is now settled in Hudson, N. Y. Rev. Levi Pratt, who died in Medford in 1837, was settled in Hatfield from 1830 to 1835. See *Am. Quart. Reg.* x. 262, 273.

his fervent discourses and impassioned thanksgivings on the final overthrow of Buonaparte.*

He took a prominent part in the formation and support of a number of the more important benevolent institutions of the day. He was one of those individuals, with whom originated that plan of union among the Evangelical ministers of this Commonwealth, which resulted in the organization of the General Association of Massachusetts. The fourth meeting of this body was held at Hatfield in 1806. Dr. Lyman was moderator of the meetings in 1809, 1815, and 1818. He preached the annual sermon in 1818. Of the Hampshire Missionary Society, he was one of the warmest friends and most efficient patrons. From an early date, he was chairman of the committee of trustees, and in 1812, was chosen president of the society. "To his wisdom and perseverance, are to be attributed, in no small degree, the favor it has continued to enjoy with the Christian community and the great good effected by its instrumentality, not only in communicating the Gospel to the destitute settlements in our country, but in preparing the public mind for those higher movements of philanthropy, which, at the time of its formation, had scarcely commenced." †

When the American Board of Commissioners for Foreign Missions was formed, Dr. Lyman was constituted one of the original members; and, at the decease of Governor Treadwell, in the year 1823, he was appointed president of that body; to which office he was annually reelected, till feeble health induced him to resign. His feelings were warmly interested in the objects of the Board; and he watched all its operations with the most affectionate interest. He was in the habit of reading the principal papers devoted to the circulation of religious intelligence, particularly the *Missionary Herald*; and, after he was too weak to read himself, this publication was read to him from beginning to end, as each successive number arrived. The Auxiliary Society for Foreign Missions of Northampton and the neighboring towns, and the Hampshire Education Society, acknowledged him as one of their earliest, warmest, and most influential benefactors. He was president of both; and of the latter, chairman of the directors, till 1826, when he was induced, by his growing age and infirmities, to tender his resignation.‡

His religious sentiments were the same which were embraced by our Puritan ancestors, and which have been recognized in the Confessions of Faith of most of the Protestant churches. He regarded an open denial of the doctrines of the Gospel as a sufficient ground for withholding fellowship from men of otherwise the fairest professions. He deeply lamented the doctrinal errors which have prevailed in some parts of our land, and rejoiced in the increasing triumphs of Evangelical truth. As a divine, he was able, and as a preacher, he was instructive, spiritual, and highly acceptable. If he had not at command all those graces of composition, in which some modern preachers excel, still his style of writing was simple,

* Two sermons, which he wrote on this occasion, were published.

† The Hampshire Missionary Society originally embraced the three counties of Hampshire, Franklin and Hampden. It was organized near the beginning of the present century, and labored, as an independent society, for many years, with great energy and success. Among its founders, and steadfast friends were Governor Strong of Northampton, Rev. R. S. Storrs of Longmeadow, Elisha Billings, Esq. of Conway, Rev. Enoch Hale of Westhampton, Rev. H. Lord of Williamsburgh, Rev. Dr. Lathrop of West Springfield, besides many among the living.

‡ The objects and plans of Education Societies had his most deliberate approbation, and the approbation of such a man is not to be undervalued, for his understanding was clear and searching, and his judgments remarkably independent of the opinions of others. As an instance of this, it may be mentioned, that he was from the first decidedly opposed to the projects of the American Jews' Society.

clear, and a good index of his practical and sound understanding. "Few of his brethren," remarks the Rev. Dr. Woodbridge, "were more generally admired than he was, for those talents which secured the attention of an auditory. Besides the advantages of a superior mind, his attitude was commanding, he had a clear and piercing voice, and an eye which kindled as he spoke." "In his person," continues the same writer, "Dr. Lyman was peculiarly dignified; and in his manners, though far from studied softness, he was paternal, affectionate and conciliatory. His countenance, when he was engaged in animated conversation, seemed to be illuminated; and his eye, which was, perhaps, his most remarkable feature, beamed with intelligence and feeling. It was the index of his understanding and heart. His mind was formed after no ordinary model. His Maker had originally impressed upon it the stamp of greatness. The idea of power was that which first seized you, as you contemplated his intellectual faculties, and especially, as you witnessed their development in the ardor of discussion. With the utmost kindness of disposition which you could not but love, he seemed made to awe and to command. He was as judicious as he was decided. He took comprehensive views of men and things; and often arrived at his happiest conclusions, by such rapid steps that his discernment seemed like intuition. He was perhaps equally familiar with practical details, and abstract principles. He was mighty in counsel; and on ecclesiastical questions, few have dissented from his opinions, without finding occasion afterwards, to acknowledge their error, and the superior wisdom of his views." *

The great foundation of his character was *religious integrity*. He was remarkable for a prompt and frank avowal of his principles, and for a firm and consistent course of conduct. He was at the greatest possible remove from a temporizing, time-serving policy.† He accomplished nothing by finesse and management. He was above them. He sometimes felt indignant towards those who practised these low arts. He abhorred all meanness in action, word or thought. He was all he professed—warm and faithful in his offices of friendship, and untiring in kindness towards those who sought his counsel or aid. He was the steadfast friend of faithful ministers. He rejoiced in their success; he supported and comforted them in their troubles; he was not ready to take up evil reports against them; he would never seek his own popularity at the expense of their reputation. His house was the mansion of hospitality; and his heart was open, as well as his house, to all those whom he deemed worthy of his confidence.‡

"From his aversion to every thing that looked like boasting of his religion," remarks Dr. Woodbridge, "he was more reserved than we could have wished he had been, in disclosing to others those moral exercises, on which he grounded his hope of reconciliation to God through the atonement. To us, doubtless, it would have been gratifying to have heard from his lips, a full relation of the dealings of God with his soul. His error, if it were one, sprang from the excess of modesty and self-distrust. It was

* The above sentences, in our opinion, do no more than justice to Dr. Lyman's intellectual character. We had the privilege of seeing him on various occasions,—participating in the innocent festivities of a wedding; on a journey to a college commencement; as the moderator of a clerical association; and as the moderator of one of the most interesting and important ecclesiastical councils, ever held in the western part of the State. On this occasion the most eminent legal counsel were employed on both sides. Among them were his son, the Hon. Jonathan H. Lyman, and the Hon. Isaac C. Bates. The concourse of spectators was, for several days, immense. In the midst of this exciting scene, Dr. Lyman presided with the utmost ease and dignity, his self-possession never forsaking him, and his sound judgment and tact never proving in fault.

† *Missionary Herald*, xxiv. 165.

‡ Dr. Woodbridge's Sermon, p. 15.

not because he deemed experimental religion unimportant, nor because he was not comforted by the hope he cherished of his personal piety, that he so generally avoided allusions, in conversation, to the state of his heart, and his prospects for another world. No one could have been more firmly convinced than he was, of the truth of the apostle's declaration, 'In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.'"

Salvation by grace was to him a precious theme. He was a lover of good men. He prayed and labored for the salvation of the world. For fifty-six years, he maintained the truth without wavering, and secured by his exemplary and consistent deportment, the confidence, esteem and veneration of the Christian community. In his early days, he had witnessed the evil of extravagant zeal; and he did not wish to encounter them again. He might, perhaps, have been too apprehensive on this point. But it does not, therefore, follow that he was not a cordial friend to revivals of religion. Often did his heart exult, often was his eye suffused with tears, at intelligence of the prosperity of the Redeemer's kingdom.

His various trials he sustained with a resignation and firmness, which all may admire, but few would have equalled. When following to the grave his beloved and only son,* in whose arms the aged parent had hoped to have breathed his last, his calmness and magnanimity appeared to be undisturbed. No murmur, no rebellious tear escaped him. With what manly and Christian serenity, did he meet that dreaded enemy—old age! Under the long and distressing disease,† which proved mortal to him—a disease which rendered his food nauseous, and which, frequently, produced agonizing pain, he never uttered a complaint. He continued to lead in the devotions of his family, till his strength was nearly exhausted; and when, by the advice of his physicians, he desisted from the service, he requested that the twenty-third Psalm might be read in his hearing, "The Lord is my shepherd, I shall not want." Before his mental powers had failed, he said enough to satisfy his friends, that while he renounced all dependence on his own doings, his hope was firmly built on Christ, the Rock of ages. Even in the wanderings of his mind, his thoughts seemed to dwell on subjects pertaining to the welfare of the church. He had lucid moments; and in one of these, when asked, if he could cast himself upon the all-sufficient grace of Christ, he replied, "What else can I do?" He seemed to feel satisfaction at the thought, that, though he should die, yet the church would live; and he spoke with tender emotion of the gracious care of God over him. His last effort at conversation was very interesting. Being raised in bed, he addressed his colleague with great solemnity, exhorting him to be faithful to the souls of men, and, while laboring for their salvation, to be much engaged in securing his own. When asked if the doctrines he had preached were the source of his hope and consolation, he answered in the affirmative. "Jesus Christ," it was observed to him, "is a foundation broad and deep," "yes," he replied, with a peculiar emphasis, "and HIGH ENOUGH." He was exhausted and could say no more. He languished a few days, and expired on Thursday, March 27, 1828. He had entered on the 57th year of his ministry, and had almost completed the 79th year of his age. The funeral solemnities were attended on the 31st of March. An excellent and highly impressive discourse was de-

* The Hon. Jonathan Huntington Lyman, a distinguished lawyer of Northampton, a gentleman highly esteemed in all the relations of life, and who was cut off in the midst of his days, from a large circle of beloved and heart-stricken friends.

† A cancerous tumor in the mouth.

livered by the Rev. John Woodbridge, D. D. of Hadley,* founded on 1 Peter, i. 24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."

Among the publications of Dr. Lyman were the following :

1. Election Sermon, 1787.
2. Sermon at the funeral of Rev. John Hubbard of Northfield, 1794.
3. Two occasional Sermons, 1804.
4. Sermon at the ordination of the Rev. Henry Lord, 1804.
5. Sermon at the Convention of Congregational Ministers, 1806.
6. Sermon at the opening of Hatfield Bridge, 1807.
7. Sermon at Charlestown, 1811.
8. Sermon at the interment of the Rev. S. Hopkins, D. D. of Hadley, 1811.
9. Two Sermons on the overthrow of the French in Russia, 1813.
10. Foreign Missionary Sermon, 1819.

THE MANNER IN WHICH MINISTERS MAY BRING THEIR OFFICE INTO DISREPUTE.

[By Rev. EDWIN HOLY, of Portsmouth, N. H.]

It will probably be admitted by all, that the Christian ministry does not command the general respect and veneration which it received in the days of our fathers. Possibly, there has been heretofore a disposition to overrate the sacred office. If, as some suppose, the respect paid by our ancestors to their spiritual guides, bordered on blind and superstitious homage, the present condition of things may be the consequent reaction of such veneration.

Should we investigate all the causes which lead to the degradation of the sacred office, we might discover that the prostration of the clerical character is to be traced in some degree to our congregations. Their fond indulgence, their disrelish of those qualities which lie at the foundation of ministerial eminence, and their demand for such services as consume the time and injure the habits of their pastors, might be found to have a disastrous influence. The ministry we might thus find to have depreciated because the people "love to have it so"—or, at least, use such means as lead to this result. We might next inquire how far the multiplication of sects has tended to lower the character of the ministry; and we should find that the tendency of all the harsh suspicions and injurious charges that have been so actively circulated, by varying sects, has been, to bring religion and its friends, especially its ministers, into contempt. We might next inquire, how far the same result is to be ascribed to the open enemies of godliness and the champions of delusive error and of demoralizing skepticism; and we should ascertain that a powerful agency is brought to bear, by this class, against an institution that opposes, more efficiently than any other, their favorite principles and their pernicious example.

But we may trace to another cause the low estimate which is placed upon the ministry. We, who fill the pastoral office, may be culpable, in no slight degree, for the contempt under which the ministry labors. It seemed to the

* Dr. Woodbridge is now pastor of a Congregational church in New Hartford, Ct. To the sermon of Dr. Woodbridge, we are indebted for most of the facts contained in the foregoing brief sketch.

apostle Paul not impossible that preachers might make themselves despicable: accordingly he addressed to Titus the charge "Let no man despise thee."

The injunction is not, "Let no man wrong thee." Ministers should not be surprised if they are wronged, since their efforts conflict, so decidedly, with the wishes and aims of the ungodly. Nor is the charge "Let no man oppose thee." Opposition may be expected while the kingdom of light and the kingdom of darkness contend for the mastery of the world. Nor is it said, "Let no man speak evil of thee." While evil-speaking shall continue to be a large share of common conversation, ministers may not hope to avoid misrepresentation and abuse. The charge is, "Let no man despise thee." But in what manner was Titus to elevate himself above contempt? Was he to set up extravagant pretensions, to assume the sceptre of ecclesiastical supremacy, to constitute himself one of the "lords over God's heritage," and to pronounce dissent from his opinions, among his Christian brethren, disloyalty to the Redeemer? Evidently, it was not the intention of Paul to commend such pitiful exhibitions of clerical despotism.

The obvious import of the charge to Titus was, that he should perform the various duties of the ministry with so much faithfulness and wisdom, that, though he might not himself escape detraction, opposition and abuse, his office might be elevated above contempt. Is there no need that such an admonition should be addressed to us?

That we may appropriate to ourselves, with the more benefit, the charge, "Let no man despise thee," it is proposed to specify some of the methods by which ministers bring their office into disrepute.

I. We may bring the ministry into disrepute by mental indolence.

We may preach often, we may write many sermons, and if the character of our ministry is to be tested by the number of our services, it may be highly respectable, and yet we may be the slaves of mental indolence. Amid all the profusion of our labors, the range of subjects to which we invite the attention of our hearers may be narrow, and the mode of discussion unvarying and dull. Our discourses may be the result of no careful study. They may be confined chiefly to topics with which we happen to be familiar. And these subjects may be discussed with but little variation of plan, of illustration, or of language. Our texts may be derived from all the books of the Bible, but our discussion may easily slide into the deep ruts of the old familiar track. A stereotype mode of discussion may be used on every occasion, and thus a tiresome sameness may be imprinted on all our performances. The style of our discourses, whether written or unwritten, we may make plain and simple to a fault, in our convenient care to avoid "the enticing words of man's wisdom." Instead of clothing our thoughts in language of delightful freshness, of graceful propriety, and of great power, we may be so indolent as to seize upon the most ordinary expressions, and may thus degrade the doctrines of the Bible by a dress, not only simple, as it ought to be, but also slovenly and mean. Meretricious ornaments of style we know to be discountenanced by rhetorical taste as well as by Christian propriety, and our indolence may make this the plea for the want of such imagery as would give life and power to our sermons. We may feel, ourselves, the force of the rich and varied forms of illustration with which the Great Teacher and his apostles won the attention of listening thousands, and still we may persist in using a style of leaden dulness and soporific monotony. We may thus discourage from attendance, at our churches, hearers who are not sufficiently hungry for the bread of life to receive it gladly—howsoever it be served up. We may find their places in the sanctuary unoccupied. If they do not shun entirely the house of prayer, they prefer to our tiresome ministrations, either the glow of excitement which characterizes the worship of some more illiterate sect—or the refinement and thought and zeal of those who teach delusive errors with skill and power. We may console ourselves with the belief that our faithfulness in the pulpit, our reiteration of the unpalatable doctrines of the cross, has placed them beyond the pale of our ministerial influence—when in reality it is our indolence that has driven them

to seek elsewhere instructions more skilfully imparted and more fitted to gain attention.

Mental sloth, while it thus narrows the range of our subjects and restricts us to a dry and unimpressive mode of discussion, may claim the merit of devout reliance upon the inherent power of divine truth. We may entertain no doubt that the doctrines of the Bible will accomplish all their results. The question whether those doctrines have been exhibited with sufficient clearness and skill, by "a workman—rightly dividing the word of truth," may seem to us a question that savors more of carnal than of spiritual wisdom. Our firm conviction is that the Word of God "shall not return unto him void"—"the truth is great and it shall prevail." And while we rest upon this hope with wonderful composure, our drowsy indolence may prevent those intellectual efforts, without which our sermons may gain no hold upon the attention of our hearers—without which the truth and the mind are never brought into contact.

Perhaps it is mental indolence that leads to the frequent discussion of controverted topics. It is sometimes easier to assail doctrines which none of our people entertain, than to inculcate truths which they ought to learn—to lash, with a whip of scorpions, the errors and follies of men whom we never saw, than to show our people their own sins—to denounce the principles of others, than to preach the gospel with ability and success.

Mental indolence may reconcile us to a sentiment, somewhat prevalent, that a few books can supply the intellectual wants of a minister.

We have heard so much about the "man of one book," that some ministers are strangely satisfied with the most limited range of reading. Perhaps some are reconciled to the neglect of books by the same syllogism which relieved the conscience of the Saracen invader of Egypt, when he destroyed the library of Alexandria, the most magnificent collection of literary wealth then in existence. 'The books either contain what is to be found in the Koran, or they do not. If they do not contain what is included in the Koran, they ought not to be spared, and if they do, they are superfluous.' Do none by a similar process of reasoning persuade themselves that all books besides the Bible are somewhat superfluous, and thus arrive at a conclusion which must be any thing but unwelcome to an indolent mind? We may thus persuade ourselves, if not to destroy, at least to dispense with treasures of theological knowledge, which for centuries past men of God have stored away for the benefit of their posterity. Possibly our indolence may reconcile us to the neglect of books for another reason. We may make the marvellous discovery that it will be a sort of fraud to avail ourselves of the light of others' wisdom in exploring the depths of inspired truth. Honesty and independence, it is alleged, requires us to commence the search with our own unaided resources, dispensing with the thoughts and researches of others, because we can think and make researches for ourselves. And if we should give ourselves up to the guidance of this sentiment, we should imitate the sagacity of the builder who discards the improvements of modern mechanism, and begins to build a house with the primitive implements of the savage—fire and an axe of stone. Such a builder may construct a rude hut, but he must not complain if other men prefer the well framed and finished house, with all the conveniences and ornaments which modern skill supplies, to his clumsy fabric. And we must not wonder if our discourses, made up, with honest and independent indolence, from our own meagre reflections upon the Bible, are not preferred to the discourses of those who avail themselves of all the light of sacred literature, and commune studiously with the affluent minds that have been in other ages the ornaments of the Christian church.

Perhaps also mental indolence may make us more industrious than we should otherwise be in attending public religious meetings. We may leave important duties unperformed, to be present at every clerical convocation—every religious anniversary—every convention of the friends of any good institution. It is easier to expend our time in bustling efforts to repair to every public meeting within accessible distances, than to perform at home the duties of the pastoral office.

The same evil habit may make us loiterers at home. In compliance with the

kind but unwise desires of our people, we may expend our energies in making social visits at their houses, when neither their spiritual state, nor the pressure of affliction renders such frequent visits necessary. We may thus ramble from house to house, devoting to ordinary conversation the precious hours that should be consecrated to study. We may waste in a sort of religious gossiping the time that should be industriously spent in the elaboration of instructive discourses—in the preparation of such appeals as would pierce the hearts of our hearers.

Perhaps also, we may trace to mental indolence in part the frequent removal of ministers from place to place. Make as liberal allowance as we may for the capricious humors of the people; their gross violation of contract in withholding, in many instances, a part of the promised support—their readiness to leave the pastor who has worn himself out in their service to make what provision he can for his own subsistence when he can no longer serve them acceptably—still must we not trace at least some of the removals of ministers to mental inactivity? While the spur of exciting novelty is felt, and while the scanty stock of resources gleaned in a shortened preparatory course holds out, the duties of the sacred office are performed by some with credit. But they do not remember that the excitement of novelty will at length cease to stimulate, and that the reservoir of early study is not inexhaustible. They are not careful to supply the weekly drain by a fresh stock. The expenditure goes on rapidly, while the work of re-production is neglected. At last the inevitable result follows. Mental bankruptcy succeeds mental indolence. The preacher loses his influence by the reiteration of old thoughts and by the unprofitable character of discourses which are produced without thought. The people lament that the instructions of the pulpit have become vapid and tiresome. They may be so undiscerning as not to perceive why it is—but they know the fact that the services of their pastor have become uninteresting. They begin to suspect that the connection between themselves and their minister is not to be a happy one. The pastor, on his part, apprehends that his usefulness in his present station is at an end. It is the will of Providence, he imagines, that he should commence a series of removals woful to his own ministry and to all the parishes among which he may make a temporary sojourn. Would he learn the will of Providence by more careful inquiry, he might discover it to be his duty to become an industrious student—and by the usefulness of his ministrations, to recover the alienated affections of his parish, to make full proof of his ministry in a field which he has scarcely begun to cultivate.

Mental inactivity in various ways tends to bring our office into disrepute. The complaint is sometimes made by intelligent laymen, and by those, too, who respect and love religion, that there is a deplorable waste of mind in our profession as well as in others. Is there not some ground for this complaint? Ought we not to attempt more than merely to satisfy the desires of our most illiterate hearers—by a plain inculcation of doctrines which their piety will ever make welcome in any dress? Is it not right that we should expend whatever intellectual powers the Lord has given us, in the exposition of divine truth? Shall unsanctified genius bestow upon its favorite studies the most intense application and elaborate sketches of touching pathos and of thrilling power? Shall the appeals made thus to the passions and interests of men move and electrify the public mind? And shall the intellect that has been consecrated to the noblest of all earthly pursuits, that of saving the souls of men by the gospel ministry, never be urged beyond mere common-place exertions? Shall we be thus outstripped in the race of intellectual exertion, when the themes to which our studies are given, if they were not belittled and shorn of their glory by our unskilful presentation, would be sufficient to eclipse the most splendid themes of unsanctified literature, would command the notice and admiration even of a depraved world?—If the thousands of discourses that are addressed to our congregations on each returning Sabbath were the results of sufficiently industrious and consecrated study—if they were the glowing, powerful and attractive exhibitions of divine truth which sanctified intellect can produce, the pulpit would make its voice heard and felt in the remotest corners of the land—

its appeals would make an impression which all the cares and vanities of worldly life could not efface, and its power would be acknowledged by all the admirers of intellectual greatness; and the conversion of multitudes, who are not moved by our feeble exertions, would show that the ministry is not to be despised—that the sacred office is not a mere stupefying treadmill for the human intellect.

It is true that divine sovereignty often blesses the humblest instrumentality, and sometimes brings down into submission a boasting Goliath by the simple sling of the youthful preacher; but it is also true that God has preëminently honored the agency of those who have brought to the work of the ministry minds of great vigor and cultivation, and habits of skill and industry. Paul, though abundant in other labors, studied and wrote with indefatigable diligence. Upon Timothy he urged the same close application to study. Calvin was, in this respect, not unlike the Apostle to the Gentiles. This great man, than whom no one was ever more laborious in the lecture room and the pulpit—whom Scaliger pronounced the most learned man of Europe—ever felt that a minister of the gospel must be an industrious student. When urged by Farel to stop at Geneva, instead of proceeding, as he proposed, to Basle, his reply was, “I must study.” And when, on his death-bed, some would have dissuaded him from mental application, he replied, “Vultisne me otiosum a Domino apprehendi?” Have not the most successful ministers usually been men of great mental activity? Baxter, whom no one will accuse of exalting mental improvement at the expense of other qualities necessary in a minister, exclaims, “O what abundance of things are there that a minister should understand; and what a great defect is it to be ignorant of them; and how much shall we miss such knowledge in our work! Many ministers study only to compose their sermons and very little more, when there are so many books to be read and so many matters that we should not be unacquainted with. Nay, in the study of our sermons we are too negligent, gathering only a few naked heads, and not considering of the most forcible expressions by which we should set them home to men’s hearts. We must study how to convince and get within men, and how to bring each truth to the quick.”

If we would obey the exhortation “Let no man despise thee,” we must beware of mental indolence.

II. We may bring the ministry into disrepute by deficiency of piety.

It was the exhortation of Paul to Timothy, “Thou, therefore, my son, be strong in the grace that is in Christ Jesus.” He was expected to be not only a possessor of divine grace, but also strong in that grace. An ordinary standard of piety, if it can suffice for the exigencies of private life, will not meet the demands of the ministry. Without that strength which Timothy was urged to acquire, we cannot perform, reputably, the duties of the sacred office.

Piety of a superior order is necessary to save us from dishonoring our office by erroneous or indistinct views of the gospel. Sometimes the adoption of erroneous views may be traced to deficient piety. The more cordial our devotion to the Redeemer is, the more unlikely are we to become blind leaders of the blind, and thus to disgrace our calling. The nearer we approach to God in habits of holy communion, the more accurate will be our perceptions of his character and works, the more assimilated will our thoughts and opinions become to those of the Eternal Mind. Thus we avail ourselves of the best position in which to view the doctrines of inspiration. The farther we depart from God, the more we expose ourselves to the influence of error; the more remote we are from the great orb of light, the more dim must all our views become. We may, with deficient piety, “hold fast the form of sound words,” but it will be with such indistinct and unimpressive conceptions, as will unnerve our ministrations and impair their character. It is Coleridge’s well known aphorism, “An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year’s study in the schools without them.” If this be true,

deficient piety tends directly to impair the power and influence of the ministry. Luther was wont to say that he sometimes got more knowledge by prayer than by the study and labor of many hours.

Elevated piety is necessary to save us from dishonoring our ministry by formal services. It is the remark of the judicious Hooker, that the intention of rendering due glory to God, is "as discernible in a preacher, as a natural from an artificial beauty." Every one can discriminate between the painted cheek and the glow of youthful bloom—between the forced smile and the expression of unaffected kindness—between natural brilliancy and the momentary gleam that lights up an eye usually dull and unexpressive. We admire the human countenance in its unfaded loveliness—we cannot but despise the artificial imitation of that loveliness. Equally obvious is the distinction between the ministry that is made worthy of admiration by the indwelling soul of ardent piety, and that which is not pervaded by such a spirit. Men cannot respect the languid utterance of those great and glorious truths which we commend to their notice. They cannot venerate our office, when we discharge our duties like mere automata—whose motions may be traced entirely to the springs and pulleys of professional decorum. They expect that men of God will evince in the ministrations of the pulpit the high impulse of devoted piety.

Imperfect piety dishonors our ministry also by leaving us unfortified against the assaults of temptation. The standard bearers of Immanuel's army occupy a position of dangerous prominence. They are peculiarly exposed to the assaults of the great tempter. It was the charge of a king of Syria to his two-and-thirty captains on the eve of a battle, "Fight neither with small nor great, save only with the king of Israel." And Ahab was slain. So also the "God of this world," in his conflict with the Sacramental Host, directs his efforts, with peculiar care, against the ministry. And sometimes he is too successful. The leader is unprepared for the conflict; the panoply of Christian defence has not been girded on; Satan gains a victory; the banner which should have waved aloft to encourage the soldiers of the cross, trails foully in the dust; the fallen leader disappoints the hopes of all, and a shout of fiendish exultation goes up from the watchful ranks of the enemy. Let the flagrant immorality, which has sometimes destroyed the usefulness of ministers, declare how necessary deep toned piety is to save us from dishonoring the sacred office. Let it teach us that uncommon devotion to the Lord is the only sure defence against the uncommon assaults which the conspicuousness of our position invites. In the days of Malachi, there were priests against whom the Lord uttered a heavy charge and a severe doom. "Ye are departed out of the way, ye have caused many to stumble at the law, ye have corrupted the covenant of Levi"—"therefore have I also made you contemptible and base before all the people."

Acrimonious contentions, the fruit of deficient piety, may bring dishonor upon our ministry. The unhappy dissensions which agitate the church, are in a great measure fomented, if not commenced, by ministers of the gospel. Doubtless, in some instances, these storms are necessary to purify the moral atmosphere; they may be the unavoidable results of collision between truth and error, light and darkness, holiness and sin. Is there, however, no reason to fear that unhallowed aims and feelings have something to do with these raging contests? "Only by pride cometh contention," is a sentiment which stands unexpunged on the inspired page.

Heretofore the love of power has gained a dangerous influence over some who have worn the garb of the Christian priesthood. Jeremy Taylor refers thus to examples of this kind in the earlier ages of the church. "Thebulis created great disturbances in the church because he could not obtain the bishopric of Jerusalem."—"Tertullian turned Montanist, in discontent for missing the bishopric of Carthage after Agrippinus, and so did Montanus himself for the same discontent."—"Novatus would have been bishop of Rome, Donatus of Carthage, Arius of Alexandria, Acrius of Sebastia, but they all missed and therefore all of them vexed Christendom."* If, among us, there are no

* Liberty of Prophecy, sec. xiii.

bishoprics to prove a lure to clerical ambition, there are yet stations of influence which may be sought, as the mitre and crosier have been, with unholy aims. Are we sure that none of the denunciations which are now dealt out so liberally by some against all who cannot conscientiously see with their eyes—may be traced to that fruitful source of discord and trouble in the church of Christ—a love of domination? Would not more devoted piety in the ministry go far to extinguish the flames of excitement in the church? Would it not lead those who seem ready “to bite and devour one another” in their contentions about principles and measures respecting which they cannot agree, to unite with paternal attachment in a work in which they can agree, that of winning souls to Christ?

Sometimes defective piety leads to other evils, by which the reputation of the ministry is impaired. It leaves the soul unsustained amid the trials and conflicts incident to the pastoral office, and thus unnerves our energies and reduces to a state of disreputable imbecility. It is our lot to meet with discouragements and perplexities which infirm piety cannot sustain. We must endure the indignities which the revilers of religion love to heap upon the sacred office. Added to these are the annoyances inflicted by evil doers when our plans of usefulness disturb their repose or abridge their unrighteous gains. At the same time the ordinary ills of life press upon the families of ministers. Our habitations are marked by no token of divine favor to exempt the inmates from sickness and from death. And the various trials of our lot are aggravated by the pressure of difficulties unknown to those who enjoy the benefits of an ample income. Others can look forward to the time when they shall enjoy the fruits of industrious toil in advanced age. The rapid increase of their property holds out the encouragement that after their decease, their children shall not be left destitute of a home. Usually the minister is cheered by no such prospect. “To lay up treasures on earth” would be to paralyze all his labors. Uncheered poverty is the only inheritance he can expect to bequeath to his offspring. The prospect that awaits his family, whenever death or disease may lay him aside, is a dark and gloomy picture on which he dare not dwell. Sometimes it is his heaviest affliction to find his usefulness in the ministry systematically thwarted by brethren who seek to force him into measures, in his view hurtful to the cause of Christ—by deliberate assaults upon his standing and influence.

Who is sufficient for these things? Under these scorching trials a languid piety will droop and wither. The minister who is not sustained by abundant grace, will perform with unseemly dejection and hurtful inefficiency the duties of his office. The unreflecting will complain that he is only an indolent drone, when they witness the languor and tameness of the services which he performs while his heart is crushed beneath a mountain load of unseen burdens. We need deep toned piety to save us from sinking into that dejection which will dishonor while it enfeebles our ministry. We need to keep in view, under all the discouragements of our office, the rebuke addressed to the mourning prophet, “Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them.”

Without eminent piety we shall not accomplish the object of the ministry, and our unsuccessfulness will be a reproach upon our office. Unless enlightened by communion with God, we shall fail to observe important opportunities of usefulness which ardent piety would soon discover in our fields of labor. Unless emboldened by a strong faith, we shall shrink from services which may be of indispensable importance. Unless guided by the light of a holy zeal, we may attempt services which are out of season or beyond our strength; we may be hurried on by an untimely ardor, and may receive the rebuke which was addressed to the unfaithful Israelites, when they insisted upon marching into Canaan, when they were ordered back to the wilderness. “Go not up,” was the warning, “for the Lord is not among you, that ye be not smitten before your enemies.” If we assail, without the requisite devotion to God, the hosts of iniquity, they may resist with scorn and triumph as the

demons did over whom the disciples of the Saviour attempted to exercise authority; or, like the exorcists, who attempted to imitate the devout apostles, we may receive the reply of insolent resistance, "Jesus I know, and Paul I know, but who are ye?" or, like the priests of Baal, we may make frantic exertions, and call upon our God with incessant outcries, and gash ourselves in proof of our importunity, and no token of divine approbation will descend upon our misguided efforts.

Of the labors of that man who cultivates daily communion with God, it may be said with some limitations, "Whatsoever he doeth shall prosper." He is at least more successful than other men. He may say with the prophet, "Truly I am full of power by the Spirit of the Lord." His very presence does good.

"When one, who holds communion with the skies,
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

If we would not bring our ministry into contempt, we must live near to God. "If," says Jeremy Taylor, addressing ministers, "if, of every one of the Christian congregation, God expects a holiness that mingles with no unclean thing; if he accepts none of the people unless they have within them the conjugation of the Christian graces; if he hath made them lights in the world and salt of the earth, to enlighten others with their good example, and to teach them and invite them by holy discourses and wise counsels, what is it, think ye, or with what words is it possible to express what God requires of you? *They* are to be examples of good life to one another; but you are to be examples even of the examples themselves." The position of the minister is too conspicuous to prevent a full exposure of the evils of deficient piety. We cannot conceal the pride, the selfish regard to personal wishes and interests, the neglect of the spiritual welfare of the flock, the disturbing agency of unsanctified passions on the counsels of the church, the multiplied evils which usually spring up in a ministry not blessed with the conservative influence of exalted piety. If we would obey the charge "Let no man despise thee," we must not be satisfied with a low standard of religion.

III. We may bring the ministry into disrepute by seeking the salvation of our fellow men with insufficient zeal.

To devout communion with God, we may be no strangers, and yet we may not make those vigorous exertions on which the success of the ministry greatly depends. Our discourses may be full of spiritual interest, and our life may be unstained by any blot, and yet we may not accomplish the great design of our office. An intense absorbing zeal, a readiness to seek the salvation of others at any sacrifice of personal ease, may be wanting, and the absence of this trait may impair seriously the success and character of our ministry. It was the injunction of Paul to Timothy, "Neglect not the gift that is in thee,"—"I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season, out of season." "Stir up the gift of God that is in thee." The same apostle describes the duty of all ministers when he says, "They watch for your souls as they that must give account." Sleepless solicitude is here expressed. Faithful ministers appreciate the intense meaning of the expression here used. Some have felt literally sleepless anxiety on this subject. It is said of Mr. Brown, of Haddington, that he was often deprived of a night's rest by his concern for the spiritual welfare of his people.* Is it not incumbent upon all who assume the pastoral office, to "watch" for the salvation of their people with wakeful and active zeal? "We will give ourselves continually to prayer and to the ministry of the word," was the language of devoted apostles. Is not a similar zeal required of us, and as far as we are deficient do we not lower the reputation of the ministry?

* Bridges on the Ministry, vol. 2, p. 283.

It is said of Napoleon, "that he never went into any town or city or country new to him, but immediately he was examining and considering where would be the best place for a castle or a camp, for an ambush or an attack, for the means of defence or annoyance." His ruling passion was thus developed. The ruling passion of the minister of Jesus—zeal for the salvation of men—is expected to develop itself in the same manner on every occasion. A preacher without zeal for the salvation of his fellow sinners! Men as soon expect to see a soldier without his uniform. Just in proportion as we are not on the alert to press the message of the gospel on our fellow men—in public and in private—do we bring our office into disrepute. It was the remark of a living minister to younger brethren, "Remember that every opportunity to preach Christ, neglected, may be the loss of a soul for which Christ died."

Massillon, reproving want of zeal among preachers of the gospel, exclaims, "Are we to believe that God wishes to destroy all the sinners to whom he has sent us?—that his mercy, in sending us, in intrusting to us the same ministry which was committed to the first disciples, had no design to commission us as the instruments and ministers of salvation to them?—and that he consents to our remaining in a barbarous tranquillity, waiting until he shall consummate their reprobation and complete against them the judgments of wrath and vengeance?"

In proportion as we are cold and unmoved when we urge the invitations of heaven, do we dishonor the ministry. Such was the intense concern of Shepard, of Cambridge, for the salvation of his hearers, that he seldom "preached a sermon but some of his congregation cried out in agony, What shall I do to be saved?" It is when ministers evince uniformly an enlightened zeal for the salvation of men—when they make thus "full proof" of their "ministry," on all occasions, that their office is preëminently honored.

IV. We may bring the ministry into disrepute by the want of sound discretion.

Far be it from the preacher of the gospel to govern his conduct by the fluctuating rules of a base expediency. The laws of the Saviour are his only guide. A temporizing spirit, if it may gain the commendation of a party, at times, and only for a time, must secure at last the permanent contempt of all. There is however a commendable discretion which is not only permitted, but even enjoined by the Head of the church. To be "wise as serpents" is to comply with the Saviour's exhortation. Paul expressed the conviction that God had given to himself and his fellow laborers "the spirit of love, of power, and of a sound mind." Under the guidance of a sound mind, the apostles advanced with caution yet with courage in their enterprise of surpassing difficulty. They were not infallible, they did not please all men, they did not please all of their fellow disciples; but, by the exercise of Christian prudence, they avoided many embarrassments into which they would have been plunged by a blind, impetuous zeal.

Does the want of their sound discretion bring no needless reproach upon the ministry in our times?

In various ways may the lack of wise discernment hinder our usefulness and impair the reputation of the ministry.

It may lead us to expend our time unduly upon studies of little or no value. It is true there are scarcely any branches of knowledge that may not be made subservient to the pulpit. Still it is obvious that there are some which have but a remote connection with a minister's usefulness, and if to them undue attention be given, our success is proportionably hindered. We may be strongly tempted to leave the toils of intellectual effort on which the fruitfulness of our ministry so much depends; fascinated by the gay flowers and sweet fragrance of the arbors of literature, we may waste our time in pleasing reveries and unproductive musings. Our minds may loll in indolent repose, or waste their energies upon the lighter pursuits of literature. Learned trifling may become our most serious employment.

Or our taste for investigation may draw us into the labyrinths of bewildering

speculation. While we seek in vain to penetrate beyond the boundaries of knowledge, and lose ourselves in the mazes of conjecture, we neglect to treasure up those stores of sacred learning which would give a high value to our ministry. Our sermons may be tinged with our speculations; and instead of feeding the hungry people with sacred knowledge, we may serve up the unwholesome crudities of our own speculations. The impalpable theories of some philosophical sect, or the devious vagaries of some favorite school in theology, rather than the simple doctrines of the cross, may be the burden of our ministry.

Or we may give to some valuable branch of sacred study, a disproportionate share of attention. We may puzzle our people with the meaning of Greek particles, or with frequent emendations of Scripture, or we may dwell at undue length upon Jewish or Christian antiquities. Fuller refers to a clergyman "who would use up more time in addressing his country congregation upon the form and dimensions of an oriental tea kettle than upon the way of salvation."*

There is one sort of busy trifling (if the expression may be allowed) to which we are peculiarly exposed—it is the perusal of a great variety of periodical publications. Should we read but a moiety of the circulars, the newspapers and pamphlets of various descriptions, which it is said we ought to read, and enlist our hearts in only a part of the warring schemes of doctrine and systems of measures, each urged upon our notice with as much zeal as if it were the hinge on which the salvation of the world is to turn, we could find no time for the appropriate studies of the ministry. It is easier to while away the hours of mental labor over the exciting columns of a religious newspaper, than to prepare such exhibitions of saving truth as shall move the consciences of men. To the various solicitations by which we are thus tempted to neglect our more important studies, a sound mind will reply with Nehemiah, "I am doing a great work so that I cannot come down. Why should the work cease while I come down to you?"

We need sound discretion also to preserve us from such undue zeal in behalf of any plan of usefulness as would unfit us for the discharge of a pastor's duty to the souls of his people. In these days, a part of an ancient prophecy seems to be fulfilled. "Many run to and fro," whether the remaining part is also fulfilled is not equally clear, "knowledge shall be increased." We are called upon to take an active interest in a variety of plans of alleged usefulness. If we might be allowed to give to each of the whole score an appropriate share of our attention, we might perhaps prosecute our main work and seek the salvation of our people. But some of these claimants will not be satisfied with any thing short of the very highest place in the regards of a minister. The modest pretension of each is that "this is by far the most important subject now demanding the attention of the church." We need in such cases the guidance of sound discretion—that wisdom which God has promised to give liberally to them that ask. While angry contentions are kept up respecting the merits of some of the distant outposts of the Christian cause, we need to be under the influence of "a sound mind," lest we forget to defend the assailed citadel itself—lest, while some dispute whether the frontier stations are, each, the head-quarters of the Christian host—we do not leave the central station—the strong hold of all our hopes and the palladium of truth to fall into the hands of besieging enemies. We need sound discretion to detect the devices of the great adversary, who when he cannot route the Christian host, seeks to involve the hated forces in hurtful and debilitating contentions—who will divide and annoy when he cannot conquer.

The Lord deliver us from acrimonious contentions respecting the way to do good, when there are so many demands for the united exertions of all who love the Saviour.

By failing to exercise sound discretion, we may waste the energies of the pulpit upon unsuitable or even hurtful subjects of instruction. We may deem it our duty to defend the truth, but we may do it so unskillfully as to defeat our own purpose. Robert Hall observes, that "an excellent man was so impressed

* See his Life by Morris, p. 71.

with the doctrine of the divinity of Christ, that he made it the constant topic of his ministry: every sermon he preached was crowded with proofs or answers to objections relating to this important subject: and the result was that most of his hearers became Arians and Socinians." It may seem to us necessary to assail false doctrines in the pulpit, when they are already on the wane and may need to be opposed only by a more holy example in the friends of truth, to give them a death blow. And we may advance to the assault with great ferocity and make unguarded thrusts, and find when we have retired from the field that our unseasonable and spasmodic violence has actually aided the cause of error.

We may fall into various mistakes in our preaching. It may be chiefly of a more practical cast and hortatory style, and our people, not made stable by systematic instruction, may be "carried about by every wind of doctrine." Or we may preach only upon doctrinal subjects, and in our zeal to make our hearers "sound in the faith," we may find in them the undesirable character which is described thus by the pen of Robert Hall, as the character which hearers may contract under such ministrations. "Proud, bigoted, disputatious, careless of virtue, tenacious of subtleties, their religion evaporates in opinion, and their supposed conversion is nothing more than an exchange of the vices of the brute for those of the speculator in theological difficulties."

We may preach upon the various topics of Christian instruction, but without suitable reference to the wants of our people, and may thus be as wise as the physician who should prepare for his patients a compound of all the medicines in his office, and administer, without discrimination, a dose to every patient. Or we may be too elaborate in the preparation and adornment of our discourses, and thus deserve the rebuke which Bates confers upon those who aim only to write sermons of rare beauty. He compares their conduct to that of Nero, when he sent his galleys to Egypt, the granary of the world, in quest of sand for his wrestlers, at a time when Rome was starving with famine.

Without the sound mind, which the apostle describes, we may magnify unduly the unessential points on which good men differ. Thus may we gratify the great deceiver, by unhallowed contentions about matters of trivial importance. In a former century, the Greek and Latin churches could not agree upon the day which should be observed as Easter. The Latins excommunicated the Greeks because they would not agree with them in the designation of the day. Is no similar over-valuation of trifling points to be witnessed now? Are none ready to unchurch their brethren with the same disgraceful zeal?

But these remarks must not be extended beyond all reasonable limits. As we have seen—by mental indolence, by deficient piety, by insufficient zeal, and by the lack of sound discretion—may we bring our ministry into disrepute; so the want of moral courage might have been mentioned, had the time permitted, as another specification. European visitors and some American editors have expressed their views freely upon this subject. It is the statement of an English writer, whose opinions are of some weight on both sides of the Atlantic—"The American clergy are the most backward and timid class in the society in which they live, the least informed with true knowledge, the least efficient in virtuous action."* If these charges are made by an enemy—we may remember that it is lawful to learn even from a foe. While we repel these charges as the effusions of ignorance, or the misrepresentations of malice, let the reproach thus publicly thrown upon our office lead us to inquire if we are not deficient in that moral courage which can urge the minister forward in the path of duty, though friend and foe obstruct his path—though he be so unfortunate as to be denounced even by good men, because he obeys the teaching of conscience and of God.

Other specifications might be added—and it would be seen that there is too much truth in the remark of Campbell, of Aberdeen, "In ninety-nine cases out of a hundred, if a pastor is despised, he has himself to blame."

Allow me, with these remarks, to commend to your regards, and to my own, the inspired exhortation, "Let no man despise thee." The Christian church

* See North American Review, Oct. 1837, p. 442.

we regard as the palladium of our country; but the ministry is the palladium of the church. To cherish reputation only for its own sake, would be to ruin our usefulness and displease our Master. Yet on some accounts it may be a duty to cherish our reputation with sacred care. Upon the preservation of our good name, the interests of Zion and the welfare of our fellow men may, in some degree, depend. We may therefore be deeply solicitous to preserve untarnished the honor of the ministry. Our good name is a sort of moral capital which we are required to husband with jealous care. At present our office is assailed from various quarters. This is an affliction, which for some wise purpose the Lord has allowed to fall upon the ministry. To the outrages of enmity we may oppose only Christian forbearance and that "well doing" which can "put to silence the ignorance of foolish men." We are bound, however, by the most weighty considerations, to see to it that we do not by our own misconduct, or our own neglect, bring reproach upon the sacred office. "Let no man despise thee," is a charge which, at such a time as this, should be ever before our eyes. If the ministry is to be still more violently and openly assailed, if the storm of opposition is to beat upon us with so much violence as to drive us from our work, and if, with the prostration of our office, the interests of religion are to sink—if error, infidelity and vice are thus to gain their desired triumph, and hold a jubilee upon the ruins of our Zion, let no minister aid this work of devastation by helping to bring the sacred office into contempt. Among the hands of aliens, lifted against the citadel of all our hopes, let the hand of no misguided brother in the ministry be found. Let the motley host of enraged assailants, as they rush forward to the onset, receive no shout of encouragement from any man within our own camp. Let none cheer thus the enemies of Zion, lest, when it is too late, they discover, that they have gained by coöperation with powers of darkness only, the sad privilege of being the last to perish.

But we trust these admonitions will be found unnecessary, and that every consecrated hand will be lifted for the rescue of our office from contempt and danger. Should we set before ourselves, daily, the inspired charge, "Let no man despise thee," our ministry will prove an invaluable blessing to the Redeemer's cause. The Lord of Hosts will be with us, the God of Jacob will be our refuge. Then the church of Christ "will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Let the decision of the devoted Herbert be our decision. "Though the iniquity of the times has made the sacred name of priest contemptible, yet I will labor to make it honorable, by consecrating all my learning and all my poor abilities to advance the glory of that God who gave them."

ACCOUNT OF THE GEORGIA HISTORICAL SOCIETY.

[Prepared by WILLIAM B. STEVENS, M. D., Recording Secretary.]

THE necessity of some historical institution had long been felt by literary men, but no regular effort had ever been made for its establishment. The splendid Autographical Collection of I. K. Tefft, Esq. together with the many valuable documents in his possession pertaining to the colonial and revolutionary history of Georgia, suggested the importance of such a society, and it was immediately determined by Mr. Tefft, and the Recording Secretary, to proceed without delay in its formation. This measure was first decided on towards the close of April, 1839, and at the suggestion of Mr. Tefft, the latter endeavored to prepare the way and awaken attention to the subject by two articles on this topic which appeared in the Savannah Georgian of May following. These individuals were now joined by a third, Richard D. Arnold, M. D., and after many conferences as to the best method of procedure they resolved to

address the following Circular to a few gentlemen whom they thought would be interested in their design.

"Savannah, May 22, 1839.

"DEAR SIR,—You are respectfully requested to attend a meeting to be held at the Savannah Library Society's Room, on Friday evening next, at 8 o'clock, for the purpose of devising measures to organize a Georgia Historical Society. As an efficient beginning is of the utmost importance, you are earnestly desired to be present if compatible with your engagements. An answer addressed to either of the undersigned would oblige, yours, &c. I. K. Tefft, R. D. Arnold, Wm. B. Stevens."

This Circular was sent to fifty-one individuals, and in evidence of the co-operation of those invited, it may be stated, that forty-nine replies were received, all highly commending the effort and promising a cordial support. A meeting was held at the place appointed and was organized by calling Judge C. S. Henry to the chair, and electing I. K. Tefft, Secretary. The Chairman briefly explained the object of assembling, after which Judge James M. Wayne offered the following resolution, which was unanimously passed.

"*Resolved*, That we will associate ourselves for the purpose of forming an Historical Society, the primary object of which shall be to collect and diffuse information in relation to the history of Georgia and of American History generally." On further motion of the same, it was proposed, that if any one had prepared a constitution, it should be submitted without the usual formality. Whereupon, Dr. R. D. Arnold stated, that Mr. Tefft, Dr. Stevens and himself, who had called the meeting, had prepared a constitution to be submitted to its action. He accordingly laid it before the meeting, and it having been considered article by article, was, on motion of Judge J. C. Nicoll, referred to a committee of six for revisal, whose further duty it should be to report by-laws for the government of the Society. The chair appointed as that committee, Judge John C. Nicoll, Dr. R. D. Arnold, Hon. J. M. Berrien, I. K. Tefft, M. H. McAllister and Dr. Wm. Bacon Stevens. On motion of Judge Wayne, seconded by Col. Myers, it was resolved, that this committee be requested to report at an adjourned meeting to be held in this place on Tuesday evening, 4th of June, at 8 o'clock. Agreeably to this resolution, another and still larger meeting was held, before which body the Committee made the following report of Constitution and By-Laws.

CONSTITUTION.

ART. I. The society shall be called, The Georgia Historical Society.

ART. II. Its object shall be, to collect, preserve, and diffuse information relating to the History of the State of Georgia, in all its various departments, and of American History generally.

ART. III. This Society shall consist of Resident and Honorary Members—Resident Members embracing those within the State—Honorary Members, those distinguished for their literary attainments, particularly in the department of History, throughout the world.

ART. IV. The officers of the Society shall be a President, two Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, Librarian, and seven Curators; who shall be elected by ballot, at each annual meeting. Should a vacancy occur in any of said offices, by death, resignation, removal, or otherwise, it may be filled up by ballot, at the next regular meeting of the Society, and if it shall happen in an office other than that of President or Vice President, it may be filled up until the next regular meeting, by the presiding officer, and the Curators, or a majority of them.

ART. V. The annual meeting of the Society shall be held on the 12th day of February, and on the second Monday of every other month a Monthly meeting shall be held.

ART. VI. The President, or in his absence, either of the Vice Presidents, may call an extra meeting of the Society, upon the request of the majority of the Curators present in the city, or of five Resident Members.

ART. VII. The admission of members shall be by ballot—their names having

been first propounded at a previous meeting—and a majority of two-thirds present, shall be required to elect; the Resident Members paying ten dollars for the first year, and a subsequent annual contribution of five dollars.

ART. VIII. Seven Resident Members, including at least two of the officers, shall constitute a quorum, and be empowered to transact the regular business of the Society, except at the annual meeting, when fifteen shall constitute a quorum

ART. IX. This Constitution can be altered or amended only by a vote of two-thirds of the Resident Members present at the annual meeting, and a notice to that effect having been made at a previous meeting.

BY-LAWS.

1. The President, or in his absence, the highest officer present, shall preside at all meetings of the Society—regulate the debates, give, when required, the casting vote, preserve order, and be ex-officio, Chairman of the Board of Managers.

2. The Corresponding Secretary shall conduct all the correspondence of the Society, his letters having previously received the sanction of the presiding officer. He shall preserve on file the originals of all communications addressed to the Society, and keep a fair copy of all his letters, in books furnished for the purpose. It shall furthermore be his duty, to read at each meeting the correspondence, or such abstracts from it, as the President may direct, which he has sustained since the previous meeting.

3. The Recording Secretary shall keep the minutes of all meetings of the Society, and at the opening of each one, shall read those of the preceding one. He shall have the custody of the Constitution, By-laws, and Records of the Society; and shall give due notice of the time and place of all meetings of the Society.

4. The Treasurer shall collect, receive, and disburse all moneys due and payable, and all donations and bequests of money, or other property, to the Society. He shall pay, under proper vouchers, all the ordinary expenses of the Society, and shall deposite all its funds in one of the Banks of the City, to the credit of the Society, subject to his checks, countersigned by the presiding officer; and at the annual meeting shall make a true report of all moneys received and paid out by him, to be audited by the Committee on Finance, provided for hereafter.

5. It shall be the duty of the Librarian, to preserve, arrange, and keep in good order, all books, MSS. documents, pamphlets and papers, of every kind, belonging to the Society. He shall keep a catalogue of the same, and take especial care, that no book, MS. document, paper, or any property of the Society, confided to his keeping, be removed from the room. He shall also be furnished with a book, in which to record all donations and bequests, of whatsoever kind, relating to his department, with the name of the donor, and the time when bestowed.

6. The Curators, with the President, Vice Presidents, Corresponding and Recording Secretaries, Librarian and Treasurer, shall constitute a Board of Managers, whose duty it shall be, to superintend the general concerns of the Society. The President shall, from this Board, appoint the following Standing Committees, viz:—On the Library, on Printing and Publishing, and on Finance.

7. The Committee on the Library shall have the supervisory care of all the printed publications, manuscripts, and curiosities. They shall, with the Librarian, provide suitable shelves, cases and fixtures, by which to arrange and display them. The printed volumes and manuscripts shall be regularly numbered, and marked with the name of the "Georgia Historical Society." They shall propose at the regular meetings, such books or MSS. pertaining to the object of the Society, as they shall deem expedient, which, when approved, shall be by them purchased, and disposed of as above directed. They shall be required to visit the Library at least once each week, officially—and shall provide a book or books, in which the Librarian shall keep a record of their proceedings—and be

entrusted, in general, with the custody, care and increase, of whatever comes within the province of their appointed duty.

8. The Committee on Printing and Publishing, shall prepare for publication whatever documents or collections shall be ordered, by the Society—shall contract for, and supervise the printing of the same, and shall furnish the Recording Secretary and Librarian, with such blank notices, summonses, labels, &c. as may be deemed requisite.

9. The Committee on Finance shall consist of at least one member of each of the former Committees, and shall have the general oversight and direction of the funds of the Society. They shall once in three months examine the books of the Treasurer, vouch all accounts of moneys expended, and audit his annual report.

10. The order of proceeding at the regular meetings shall be as follows:—1st. Reading the Minutes of the last meeting, and confirming them. 2d. Reading the correspondence of the Corresponding Secretary. 3d. Nomination of new members. 4th. Balloting for those already propounded. 5th. Overtures or reports from the Board of Managers, or from the Standing Committees. 6th. Communications or addresses from members. 7th. Miscellaneous business.

11. The Board of Managers shall appoint one of the Resident or Honorary Members of the Society, to deliver an historical discourse, at each annual meeting, together with such other exercises as shall be appropriate to its celebration.

12. Any failure on the part of the members, after due notice from the President, to pay their annual dues, for two consecutive years, shall be considered a forfeiture of membership. And no person thus expunged, can be eligible to readmission, without the strict payment of his arrears.

Their report having been adopted and signed by the gentlemen present, the balloting for officers took place and resulted as follows.

Officers of the Georgia Historical Society, elected June, 1839.

President—JOHN MACPHERSON BERRIEN. *Vice Presidents*—JAMES M. WAYNE, M. H. M'ALLISTER. *Corresponding Secretary*—I. K. TEFFT. *Recording Secretary*—WILLIAM B. STEVENS. *Treasurer*—GEORGE W. HUNTER. *Librarian*—HENRY K. PRESTON. *Curators*—WILLIAM THORNE WILLIAMS, CHARLES S. HENRY, JOHN C. NICOLL, WILLIAM LAW, ROBERT M. CHARLTON, RICHARD D. ARNOLD, A. A. SMETS.

Standing Committees.

On the Library—J. M. WAYNE, WILLIAM LAW, J. C. NICOLL, R. M. CHARLTON, WILLIAM B. STEVENS, and HENRY K. PRESTON. *On Printing and Publishing*—W. T. WILLIAMS, I. K. TEFFT, R. D. ARNOLD. *On Finance*—M. H. M'ALLISTER, C. S. HENRY, WILLIAM LAW, WILLIAM T. WILLIAMS, A. A. SMETS, and GEORGE W. HUNTER.

Thus was constituted the Georgia Historical Society, and we trust that it will long continue in its high and useful career. The meetings of the Society have generally been quite interesting, and have elicited much information relative to the historical materials of the State. The Library already contains many rare and choice works and a number of very valuable manuscripts, constituting the nucleus of what we hope will ere long be a rich historical collection. In the cabinet are some interesting curiosities and a few coins and medals.

It would naturally be expected that in a state which dates its origin but one hundred and seven years back, ample materials might be found to illustrate its early history, and form a regular documentary series from the landing of Oglethorpe to the present time. But such unfortunately is not the case. The harassing disturbances, and often the actual warfare, of this most southern colony, with the Spaniards, and the Indians, from its settlement, until the breaking out of the war of the Revolution; together with the belligerent attitude which it maintained during that memorable contest, as a frontier State, scattered the principal families, and the burning, plundering and confiscation consequent on this condition, caused the destruction of many private and public records, and

strewn ruin and devastation throughout the province. There yet remain with some individuals, papers of great worth and interest, which in time will probably be deposited in our library. In the archives of the State are many miscellaneous documents, the casual survey of which encourages the hope that from this source much information may be gleaned. By a reference to the last section of our charter, it will be seen that the legislature, with a liberality worthy of all praise, have confided to our care the invaluable documents obtained in England by Rev. Charles W. Howard, at a large expense to the State. These are comprised in twenty-two volumes, folio. Fifteen are from the records of the Board of Trade; six from the State Paper Office, and one from the King's library, forming a body of historical information full of the most interesting statements, letters, and reports, relating to the colonial period of Georgia. Agreeably to a resolution offered at the December meeting, a committee have been appointed to report what materials are in the possession of the Society for the publication of a volume relating to the history of Georgia and upon the expediency of publishing the same. That committee have not yet reported, but from the rich fund of documents now in the library, we doubt not a volume or volumes may be compiled unsurpassed in interest by the historical collections of any similar institution.

An Act to incorporate the Georgia Historical Society.

Whereas, the members of a Society instituted in the city of Savannah for the purpose of collecting, preserving, and diffusing information relating to the history of the State of Georgia in particular, and of American history generally, have applied for an Act of Incorporation.

Sec. 1. Be it enacted by the Senate and House of Representatives of the State of Georgia in general assembly met, and it is hereby enacted by the authority of the same, That J. M. Berrien and such other persons as now are and may from time to time become members of said Society be and they are hereby declared and constituted a body corporate and politic, by the name of the "Georgia Historical Society," and by that name shall have perpetual succession and be capable to sue and be sued, to plead and be impleaded, answer and be answered unto, defend and be defended in all courts or places whatsoever, to have a common seal, and the same at pleasure to change or alter, to make, establish, and ordain such a constitution and such by-laws not repugnant to the constitution of this State or of the United States, as shall from time to time be necessary and expedient, and to annex to the breach thereof such penalty, by fine, suspension, or expulsion as they may deem fit, and to purchase, take, receive, hold, and enjoy, to them and their successors, any goods and chattels, lands and tenements, and to sell, lease, or otherwise dispose of the same, or of any part thereof, at their will and pleasure. Provided, that the clear annual income of such real and personal estate shall not exceed the sum of five thousand dollars, and provided also that the funds of the said corporation shall be used and appropriated to the purposes stated in the preamble of this Act and those only.

Sec. 2. And be it further enacted by the authority aforesaid, that the said Society shall have power to elect and qualify such officers as may by them be deemed necessary, to be chosen at such time and to hold their offices for such period as the Constitution or By-Laws of said Society shall prescribe, and that if the election of said officers, or any of them, shall not be held on any of the days for that purpose appointed, it shall be lawful to make such elections on any other day.

Sec. 3. And be it further enacted by the authority aforesaid, that it shall be the duty of the governor of the State to transmit or cause to be transmitted to it a set of the Acts and also of the Journals of the present and future sessions of the Legislature, and also copies of all the documents, papers, books, and pamphlets that shall hereafter be printed under, or by virtue of, an act of legislature, joint resolution of both branches thereof, unless such act or resolution shall otherwise provide, and that the said Society may, by their agent or agents, have access at all reasonable times to the several public offices of this State

and of the corporate towns and cities thereof, and may cause such documents to be searched, examined, and copied without paying office fees as they may judge proper to promote the object of said Society.

Sec. 4. And be it further enacted, that this Act shall be and is hereby declared to be a public Act, and shall be construed benignly and favorably for every beneficial purpose therein intended, and that no misnomer of the said Corporation in any deed, will, testament, devise, gift, grant, demise, or other instrument of contract or conveyance, shall vitiate or defeat the same, provided the Corporation shall be sufficiently described to ascertain the intention of the parties.

Sec. 5. And be it further enacted, that the governor be and he is hereby authorized and requested to confide to the care and keeping of the proper officers of said Society the transcript of the colonial records lately taken by the Rev. C. W. Howard in London, until further disposition of the same shall be made by the General Assembly.

JOSEPH DAY, *Speaker of House of Representatives.*

ROBERT M. ECHOLS, *Pres. of the Senate.*

Assented to, 19 Dec. 1839.

CHARLES J. McDONALD, Governor.

The following Circular, issued by the Library Committee, is here inserted, on account of its valuable suggestions to individuals and societies engaged in historical researches.

Savannah, June 26, 1839.

SIR—The Library Committee of the GEORGIA HISTORICAL SOCIETY, beg leave respectfully to request of those interested in its design, to transmit to the Corresponding Secretary, as soon as convenient, whatever of the following books or documents they may be disposed to contribute to the archives of the Society.

Journals of the Provincial Congress, and Colonial and State Legislatures; Records of the proceedings of Conventions and Committees of Safety; Journals of the King's Council; original and later Statutes of the Province and State; Treaties with any Indian Tribes, or with any State or Nation.

Reports of Boards of Health; Statistics of births, deaths, the deaf, dumb and blind; accounts of special Epidemics; copies of Medical Journals; Catalogues of Medical Colleges; and members of the profession are earnestly requested to prepare reports on the medical topography of the various places where they may be located.

Sketches of the Histories of Cities, Towns, Counties; for whom named, together with Maps, Surveys, Charters, and whatever relates to the civil history of the State.

Meteorological observations; Reports of Geological and Mineralogical Surveys, and every thing relating to the Natural History of the State.

The earliest notices of Indian tribes within our boundaries, their manners and customs, their battles and skirmishes; the adventures and sufferings of captives and travellers in their territories; the Indian name of rivers, hills, districts, islands, bays, and other places, with the traditions attached to the same, together with their monuments and relics.

Sketches of the lives of all eminent and remarkable persons who have lived in the State, or were connected with its history; original journals, letters, documents and papers, illustrating the same, or of our ancestors generally.

All works relating to the History of Georgia, its Colleges, Academies, and Seminaries; minutes and proceedings of scientific and literary associations, orations, sermons, addresses, tracts, essays, pamphlets and poems, delivered or written on any public occasion, or commemorative of any remarkable event; magazines, almanacs, reviews, and newspapers from their first introduction into the colony.

Tables of exports and imports, price currents, reports of rail roads, canals,

banks, and insurance offices; proceedings of chambers of commerce, registers of vessels and steam boats, notices of the rise and progress of agriculture, and manufactures of every kind, and the nature and amount of fisheries.

Militia returns and regulations; the number, location, and date of incorporation of volunteer corps; the names of field, staff and general officers; description of all fortifications that have been, or now are in existence; notices of battles and battle fields, and of the invasions, depredations, and skirmishes, by and with foreign nations, from the first settlement of the colony.

Proceedings of conventions, assemblies, synods, presbyteries, conferences and religious associations of all kinds; sketches of the origin and progress of individual churches, names of the officiating clergy, with the date of their settlement, the sect to which they belong, and the time of the removal or death of all such as have left their charge, or have deceased.

The Committee would respectfully state, that while in the above specifications, they have regarded merely their own State, yet they by no means wish to limit the donations to, or collections of the society, to topics purely local in their interest. They solicit contributions of books, manuscripts, pamphlets, newspapers, and every thing which can elucidate the history of America generally, as well as Georgia in particular; and they sincerely hope that this call upon the liberality of all who love the honor of our commonwealth, and desire to perpetuate the faithful records of her existence, will be responded to, with an ardor that will insure the complete success of the **GEORGIA HISTORICAL SOCIETY**.

JAMES M. WAYNE,	} Committee.
WM. LAW,	
JOHN C. NICOLL,	
ROBERT M. CHARLTON,	
WM. B. STEVENS,	

N. B.—Whenever *private* conveyance can be obtained, for the transmission of books, documents, &c. it would be preferred to forwarding them by mail.

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JEFFERSON COLLEGE.

A Tabular View of the Triennial Catalogue for 1839 of Jefferson College, at Canonsburgh, Pa.: Exhibiting the number of Graduates each year—the number of Ministers in each class—and the number who have deceased: together with a total of each list.

A Brief Survey of the Congregational Churches and Ministers in the County of Franklin, Vt.

FROM ITS FIRST SETTLEMENT TO THE PRESENT TIME.

By REV. PHINEHAS KINGSLEY, SHELDON, VT.

EXPLANATION.—The following mark † signifies installed. Those with — were not graduated at College.

Churches.	Organization.	Elders.	Born.	Settled.	Resigned.	Died.	Est.
Bakersfield, Berkshire E.	July, 1811	Elderkin J. Boardman	Nov. 6, 1787	July 4, 1822	July 26, 1826		
Berkshire W.	Oct. 8, 1820	Phinehas Bailey	Dec. 16, 1779	Sept. 5, 1824	Nov. 1833		
Extonburgh	Feb. 1820	Phinehas Bailey	Dec. 16, 1779	Sept. 5, 1824	Nov. 1833		
	Oct. 11, 1811	Thomas Skehon †	Feb. 15, 1802	July 3, 1822	March 25, 1825	May 5, 1838	58
		John Scott	Oct. 13, 1808	March 5, 1829	March, 1834		
Fairfax	1806	James T. Phelps	Aug. 15, 1790	May 1, 1829	1823		
		Eben. H. Dorman		Nov. 15, 1815	June, 1830		
Fairfield	Sep. 22, 1800	Septimus Robinson	Oct. 29, 1762	Feb. 24, 1827			
Franklin	Oct. 5, 1817	Benjamin Woodier †	March 30, 1764	July 24, 1806			
Georgia	1798			Oct. 8, 1803	Oct. 20, 1813	Aug. 3, 1836	72
		Farmington, Ct.		Nov. 15, 1815	Nov. 15, 1824		
		See Fairfax		June, 1828	Jan. 1836		
Hitchcock	Oct. 29, 1811	Hinesburgh, Vt.	Sept. 22, 1800	June 19, 1823	Sept. 22, 1829		
Montgomery	Oct. 17, 1817	Rutland, Vt.	March 12, 1788	Oct. 20, 1825	July, 1830	March 31, 1838	46
St. Albans	Jan. 2, 1805	Wrentham, Ma.	June 10, 1792	Jan. 20, 1807	Aug. 2, 1810		
				Jan. 8, 1812	Aug. 2, 1815		
		See Newbury, Ct.	Feb. 23, 1785	Jan. 22, 1817	Oct. 4, 1821	Aug. 28, 1835	50
		Hadley, Ma.	Oct. 11, 1795	June 4, 1823			
Sheldon	1816			Jan. 13, 1825			
Swanton	Jan. 4, 1800	Eben. H. Dorman †					

Notes

TO THE PRECEDING TABLE.

FRANKLIN COUNTY is situated in the north-western part of Vermont, bounded north by Lower Canada, east by Orleans County, south by Lamoille and Chittenden Counties, and west by Lake Champlain, which divides it from the County of Grand Isle. It is an inclined plane, with an ever varying surface, reaching from the lake to the west range of the Green Mountains. It has a fruitful soil, particularly fitted for grazing, and most parts of it are pleasant. The Missisquoi river waters its northern part, and the Lamoille its southern. St. Albans is its shire town; the principal village of which is about three miles east of the lake. The population of the County in 1830, was 22,034. For the population in all cases reference is had to the census of 1830.

BAKERSFIELD, situated in the third range of towns east of the Lake, and in the third also south of Lower Canada, was chartered Jan. 25, 1791, and first settled by Joseph Baker, Esq. A church was early formed in this town, but it was so lax in its principles, that, in July, 1811, a committee of the north-western Consociation, appointed to inquire respecting it, decided, that there was no church there, with which they would hold fellowship. They then proceeded to organize a church consisting of eleven members, which remained without a pastor till the settlement of Rev. Elderkin J. Boardman in 1822. He continued with them but four years. They enjoyed very little ministerial labor from the time of his dismissal until Jan. 1831, when they employed the Rev. Samuel G. Tenney, who labored with them about four years. During the ministry of both these persons they enjoyed revivals. Under the first, between eighty and one hundred were added to the church. Under the latter between twenty and twenty-five were added. At present this church has a substantial house of worship built of brick, and Mr. Andros Bachellor, licentiate, is laboring with them. This church has had a pastor but four out of twenty-eight years. It consists of one hundred and fifteen members. Population, 1,087.

BERKSHIRE, situated in the third range of towns east of the Lake, and on Canada line, was chartered June 22, 1781, and first settled by Job Barber in 1792. The first Congregational church organized in this town was Berkshire West. This church was gathered by Rev. Messrs. Wooster of Fairfield and N. B. Dodge, then of Underhill. It consisted of four members and now consists of fifteen.

Berkshire East Church was organized Oct. 8, 1820, consisting of nine members. It now numbers fifty-seven. Rev. Phineas Bailey was ordained over both these churches Sept. 5, 1824, and labored acceptably for nine years.

Berkshire West shares in a comfortable house of worship. Berkshire East has one of their own. Since the dismissal of Mr. Bailey, several persons have labored in these churches for short periods. Rev. John Gleed from England is their present stated supply. There was an interesting revival in these churches under Mr. Bailey's labors, in 1831. There have been some seasons of special attention to religion in these churches, both before and since his dismissal. Population, 1,308. Rev. Phineas Bailey studied theology with Rev. Calvin Noble of Chelsea, Vt. and was licensed by Orange Association. After he had left Berkshire, he was installed in Beekmantown, N. Y. Nov. 1833, and again dismissed in Nov. 1837. At present, he resides in Essex, N. Y. and is, by ill health, incapacitated for constant labor.

ENOSBURGH, situated in the third range of towns east of the Lake and in the second south of Canada line, was chartered May 15, 1780; was first settled by Amos Fasset, Stephen House and others, in 1797, and was organized, 1798. The Congregational church in this town was organized by Rev. Messrs. James Parker and John Truair, Oct. 11, 1811, consisting of ten members. This church, during the twenty-eight years of its existence, has had three settled pastors. The first, Rev. Thomas Skelton, was installed in 1822, and continued with them nearly three years. The second, Rev. John Scott, was born in a village called Shirlaugh, near Hull, Yorkshire, England, Feb. 15, 1802—came to this country with his parents in the year 1817. As to his education, he studied the languages, Latin and Greek, in a classical school at Burlington, Vt.—his theological studies were under the direction of Rev. Mr. Preston, who was at the time pastor of the Orthodox Congregational Church in Burlington. He received a licence to preach the

gospel from the North Western Association at their meeting in Fairfield, June, 1825—was ordained as pastor over the Congregational Church in Enosburgh, Franklin County, Vt., March 5, 1829—dismissed from said charge in March, 1834. He commenced preaching in Johnson, Lamoille County, Vt., in the month of March, 1834—was installed there in March, 1836, and in consequence of ill health, was dismissed from the church and people in that place in March, 1838. He now resides in Colchester and is able to preach only occasionally. Their present pastor, Rev. James T. Phelps, is now laboring on his first year since his ordination. This church has been greatly blessed with revivals of religion. The first prominent revival of religion was enjoyed in the years 1818 and '19, before the church had ever attempted to settle a minister, and while Rev. Mr. Wooster was laboring with them a portion of the time. The spirit seemed to move on the minds of most in the town, and it is hoped savingly affected most of its influential men. Forty-five were added to the church during this season. The second revival was enjoyed principally through the labors of Elderkin J. Boardman, then a licentiate, and laboring as a Missionary in the region. As fruits of this revival, fifteen were added to the church in Enosburgh in 1821. This work extended into Bakersfield. In 1823, another season of revival was enjoyed, while a licentiate was laboring in this town for a short season. At this time fifteen united with the church. During Mr. Scott's ministry, in 1831, the spirit again descended extensively on this church, and a large portion of its baptized children, and members of the Sabbath school, surrendered to the Saviour. In one day fifty were received to the communion of the church.

Rev. Moses Parmelee was born of pious parents, in Pittsford, Vt. Aug. 10, 1788. He studied theology mostly with his brother, Rev. Simeon Parmelee of Westford, Vt.; was licensed by the North Western Association, Sept. 15, 1815, and ordained in South Granville, N. Y. Jan. 1816. He was afterwards settled in Stockholm, N. Y. After preaching an evening lecture in the east part of the town, he put up for the night at the house of a brother in the church, and was found dead in his bed on the morning of Feb. 20, 1838. His piety was uniform and ardent, his address manly and pathetic; his deportment grave, his life as a Christian without spot; his decisions unmovable; his natural turn social and engaging. After the death of Mr. Parmelee, the Lord again appeared for this church, and soon after Mr. Phelps commenced his labors—thirty-four have since been received to the church. Here is an extensive Sabbath school, a good house of worship, and religion prospering. Members, one hundred and eighty-nine. Population, 1,560.

Rev. Thomas Skelton studied theology with Rev. Samuel Stearns, Bedford, Ms. Ordained at Foxboro', Ms. Nov. 3, 1808. Dismissed, March 14, 1816. After his dismissal from Enosburgh, he resided principally at Ashburnham, Ms., where he closed his life, May 5, 1838.

Rev. James T. Phelps, the present Pastor, studied theology in Columbia, S. C., and was licensed to preach by Addison Association, Vt., Oct. 13, 1837.

FAIRFAX is situated in the second range of towns from the Lake, and in the fourth from Canada line; was chartered Aug. 18, 1763, and settled in 1783, by Broadstreet Spafford. A Congregational church was organized in 1793, but in a few years it became extinct. The present church was organized by Rev. Messrs. Wooster and Bogue, originally consisting of nine members. Rev. Ebenezer H. Dorman was ordained as Pastor of this church and the church in Georgia, in 1815, and continued to labor alternately in each town until 1823, when, by the request of the church in Georgia, he was dismissed from Fairfax, that he might labor solely with the first mentioned church. He received the honorary degree of Master of Arts at Middlebury College, 1822. In the years 1816 and '17 there was a revival which brought thirty-five into the church. In 1825, Rev. James Johnson labored a part of the time in Fairfax, at which time there was a revival, as the fruits of which fifteen or more were received to the church. After living without a pastor about four years, Rev. Septimius Robinson was installed, and he remained with them about three years. Since that time this church has had no pastor, and at most, preaching only one half of the time. There has been no general revival of religion, and but few have been added to the church. They own a house of worship in connection with the Baptists, and have for their present stated supply the Rev. Tertius Reynolds, for one half of the time. This church consists of fifty-six members, six of whom were added the past year. The town contains 1,729 inhabitants. Rev. Eben. H. Dorman studied theology mostly with Rev. Holland Weeks of Pittsford, and Rev. Lemuel Haynes of W. Rutland, Vt. Licensed by Rutland Association, May 30, 1814. Since his ordination, in Georgia, he has labored wholly in Franklin County.

FAIRFIELD is situated in the second range of towns east of the Lake, and in the third south of Canada; was chartered Aug. 18, 1763; was first settled March, 1788, by Joseph Wheeler, and was organized, March, 1790. The Congregational church in this town, was organized by Rev. Nathaniel Turner, Missionary from Berkshire Co., Ms., Sept.

22, 1800. It consisted of eleven members. None of these now remain in the church. This church has enjoyed but few seasons of revival. Although Mr. Wooster has been its pastor since 1805, still, for want of support, he has labored in Fairfield less than one half of the time. It has no house of worship under its control, but has thus far met in the Town-house. A convenient house is now in the course of erection, solely for the use of the Congregational church and society. At present, owing to Mr. Wooster's infirmities, this church is supplied one half of the time, by Rev. Tertius Reynolds. It consists of about thirty-seven members. Population of the town 2,270.

Rev. Benjamin Wooster, in early life, was a soldier in the Revolution. He also commanded a company of volunteers at the battle of Plattsburgh, Sept. 11, 1814, when he was fifty-two years of age. After he graduated he studied theology with Rev. Jonathan Edwards, D. D. of New Haven, Ct., and was licensed by New Haven Association. He was ordained in Cornwall, Vt., Feb. 28, 1797, and dismissed Jan. 7, 1802. For thirty-four years past he has resided in Fairfield, and has labored more or less in every town in the county. He has assisted at the formation of almost every church organized since his residence in the county; and labored extensively in revivals of religion. Many respect him as their spiritual father. No man who ever has resided in the county of Franklin, has done more to promote religion and nourish our feeble churches. The writer visited him recently, and found him feeble, and calmly waiting his dismissal from his earthly labors. He is possessed of an excellent constitution; of a strong mind; a clear view of the great doctrines of grace, and of ardent piety.

FRANKLIN, till 1817, known by the name of Huntshurgh and situated in the second range of towns east of the Lake, and on Canada line, was chartered March 19, 1789, and organized in 1793. The settlement of the town was commenced by Samuel Hubbard, Esq. in 1788. He is still living and was received into the Congregational church in Franklin, Nov., 1838. The religious privileges enjoyed in this town were small for years after its settlement. The few pious mourned, when they saw a spiritual famine afflicting all around them. The organization of the church resulted from the labors of Rev. Mr. Wooster, for a portion of the time among this people. The church was organized, by Rev. Messrs. Wooster of Fairfield and Henry P. Strong of St. Albans, Oct. 9, 1817, and consisted of fourteen members. Five of these persons are still members of the church. A prominent member of this church at its formation, and one, who did much to sustain it afterward, was Dea. John Webster. He was born in Chester, N. H., March 13, 1754; was graduated at Dartmouth College in 1778, was appointed deacon of this church in 1819, and died at Franklin, Jan. 7, 1838, aged 84. He was a humble Christian; a steadfast believer in the great doctrines of grace; and was evidently supported by his principles, and his hope in the near view of death. This church has never enjoyed a settled ministry, and when best supplied has enjoyed preaching but one half of the time. There have been a few seasons of special attention to religion. The most prominent one was in 1818 and 1819. During these years twenty were added to the church. They own and occupy a comfortable house of worship in connection with the Methodists. Rev. Phineas Kingsley labors with them one half of the time. The present number of resident members is thirty-one. Population, 1,129.

GEORGIA, situated on the Lake, and in the third range of towns south of Canada line, was chartered Aug. 17, 1763, and first settled by Andrew Guilder and William Farrand, in 1784. The town was organized March 12, 1788; and the church, in 1793, by a Missionary, probably by Rev. Mr. Robbins of Norfolk, Ct. This church has enjoyed a settled ministry most of the time from Oct. 1803, when the Rev. Publius V. Bogue was installed there, to the present time. Mr. Bogue remained ten years, Mr. Dorman nine, Mr. Blodget one year and a half, Mr. Ranslow, six. The whole amounting to twenty-six years out of thirty-six.

Great disunion for several years distracted this church. After this division had been existing for years, a large minority of the church invited a council from neighboring churches, to take into consideration the situation of the church, and advise the minority of the church what course to take. This council convened Dec. 6, 1831, and the substance of their result is as follows. "After a serious and prayerful consideration of the existing difficulties, and after, as we trust, a candid hearing in behalf of the church, have found with pain, that a deplorable and discouraging state of things exists among the visible flock here. We feel deeply humbled while we declare, that this once beloved church, in our opinion, reflects no salutary light in the world; that its peace is well nigh, if not altogether, destroyed; and no spirit is found in it to maintain discipline. We fear there is within it, no redeeming power for the restoration of its harmony, or for invoking with success the blessings of God; that her covenant is broken, her influence lost, her privileges forfeited, and her glory departed." The council then advised the immediate formation of a new church.

Dec. 18, 1831. A council organized a church agreeable to the resolution above referred to. During the following year a convenient and handsome house of worship was erected for the use of this church, the old church having only a claim on one occupied a portion of the time by other denominations. When Mr. Ranslow was installed over the new church, the council embraced most of the churches both in Chittenden and Franklin counties. They reviewed the doings of the council advising the forming of the church, and approved of the same.

By the advice of the North Western Consociation, with which the churches of Georgia were both connected, at their meeting, June, 1837, and by mutual agreement of the churches, they were again united, August, 1837.

Several revivals have been enjoyed by this church, particularly, immediately after the ordination of Mr. Dorman, when seventy were added to the church; in 1833, under Mr. Ranslow's labors before his installation, and in the winter of 1838 and '39. This church consists of 157 members—forty-two were added the past year. Population, 1,897.

Rev. Publius V. Bogue, it is supposed, studied theology with his brother, Rev. Aaron J. Bogue of Granville, Ms. Ordained, Winchester, Ct. about 1790; time of dismission unknown. Soon after closing his labors in Georgia, he was installed over a church in Paris, N. Y. He remained connected with this church, till a few years before his death. He was ever highly respected as an able, and a faithful minister of Christ.

Rev. George W. Ranslow, licensed by the Association of Hancock and Penobscot counties, Maine, Dec. 20, 1826. Ordained at Cambridge, Vt., Feb. 4, 1829. Dismissed, Dec. 11, 1832. Received the degree of A. M., University of Vermont, 1836.

HIGHGATE is situated on Missisque Bay, and also on Canada line. Chartered, Aug. 17, 1763. The first settlement of this town was by Germans; and mostly by soldiers who had served in the British army in the revolutionary war. John Hilliker and John Waggoner were the first settlers in town. The first settler in the north-west part of the town, where the Congregational church was at first established, was Conrade Barr, in 1786. This person was born in Germany, was taken with Burgoyne, united with the Congregational church, at its organization and is still living. The church was formed, Oct. 28, 1811, by Rev. Mr. Wooster, who then labored part of the time in this town. It consisted of fifteen members, five of whom are still members of the church. This church was supplied with preaching, when supplied at all, only from one fourth to one half of the time, and by persons laboring only for short periods each, until Nov. 1818, when Mr. Kingsley commenced his labors here, and in Swanton alternately. He was ordained pastor of Highgate church, but still with an agreement on the part of Swanton, that he should be sustained there one half of the time. He labored in both towns six years, when, by mutual consent, he withdrew from Swanton, and Mr. Dorman was settled there. He then labored in Highgate, and at Phillipsburgh, L. C., most of the time until his dismission. Since then this church has had no pastor, and has had no person to labor with them more than a year at a time. There have been revivals of religion in this town. One commenced in 1811, and twenty-one were added to the church; in 1816, twelve were added; in 1821 and '22, fifty-five were added; in 1827 and '28, eighteen were added. There has been since some special attention to religion in this place, but still, seasons of this description have been few. A house of worship was commenced at an early period, but not finished until the commencement of the year 1824. In the year 1822, the church consisted of 100 members; it now consists of fifty. The population of the town is 2,038. Mr. Kingsley supplies this church one half of the time the present year. He studied theology with Rev. Heman Ball, D. D., of East Rutland, Vt., and was licensed by the Rutland and Pawlet Association, Sept. 29, 1818. After leaving Highgate he was installed in Underhill, Feb. 1830; dismissed, Oct. 28, 1834. Since then he has resided mostly in Sheldon, Vt., supplying the destitute churches in that and in the neighboring towns.

MONTGOMERY is situated in the fourth range of the towns east of the Lake, and in the second from Canada line. Chartered, Oct. 8, 1789. Settlement commenced by Joshua Clapp. Organized, Aug. 12, 1802. Church organized in 1817, by Rev. James Parker, consisting of nine members. This church had no pastor until Rev. A. S. Ware was ordained. He was their settled minister more than five years. Since his dismission, they have depended on occasional supplies. There have been partial revivals in this church in 1831 and in 1839. At present this church is supplied a part of the time by Rev. John Gleed, from England. It is expected that this church will soon be able to erect a house for worship. It now consists of twenty-seven members. Population, 460.

Rev. Avery S. Ware studied theology with Rev. E. H. Newton, Marlboro', Vt.; he was licensed by Windham Association, Sept. 15, 1822. After his dismission from Montgomery, he labored as stated supply in several towns in the northern part of Vermont,

and as a Missionary in Lower Canada. In the fall of 1836, he removed with his family to Otsego, Alleghany county, Michigan, where he resided till his death.

SHELDON, chartered Aug. 18, 1763, by the name of Hungerford; altered to Sheldon, Nov. 8, 1792. The settlement of the town was commenced by Col. Elisha Sheldon and Samuel B. Sheldon, about 1790.

The Congregational Church was here organized by Rev. Messrs Wooster and Parker in 1816. There has never been any settled minister over this church, and no very general revival of religion. Probably the greatest refreshing was enjoyed in 1831. This church shares in two decent houses of worship, owning one half of one, and a little more than one third of the other. It is now destitute of the preaching of the gospel. The church consists of thirty-five resident members. Population, 1,427.

ST. ALBANS, shire town, situated on the Lake, and in the third range south of Canada line. Chartered Aug. 7, 1763. Settlement commenced by Jesse Walden during the war of the revolution. Organized, 1788. Since 1807, when Mr. Nye was ordained here, they have been generally supplied with settled ministers, although these have been frequently changed. Mr. Nye remained about three years, Mr. Preston about three, Mr. Strong nearly four, and their present pastor about sixteen years. There was probably something like a re-organization of this church before Mr. Preston's ordination. A revival of religion followed soon after Mr. Preston's dismissal, commencing, as was supposed, with his farewell address to them. The principal revivals since were in 1826, when thirty-three were added to the church; and in 1831, when forty-one were added. This church has a substantial and elegant house for worship, built in 1826, and a convenient lecture room. The church now consists of 112 members. Population, 2,395.

Rev. Henry P. Strong graduated at Andover, 1810. Ordained over a church in New York city in 1810, dismissed in 1813. He was installed in Woodbury, Ct., 1814, and was dismissed a short time before coming to St. Albans. After his dismissal from St. Albans he was installed in Phelps, N. Y., 1824, and dismissed again in 1831. He was again installed in Rushville, N. Y., in 1834, and died there, Aug. 28, 1835. He was an able divine; eminently clear in his views of, and devoted to the promotion of, the great doctrines of grace. He died much respected and lamented.

Rev. Worthington Smith completed his studies at the Theological Seminary, Andover, in 1819.

SWANTON is situated on the Lake and the second town from Canada line. Chartered, Oct. 17, 1763. Settlement commenced by John Hilleker, 1787. The lands at this time were in possession of the St. Francois Indians, who here had a village of about fifty huts. Organized, 1790. The first regular formation of the Congregational Church was Jan. 4, 1800. It consisted of ten members. It was favored with the preached gospel a part of the time by Missionaries and stated supplies, up to Jan. 13, 1825, when Rev. Eben. H. Dorman having been recently dismissed from Georgia, was installed over it, and continues yet to labor with this people. The church has been favored with several revivals of religion, particularly under the labors of Mr. Kingsley, in 1822, and under Mr. Dorman's labors, in 1827, and in 1831. The last mentioned was the most extensive work of grace ever enjoyed in town. Sixty were added to the church. The church has a claim on two houses for worship, and Mr. Dorman labors in each alternately. It now consists of ninety-five resident members. Population of the town, 2,158.

AN ACCOUNT
OF THE
MASSACHUSETTS MEDICAL SOCIETY,

WITH AN

ALPHABETICAL LIST OF FELLOWS ARRANGED BY COUNTIES, AND BIOGRAPHICAL NOTICES
OF THE FOUNDERS AND OTHERS.

[By EBBENEZER ALDEN, M. D., Fellow of the Society.]

THE MASSACHUSETTS MEDICAL SOCIETY was incorporated November 1, 1781, and is the oldest chartered medical institution in New England. From the settlement of the country in 1620 to the period of its organization, we have no account of any systematic effort to raise the standard of medical education or to accelerate the progress of medical science. Nor will this fact appear surprising, when it is considered that medicine, as a science, was in its infancy; the people few in number and scattered over a wide extent of territory; their employments laborious; their habits frugal and temperate; their diseases simple, and their thoughts so constantly engrossed with subjects of intense and thrilling interest, as to leave but little time or inclination for scientific pursuits, except so far as they had a direct practical bearing on those subjects. Medicine therefore was cultivated rather as an art than as a science, and more with reference to present exigencies, than prospective improvement. Add to this, that it was not to be expected that physicians, well settled in the dense population of the old world, would be disposed in great numbers to encounter the perils of the ocean and a removal to a wilderness, with a prospect of obtaining only a bare subsistence among a people poor and despised, unless they were moved by sympathies in common with them; and by motives far transcending scientific research and a desire to accumulate wealth. Some eminent physicians there were however among the early colonists, among whom may be mentioned Samuel Fuller, the patriarch of the profession in New England, whose premature death in 1638 was viewed as a public calamity. To compensate for the want of regularly educated physicians, it is well known that for more than a century after the arrival of the pilgrims, the clergy as a body turned their attention to medicine, and many of them acted the part of medical advisers as well as spiritual teachers among their people. Their character is quaintly but faithfully delineated on the tombstone of one of them who died in 1754.

"Bless'd with good intellectual parts,
Well skill'd in two important arts,
Nobly he fill'd the double station
Both of preacher and physician;
And strove to make his patients whole
Throughout;—in body and in soul."

The venerable Dr. Thatcher of Plymouth, in speaking of those clergymen who thus ministered to the necessities of their suffering brethren, justly remarks, "that although they were not endowed with high attainments in medical science, they were nevertheless qualified for great usefulness in their respective stations. Altogether unlike the ignorant empirics of the present times, they were actuated by the purest motives and the highest considerations of benevolence. By their amiable manners, zealous attention, and pious conversation, they endeared themselves to their people; mutual attachments were formed and the fullest confidence was reposed in their skill."

The earliest medical publication in New England, entitled, *A Brief Guide in the Small Pox and Measles*, was written by Rev. Thomas Thatcher, who was the first physician and minister of Weymouth, and first pastor of the Old South Church in Boston, and was published in 1677.—Rev. John Fiske, first minister of Wenham and Chelmsford, was a distinguished physician. He died in 1677, æt. 76.—Rev. Charles Chauncy, Rev. Leonard Hoar, and Rev. John Rogers, successive presidents of Harvard College before 1700, were each of them skilled in the medical profession.—Rev. Christopher Tappan of Newbury, of whom it is said on his tombstone that he was "skilled and greatly improved in the practise of physick and surgery," was the medical instructor of Dr. Nathaniel Coffinson, who died in 1766, æt. 50.—Rev. John Ward of Haverhill, who died in 1698, æt. 87, and Rev. John Brown of the same place, who wrote an account

of some remarkable cases and deaths among the children in Haverhill of throat distemper in 1737, each devoted a portion of his time to medical pursuits.—The celebrated Dr. Giles Firmin, son of Dea. Giles Firmin of Boston, was educated at Cambridge, England, and was a man of learning. In 1638–9, he received a grant of land at Ipswich on condition of his settling as a physician in that place and remaining three years. In December, 1639, he writes to Gov. Winthrop that he is strongly set upon studying divinity, finding that his profession of physic was of little profit to him. He continued in Ipswich till 1654, when he returned to England.*—Rev. Peter Thatcher, Rev. Michael Wigglesworth, Rev. Thomas Harward, author of a tract on pharmacy, Rev. Samuel Wigglesworth, Rev. Benjamin Doolittle, Rev. Nathaniel Williams, Rev. John Avery, and probably many others, were led from the necessity of the case to minister to the physical as well as to the spiritual maladies of their people.

It was originally intended to have given in this article some account of the early physicians of Massachusetts, and materials for that purpose have been collected to some extent, but the design has been necessarily relinquished for the present, as incompatible with the limits prescribed. Most of those who attained to eminence were educated abroad or were the immediate pupils of such as had enjoyed the advantages of a foreign education, while it must be confessed that the great body of physicians enjoyed but very limited means of acquiring the information necessary to the most successful performance of their duties. The importance of the study of anatomy as the only sure basis of a medical education was not duly appreciated. With the exception of a short course of lectures by Dr. Hunter of Newport in 1754, and the two succeeding years, it is not known that any public instruction on medical subjects had ever been attempted in New England previous to the Revolutionary war. Medicine was then far more than at present a conjectural art. Specious theories were a substitute for exact observation and analysis as a basis of practice, and a routine course was pursued by multitudes for no better reason than that others had adopted it before them.

It is perhaps worthy of remark that the speculations and prescriptions of modern quackery are chiefly the *exuviae* of the profession, which like the cast off garments of royalty serve only to remind us of the follies of a "by-gone age."

During the Revolutionary struggle, the more enterprising and talented members of the profession were brought together from all parts of the country; opportunities for the prosecution of anatomical studies were increased; a daily intercourse was established between the American and several able foreign surgeons, especially of the French school; and, although the sufferings of the army were immense for want of competent experience and skill on the part of those who were appointed to administer to the necessities of the sick and wounded, yet improvements in medicine and surgery were rapid, and the skill which had been previously confined to a few was extensively diffused among the whole body of the profession.

To the war of the Revolution then we trace the germ of medical association in Massachusetts. Towards its close philanthropic men in the profession and out of it were desirous that the standard of medical education should be raised, medical improvements diffused, and means devised to secure to the community a succession of well educated physicians competent to its wants. The consultations held on the subject resulted in an application to the Legislature for a charter, which was favorably received and cordially responded to. So far were the enlightened legislators of that day from viewing the society as a monopoly, that they charged its members with duties involving great responsibility and extended to them the right hand of fellowship as co-laborers in laying broad and deep the foundations of national prosperity on the basis of virtue and intelligence.

By the charter the following physicians and their successors were constituted a body politic under the name of "The Massachusetts Medical Society."

Nathaniel Walker Appleton.
William Baylies.
Benjamin Curtis.
Samuel Danforth.
Aaron Dexter.
Shirley Erving.
John Frink.
Joseph Gardner.
Samuel Holten.
Edward Augustus Holyoke.
Ebenezer Hunt.
Charles Jarvis.
Thomas Kast.
Giles Crouch Kellogg.
John Lynn.
James Lloyd.

Joseph Orne.
James Pecker.
Oliver Prescott.
Charles Pynchon.
Isaac Rand.
Isaac Rand, Jr.
Micajah Sawyer.
John Sprague.
Charles Stockbridge.
John Barnard Swett.
Cotton Tufts.
John Warren.
Thomas Welsh.
Joseph Whipple.
William Whiting.

These gentlemen and their associates were empowered to elect a President, Vice-President, Secretary, and such other officers as they should judge necessary or convenient;—to have and use a common seal;—to hold property;—to elect such persons to be fellows as they should judge proper; and to suspend, expel or disfranchise them;—to enact such rules and by-laws for the government of the society, as might be found expedient, provided they were not repugnant to the laws of the Commonwealth;—to annex fines and penalties to the breach of them, not exceeding the sum of twenty pounds;—to determine the number of fellows, provided the number in this Commonwealth should not be less than ten, nor more than seventy.

And whereas, it is clearly of importance, that a just discrimination should be made between such as are duly educated and properly qualified, and those who may ignorantly and wickedly administer medicines, whereby the health and lives of many individuals may be endangered or perhaps lost to the community,

It was enacted that the society should have full power to examine all candidates for the practice of physic and surgery (who shall offer themselves for examination) respecting their skill in their profession; and if upon such examination the said candidates shall be found skilled in their profession, and fitted for the practice of it, they shall receive the approbation of the society in letters testimonial of such examination under the seal of said society, signed by the president and such other person or persons as shall be appointed for that purpose.

A refusal on the part of the president or other persons appointed for the purpose of examining candidates to examine any candidate offering himself as aforesaid, subjected each and every person so refusing to a fine of one hundred pounds. The society was authorized to hold real estate, the annual income of which should not exceed two hundred pounds, and personal estate the annual income of which should not exceed six hundred pounds.

Lastly, Edward Augustus Holyoke, Esq. was authorized and directed to fix the time of holding the first meeting at some convenient place in the Town of Boston.

In pursuance of this authority the first meeting was held and the society organized on the twenty-eighth day of November, 1781. At subsequent meetings a code of by-laws was presented and adopted; new members were elected at home and abroad, a correspondence was opened with similar associations in England, France and Russia; and a great number of communications on medical subjects, some of them at the time deeply interesting, were presented and discussed.

In February, 1789, an act was passed more particularly defining the powers and duties of the society relating to the examination of candidates who should offer themselves for examination and license to practice medicine and surgery. The society was required by this act to describe and point out from time to time such a medical instruction or education, as they should judge requisite for candidates for the practice of physic and surgery previous to examination, and publish the same in three newspapers in three counties of this Commonwealth.

Although the license of the society conferred no peculiar privilege, and its recommendation of a course of medical study imposed no obligation to pursue it, yet the recommendation of so respectable a body of physicians was not without a most salutary influence. Students of medicine occupied more time than before in preparatory studies; improved text books were adopted; the standard of medical education was raised; and a class of young men was introduced into the profession far better qualified for the performance of its duties than those who had preceded them. The organization of a medical department in Harvard College, which occurred in 1782, and chiefly through the influence of members of the society, contributed to promote the same result.

As the number of well educated physicians in the community increased, it became obvious that the public good and the interests of medical science would be promoted by an extension of the charter of the society so that it might include every physician in the State possessed of the requisite qualifications, who should desire admission.

In accordance with these views, in 1803 a petition was presented to the Legislature for such an alteration of the charter as would enable the society thus to extend its privileges. The petition was granted, and an act drawn up with great care by the late Dr. Treadwell of Salem and Chief Justice Sewall, was passed. By this act the Society was permitted to elect all regularly educated and competent physicians throughout the Commonwealth. All persons licensed to practice by the censors, as well as the medical graduates of Harvard University, were entitled to membership. "Subsequently it was provided that all physicians coming from other States and countries might become members on application and presenting their credentials, if they were satisfactory." The terms of membership were such that all respectable physicians might avail themselves of them if they chose, and the object of the Society then and since, was and has been not to secure to the members exclusive privileges for their personal benefit, but to elevate the profession and enable the public to distinguish between those members of it

who are regularly educated, and those who assume its responsible duties without the necessary qualifications.

The following is a list of its principal officers from the beginning.

Presidents.

Edward Aug. Holyoke, M. D. LL. D.	1781 to 1784	John Warren, M. D.	1804 to 1819
William Kneeland, Esq.	1784 " 1786	Joshua Fisher, M. D.	1819 " 1823
Edward Aug. Holyoke, M. D. LL. D.	1786 " 1787	Hon. John Brooks, M. D. LL. D.	1823 " 1825
Hon. Cotton Tufts,	1787 " 1793	James Jackson, M. D.	1825 " 1832
Samuel Danforth, M. D.	1794 " 1798	John Collins Warren, M. D.	1832 " 1836
Isaac Rand, M. D.	1798 " 1804	George Cheyne Shattuck, M. D.	1836

Vice-Presidents.

James Pecker,	1781 to 1785	Joshua Fisher, M. D.	1804 to 1814
Hon. Cotton Tufts,	1785 " 1787	Thomas Welsh, M. D.	1814 " 1823
Isaac Rand,	1787 " 1790	James Jackson, M. D.	1823 " 1825
Samuel Danforth, M. D.	1790 " 1794	Abraham Haskell, M. D.	1825 " 1827
Hon. Samuel Holten,	1794 " 1797	Amos Holbrook, M. D.	1827 " 1832
Isaac Rand, M. D.	1797 " 1798	John Dixwell, M. D.	1832 " 1835
Ebenezer Hunt, M. D.	1798 " 1800	Nathaniel Miller, M. D.	1835
John Warren, M. D.	1800 " 1804		

Corresponding Secretaries.

John Barnard Swett,	1781 to 1787	John Dixwell, M. D.	1822 to 1832
John Warren, M. D.	1787 " 1800	George Hayward, M. D.	1832 " 1835
Joseph Whipple,	1800 " 1806	Enoch Hale, M. D.	1835 " 1838
Thomas Welsh, M. D.	1806 " 1814	John Homans, M. D.	1838
John Collins Warren, M. D.	1814 " 1822		

Recording Secretaries.

Nathaniel Walker Appleton,	1781 to 1793	John Dixwell, M. D.	1814 to 1822
Josiah Bartlett, M. D.	1793 " 1796	John Gorham, M. D.	1823 " 1826
William Jackson,	1796 " 1798	George Hayward, M. D.	1826 " 1832
John Fleet,	1798 " 1802	Enoch Hale, M. D.	1832 " 1835
Thomas Danforth, M. D.	1802 " 1806	John Homans, M. D.	1835 " 1838
John C. Warren, M. D.	1806 " 1814	Solomon D. Townsend, M. D.	1838

Treasurers.

Thomas Welsh, M. D.	1781 to 1798	John Gorham, M. D.	1819 to 1827
Thomas Kast,	1798 " 1807	Jacob Bigelow, M. D.	1827 " 1838
James Jackson, M. D.	1807 " 1813	Walter Channing, M. D.	1838
John G. Coffin, M. D.	1813 " 1819		

Librarians and Cabinet Keepers.

Aaron Dexter, M. D.	1782 to 1792	John G. Coffin, M. D.	1819 to 1821
William Spooner, M. D.	1792 " 1800	John Randall, M. D.	1821 " 1827
John Fleet,	1800 " 1813	Enoch Hale, M. D.	1827 " 1832
Shirley Erving,	1813 " 1813	David Osgood, M. D.	1832 " 1838
John Dixwell, M. D.	1814 " 1819	George W. Otis, M. D.	1838

In addition to these officers, a board of censors is annually appointed for the society at large, and for each of the following districts, viz: Worcester, Hampshire and Berkshire, whose duty it is to examine candidates presenting themselves for license.

The qualifications demanded of candidates under the by-laws are as follows:

A sound mind, good moral character, such an acquaintance with the Latin language as is necessary for a medical and surgical education, and with the principles of geometry and experimental philosophy. The candidate must also have completed twenty-one years of age.

He must have studied three full years under the direction, and attended the practice of some one or more of the fellows or retired or honorary members of the Society, during which time he must have read the most approved authors on Anatomy, Chemistry, Theory and Practice of Medicine, &c., or at least all those which the counsellors from time to time shall specify as constituting a proper course of medical and surgical education.

If educated out of the State, with the same restrictions as to age and previous acquirements, the candidate must have pursued a course of medical studies equivalent to that required of those educated within the State.

The Society meets annually at Boston on the last Wednesday of May, at 10 o'clock, A. M. The following is the order of business. After the reading of the records of the preceding meeting, and of the transactions of the counsellors the preceding year, and

of the names of all those persons who have become fellows or honorary members of the Society during that period, counsellors are elected in each of the ten departments into which the State is divided for that purpose; reports of committees are then received, and afterwards attention is given to any proposals for alteration in the by-laws, and to such scientific communications as the counsellors may have selected to be laid before the Society, and to any propositions or suggestions of the fellows which may be thought conducive to the welfare of the Society or to the general interests of medical science. At one o'clock, a discourse is delivered by a fellow previously appointed for that purpose, at which medical students and all persons interested in medical science are invited to attend.

The counsellors hold three stated meetings annually: the first on the day following the annual meeting of the Society; the second on the first Wednesday in October, and the last on the first Wednesday in February. At their first meeting they elect by ballot a president, vice-president, corresponding and recording secretaries, treasurer and librarian; also five censors for the Society at large, and censors for each of the districts respectively.

No person can be balloted for as a fellow or honorary member unless he shall have been nominated at least three months previously.

Every fellow is required to pay an assessment of three dollars annually, and no one is permitted to withdraw from the Society without permission of the counsellors, for reasons which are satisfactory. This permission is required to be given to any fellow who applies, provided he has arrived to the age of sixty years.

Any fellow may be expelled for any gross or notorious immorality or infamous crime against the laws of the land; for any attempt to overturn or destroy the Society; for the breach of any by-law of the Society for which expulsion is made the penalty; for furnishing to any person a certificate in respect to his character and studies as a student of medicine, if the same be proved to be false, and shall tend to deceive the public or the censors of the Society.

With irregular practitioners it shall be unlawful for fellows to consult, or in any way to aid or abet them in a professional capacity; and any fellow who shall publicly advertise for sale any medicine the composition of which he keeps a secret, or who shall offer to cure any disease by such secret medicine, shall be expelled.

By the act of the Legislature passed in 1803, the counsellors, on the application of any five members of the Society, were authorized to establish within such districts and portions of the Commonwealth as they should think expedient, subordinate societies and meetings, to consist of the fellows residing within such districts respectively, wherein the communication of cases might be made, and the diffusion of knowledge in medicine and surgery promoted. Such district societies when established are holden to report to the counsellors of the general Society all such cases as shall be selected for that purpose on account of their importance or utility. They are empowered to appoint their own officers, make their own by-laws, not inconsistent with those of the general Society, to hold property, real and personal, and to dispose of the same exclusive of any authority of the general Society.

To encourage the formation of such local societies, and to aid in promoting the object of their establishment, they are allowed to retain one-third of the amount of the annual assessments collected from their members for the purpose of increasing their libraries, and also to receive books on loan from the general library, to be recalled however and exchanged whenever the counsellors shall deem it necessary or expedient.

Publications.

The publications of the Society consist of five volumes, of about 500 pages each, and two parts of a sixth volume, selected from the dissertations delivered at the annual meetings; reports of committees appointed to investigate the character and appropriate treatment of various epidemics which have from time to time appeared in the community; also selections from such cases of importance as have been communicated by the fellows directly or through the district societies. Of late medical communications are less frequently made than formerly through the publications of the Society, being ordinarily given to the public through some of the numerous periodicals, which are more appropriate channels, inasmuch as they have a more extended circulation.

The Society, as early as 1806, took measures for the compilation of a Pharmacopœa, which was soon after published, and continued to be a standard in New England until it was superseded by the publication of a United States' Pharmacopœa in 1820.

For some years past, in addition to other publications, the Society has annually sent forth to its members a volume of practical medicine, which has proved eminently useful and acceptable. These volumes are selected by committees chosen for the purpose, and by directing the attention of the whole profession simultaneously to subjects of great practical importance, have been instrumental in promoting medical science and conferring

lasting benefits on the community. The investigations of Louis on Fever, which have thus been communicated to the public, with the subsequent communications of Dr. Jackson on the same subject, giving the results of his experience for many years in the Massachusetts General Hospital, together with the dissertation of Dr. Hale, are leading to investigations which, however they may be appreciated at the present time, are adapted to shed new light on a disease hitherto but partially understood, and in the end to result in a safer and more successful mode of treatment than has hitherto been adopted.

In this connection it is due to the Society to say, that in every petition to the Legislature for an extension of privileges, and in all its publications, the public good, rather than any personal advantage to the members, has been the object sought. From all the arts and emoluments of empiricism the members pledge themselves to abstain. In their refusal to associate with those who are not duly qualified for the practice of their profession, or who neglect to produce evidence of such qualification, they seek not a monopoly, but are influenced by higher and purer motives. With their knowledge of the evils which arise from the use of nostrums and from the employment of ignorant empirics as medical advisers, they could not pursue a different course from that which they have adopted, without the sacrifice of moral principles, which in a liberal profession are fundamental to its usefulness and success.

The time will come when that system of legislation which allows unprincipled men for their private benefit to send forth patent medicines under the great seal of the nation, will be seen to be no other than a licensed imposition on the public. Health and life are too valuable to be thus sacrificed. Any man who really believes that he has discovered the means of mitigating human suffering, is bound by every principle of morality and benevolence to publish it to the world. The power to do good implies and involves an obligation to do it, and the fact of an attempt to conceal from men that which is represented to be of paramount importance for them to know, is presumptive evidence of want of integrity. The triumph of ignorance over science is the precursor of the downfall of our Republic.

The whole community is deeply interested in sustaining every institution and association which has for its object the increase and diffusion of useful knowledge.

It would be doing injustice to the Society to close this brief sketch without some allusion to its efforts for the promotion of temperance.

So long ago as 1827, at the annual meeting, which was very numerously attended, a preamble and resolutions, involving the following principles, were adopted *nemine contradicente*.

Whereas there is reason to believe that the habitual and intemperate use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of men, and whereas it seems to be a duty peculiarly belonging to this Society to oppose and correct so insidious an error, therefore

Resolved, That the constant use of such liquors is not a source of strength and vigor, but that it is generally productive of weakness and disease;—that the Society agree to discourage the use of such liquors as much as may be in their power, discontinuing the employment of spirituous preparations when they can find substitutes, and when compelled to use them for any great length of time, warning their patients of the danger of forming an unconquerable and fatal habit;—that the excessive and constant use of wine is a cause of many diseases, and although useful in some of them, as in the stage of weakness in fever, its use in these cases is often carried too far and continued too long;—that the most salutary drink for the general use of man is water;—and that the Society will use the skill of its members in ascertaining the best mode of preventing and curing the habit of intemperance, and for this purpose offer a premium of fifty dollars for the best dissertation on the subject, to be approved by the counsellors and read at an annual meeting, and published at the expense of the Society;—a premium which was awarded, and the dissertation published.

At the last annual meeting a proposition was made by the lamented Dr. Lemuel W. Belden of Springfield, since deceased, that such a modification of the constitution of the Society should be adopted as would secure greater advantages than they now enjoy to those fellows who reside at a great distance from the place of the annual meeting; the whole subject was referred to the counsellors, and subsequently to a special committee of one fellow from each county, who met at Worcester in July last, and after a most pleasant discussion, adopted a report, which has been accepted, with some modifications, by the counsellors, and will be acted on by the Society at the annual meeting.

OFFICERS OF THE SOCIETY.

*Elected in May, 1836.*GEORGE C. SHATTUCK, M. D., *President.*NATHANIEL MILLER, M. D., *Vice-President.*JOHN HOMANS, M. D., *Corresponding Secretary.*SOLOMON D. TOWNSEND, M. D. *Recording Secretary.*WALTER CHANNING, M. D., *Treasurer.*GEORGE W. OTIS, Jr., M. D., *Librarian.*

CENSORS.

For the First Medical District, and for the Society at large.

A. L. Peirson, Edward Reynolds, Jr., John Ware, Woodbridge Strong, John Jeffries.

For the Second Medical District.

John Green, Benj. F. Heywood, Charles W. Wilder, Benjamin Pond, William Workman.

For the Third Medical District.

Stephen W. Williams, Eliza Mather, Bela B. Jones, David Bemis, Matthew B. Baker.

For the Fourth Medical District.

Henry H. Childs, William H. Tyler, ———, Am G. Welch, Charles Worthington.

Committee on Publications.

Enoch Hale, John Ware, John Homans.

Committee on Resignations.

Walter Channing, Zabdiel B. Adams, John Jeffries.

Abel L. Peirson, M. D. of Salem was chosen to deliver the next annual discourse.

A LIST OF THE FELLOWS OF THE MASSACHUSETTS MEDICAL SOCIETY,

ALPHABETICALLY ARRANGED BY COUNTIES, FEBRUARY, 1840.

Explanation.—The following mark * signifies deceased; † retired; ‡ removed from the State.

Barnstable.				Date of adm'n.	Residence.	Death or resign'n.	Age.
Date of adm'n.		Residence.	Death or resign'n.				
1837	Atwood, George	Orleans		1833	* Childs, Timothy	Pittsfield	70
1838	* Ayers, Isaac	Troy	1836 78	1811	Childs, Henry H.	Pittsfield	
1810	* Bachelder, Josiah	Provincetown	1809 84	1810	Collins, Daniel	Lowell	
1837	Carpenter, Elijah W.	Chatham		1838	Couch, John W.	Great Barrington	
1829	Carroll, Aaron	Falmouth		1815	Howey, Lebe	West Stockbridge	
1836	Davis, Daniel W.	Wellfleet		19		Pittsfield	
1830	Ford, Oliver	Barnstable		18		Danvers	
1836	Forryth, James B.	Sandwich		18		Orleans	
1795	* Freeman, Nathaniel	Sandwich	1837 86	18		Pittsfield	
1836	I	Sandwich		18		Stockbridge	
1783	* H	Barnstable	1787 85	18		Lee	
1830	H	Sandwich	1836	18		North Adams	
1837	I	Dennis		18		Adams	
1817	I	Brewster		18		Richmond	1838 42
1796	* J	Barnstable	1830	18		Stockbridge	
1836	J	East Dennis		18		Riverside	
1829	J	Chatham		18		West Stockbridge	
1833	J	Chatham		18		Lowell	1830
1834	I	Barnstable		17		Lee	
1831	V	Provincetown		18		West Stockbridge	
1837	V	West Barnstable		18		Stockbridge	1838 44
				18		New Marlborough	1836 46
				18		Stockbridge	1836 46
				18		North Adams	
				18		Adams	1821 46
				18		Pittsfield	
1837	Babbitt, Nathan S.	North Adams		18		Williamstown	
1837	Babbitt, Sael	Adams		18		Stockbridge	1836 42
1837	Barber, John L.	Adams		18		Great Barrington	
1815	Baxter, Samuel	Great Barrington	1818	18		Williamstown	
1818	Bartlett, Hubbard	Lee		171		Tyringham	
1818	Buch, Erasmus	Stockbridge		171		Stockbridge	1814 73
1836	* Boston, Thomas	Agawam		181		Lee	
1835	* Brewster, Oliver	Buckley	1812	18		Williamstown	
1815	Brewster, John M.	Lee		18		Williamstown	
1831	* Bughardt, Kings	Richmond	1832 86	18		Massachusetts	

[illegible]

<i>Date of admission.</i>	<i>Residence.</i>	<i>Death or reigning.</i>	<i>Age.</i>	<i>Date of admission.</i>	<i>Residence.</i>	<i>Death or reigning.</i>	<i>Age.</i>
1814 Church, Samuel	Sunderland			1836 Ayr, Joseph C.	Brighton		
1814 Mason, Samuel	New Salem	1868		1845 Baker, George	Cambridge Port		
1825 Cunningham, Hugh	Shirburn			1849 Baber, John	Lewell		
1824 Dana, Christopher	Colorado			1825 Baxter, William	Frankingham		
1826 Hamilton, Erasmus D.	Conway			1805 Bantrol, Amos	Groton	1885	
1830 Hamilton, George W.	Conway			1857 Beardsley, Anna B.	Groton		
1817 Lyon, John	Gill			1728 Barlett, Joseph	Charlestown	1800	60
1820 Peck, Gustavus D.	Sunderland			163 Barlett, Joseph	Concord		
1817 Porter, Daniel	Wendell	1892		1823 Barlett, Eliza	Lewell		
1810 Prentiss, Samuel	Barnardston	1810	80	1823 Bartlett, John C.	Charlestown		
1824 Seaverance, Robert B.	Shelburne	1860	69	1827 Bell, Luther V.	Charlestown		
1814 Smith, Rose	Atfield	1860		1852 Bowers, Albert James	Barnardston	1880	28
1808 Smith, Nathaniel	Colorado			1811 Bowers, Nathaniel	Wichitown	1830	20
1811 Stone, Alpheus F.	Greenfield			1824 Berns, Jonathan W.	Charlestown		
1829 Taylor, Amos	Warwick			1820 Berns, Charles V.	Medford		
1803 Washburn, Henry	Greenfield	1875		1834 Bradley, Peleg	Dreux		
1785 Ware, Henry	Montpelier	1814	72	1811 Brightwell, Samuel	Northampton	1807	71
1820 Williams, William B.	Montpelier	1860	67	1738 Brooks, John, Pres.	Medford		
1817 Williams, Stephen W.	Deerfield			1821 Brown, Eliza	Wilmington	1880	
1816 Wing, Eli	Leyden	1860		1832 E.	Ellington		

Handover

1322	Appleton, John	Westfield	1829	C	Lowell	
1323	Baker, Matthew H.	Springfield	1829	20	Shaw	
1324	Balden, Samuel W.	Springfield	1829	30	Cambridge	
1325	Bamba, David	Springfield		128	Cambridge Port	
1327	Beeley, Jesse	Granville		178	Concord	1780
1328	Bell, Olindegood		1821	C	Woburn	
1329	Brewer, Chasney	Springfield	1828	37	Pepperell	
1330	Bridgman, William	Springfield		128	Lowell	
1331	Chapman, Nathan	West Springfield		184	Reading	
1332	DeBane, F. G. P. Mobile	Springfield		188	D. Lowell	1800
1312	Finis, John H.	Springfield		128	Brighton	
1314	Frant, Jonathan	Springfield		1836	Greenboro	
1326	Malcomb, Vincent	Granville		1818	Panama City, James	
1328	Holland, James	Wendell		1836	Flak, Samuel	Cambridge
1321	Houlter, George	Springfield		1808	Flak, Joseph	Lowell
1322	Houshner, Levi W.	Springfield		1811	Flak, Timothy	Holliston
1323	James, Oels B.	Springfield		1828	Ford, James W.	Lowell
1324	Kibbas, Gibson	Wiltonham		1811	F	Cambridge
1316	King, Aaron	Palmer		1820	F	Medford
1317	Kingsley, Samuel	Springfield	1828	48	1821	F
1318	Lathep, Saml	West Springfield		1820	G	Lowell
1319	Mather, Samuel	Westfield		1828	G	Concord
1320	Phelps, Maria	Palmer	1828	58	1828	G
1701	Pyechon, Chasmon	Springfield		1806	G	Cambridge
1811	Rabner, Jonathan	Springfield	1828	88	1821	G
1811	Sheldon, William	Springfield	1817	84	1823	G
1803	Stone, John	Springfield	1830	70	1827	G
1704	Van Horn, John	Springfield		1827	G	Lowell
1705	Williams, Leonard	Lowell	1827	78	1827	G
1706	Wright, John	Westfield		1828	G	Lowell
						Lowell

Hamshire

1816	Barrett, Benjamin	Northampton	1816	Hagga, Uriah	Warrenton
1817	Bell, Rachel	Hadley	1817	Hart, Thaddeus W.	Cambridge
1818	Bryant, Peter	Connington	1818	Hart, John	Reading
1819	Clapp, Sylvanus	Chatterfield	1819	Haskell, Abraham	Asby
1817	Clark, Atherton	East Hampton	1819	Haskell, Abraham	Asby
1819	Cottina, Daniel	Williamsham	1820	Hay, John	Reading
1820	Croley, Charles	Weymouth	1820	Hodge, Joseph D.	Concord
1821	Crozier, Rufus	Amherst	1820	Hoywood, Abel	Concord
1824	Cutter, Robert	Amherst	1822	Il-Bush, Benjamin W.	Middleborough
1819	Cutter, Isaac G.	Amherst	1821	Hill, Joseph F.	Billerica
1824	Dannett, Edward E.	Northampton	1825	Hitchcock, Alfred	Asby
1825	Dorrance, John	Connington	1825	Holyoke, William A.	Framingham
1823	Dwight, Ellis	South Hadley	1826	Huber, Anna	East Cambridge
1821	Goodhue, Josiah	Hadley	1827	Hunner, Brian	Watertown
1823	Goodman, Olin	South Hadley	1827	Hove, Zadoc	Billerica
1824	Hastings, John	Baldpate	1828	Hownell, Walter	Watertown
1821	Hedden, William	Belchertown	1828	Hunt, Joseph	Watertown
1821	Hewber, William	West Hampton	1828	Huntington, Elias	Lowell
1826	Hove, Elias	Belchertown	1827	Hurd, Isaac	Concord
1826	Hove, James	Belchertown	1826	Karl, G. George	Charlestown
1821	Huet, Daniel	Northampton	1826	Jacobs, Benjamin	Weymouth
1825	Hunt, David	Northampton	1828	Jennison, Timothy L.	Cambridge
1821	Kellough, Giles G.	Hadley	1828	Jewett, Joseph P.	Lowell
1826	Leard, Watson	Hadley	1815	Kidder, Abner	Bridgton
1826	Mather, Warham	Northampton	1822	Kidder, Moses	Townsend
1824	Meader, Elisha	Northampton	1825	Kimball, Gilbert	Lowell
1827	Orwell, Henry	West Hampton	1829	Kittredge, John E.	Framingham
1815	Pack, Nathaniel D.	Hadley	1817	Kittredge, Paul	Billerica
1821	Park, Anthony A.	Hadley	1816	Kittredge, Francis	Weymouth
1826	Prior, William	Hadley	1829	Kittredge, Henry	Townsend
1827	Prescott, Joseph	Northampton	1824	Kittredge, Paul	Cambridge
1826	Rager, Charles L.	Northampton	1824	Kittredge, Frederick	Watertown
1817	Shaw, Benjamin	Hadley	1828	Kittredge, William, Pres.	Cambridge
1825	Shelton, Benjamin	Hadley	1824	Leech, J. S. Gilman	Lowell
1826	Starbuck, Ezra	Watlington	1829	Lee, Thomas G.	Charlestown
1816	Stuckey, Caleb M.	Newell	1826	Lyon, Henry	Charlestown
1811	Stone, William	Esford	1810	Manning, George	Lowell
1826	Walker, Charles	Northampton	1825	Mandell, George	Lowell
1820	Warren, Joseph	Middlefield	1827	Mannor, Moody	Lowell
1816	Woodbridge, Sylvester	Southampton	1829	March, Asa	Carroll

Middlesex.

1898	Adams, Abel B.	Bedford	1898	McCallister, Isaac W.	Stora	1898
1899	Adams, Horace	Waltham	1898	Nelson, John	Lexington	
1899	Adams, Willard	Woburn	1898	Newell, Jonathan	Stora	
1899	Adams, Elmer	Wayland	1898	Nichols, Ezra	Newton	
			1898	O'Brien, Daniel	Concord	1898

Date of adm'n.	Residence.	Death or resign'n.	Age.	Date of adm'n.	Residence.	Death or resign'n.	Age.
1871 Osgood, Benjamin	Westford			1834 Monroe, Alex. Le Baron	Medway		
1872 Parker, Augustus T.	Stirley			1835 Noyes, Jethro	Needham		
1873 Parker, Daniel	Billerica			1836 Parker, Benjamin F.	Roxbury		
1874 Parker, Milton	Lowell			1837 Phipps, Thomas	Quincy	1888	68
1875 Parker, Olin	Lowell			1838 Pringle, Nathaniel B.	Roxbury		
1876 Pillsbury, Harlan	Lowell			1839 Richardson, Alajah	Medway	1853	70
1877 Pillsbury, John D.	Lowell			1840 Rogers, Samuel	Roxbury		
1878 Plympton, Augustus	Woburn			1841 Robbins, Peter G.	Roxbury		
1879 Plympton, Sylvanus	Woburn	1857	70	1842 Rossmore, John	Bellingham	1868	
1880 Plympton, Sylvanus	Cambridge			1843 Shortell, Samuel A.	Brockton		
1881 Pratt, Jefferson	Hopkinton			1844 Spooner, John V.	Dorchester		
1882 Prescott, Oliver	Quincy	1854	70	1845 Spurgeon, John	Dorchester	1797	84
1883 Preston, Amariah	Bedford	1856		1846 Sutton, James A.	Quincy		
1884 Proctor, Charles	Westford	1858		1847 Thompson, Jeremy	Danvers		
1885 Rand, Isaac	Cumbridge	1790	75	1848 Stone, Ebenezer	Walpole		
1886 Richardson, Samuel	Wentworth			1849 Stone, Daniel	Marble		
1887 Richmond, Thomas	Wentworth			1850 Thaxter, Robert	Dorchester		
1888 Russell, George	Lincoln			1851 Thomas, Thomas K., Jr.	Canton		
1889 Seabury, Benjamin	Charlestown			1852 Ticker, Simon, Jr.	Boston		
1890 Seabury, Isaac W.	Lowell			1853 Tule, Cotton, Pres.	Weymouth	1815	84
1891 Seabury, Benjamin	Lowell			1854 Wales, Jonathan	Marble		
1892 Seabury, Benjamin	Lowell			1855 Wales, Bradford L.	Marble		
1893 Seabury, Benjamin	Lowell			1856 Ware, Jonathan	Marble		
1894 Seabury, Benjamin	Lowell			1857 Ward, C. Minot	Roxbury		
1895 Seabury, Benjamin	Lowell			1858 Wells, Parnassus F.	Roxbury		
1896 Seabury, Benjamin	Lowell			1859 Wild, Jonathan, Jr.	Roxbury		
1897 Seabury, Benjamin	Lowell			1860 Wild, Charles	Roxbury	1810	70
1898 Seabury, Benjamin	Lowell			1861 Williams, Thomas	Roxbury	1820	
1899 Seabury, Benjamin	Lowell			1862 Winslow, Charles W.	Roxbury		
1900 Seabury, Benjamin	Lowell			1863 Winslow, Charles M.	Roxbury		
1901 Seabury, Benjamin	Lowell			1864 Wood, Theophilus E.	Quincy		
1902 Seabury, Benjamin	Lowell			1865 Wyman, Rufus	Roxbury		
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2000 Seabury, Benjamin	Lowell						

Date of admission.	Residence.	Death or return to residence.	Age.	Date of admission.	Residence.	Death or return to residence.	Age.
1815	Cornet, Jacob	Bourbridge	1837	59	1831	Mattell, John G.	Marion
1801	Cutter, William	Harvard	1829	78	1804	Miles, Am	Westminster
1839	Cutter, Charles	Ortton	1810	25	1804	Milman, Stephen	Burton
1816	Drury, Benjamin	Spencer	1833		1831	Mirick, Lawson	Brookfield
1822	Eatonbrook, George	Holton			1801	Thogod, Jonathan	Gardner
1838	Eaton, Avert E.	Medford			1813	Parker, Anna	Guthrie
1837	Fox, Allen, Jr.	Medford			1838	Parker, Henry	Guthrie
1803	Fiel, J.	Bedford	1818		1818	Parkhurst, William	Peterham
1801	Fiel, Seth	Brookfield	1817		1835	Partridge, Warren	Holton
1839	Fiel, Elison C.	Leominster			1837	Peck, Wm D.	Sterling
1834	Flake, Oliver	Worcester	1807	74	1822	Peeps, Moses	Hubbardsburg
1816	Flake, James	Wilton			1804	Philly, Deceat H.	Gloucester
1804	Flint, Amos	Leicester	1827		1822	Pierce, Daniel	Ashburnham
1830	Flint, Edward	Bedford			1838	Pierce, Deane	Grafton
1813	Forbes, Seth	Ortton	1814	92	1821	Pinson, Elias	Westminster
1803	Forcroft, Francis	Brookfield	1814	89	1818	F	Westborough
1781	Frish, John	Bedford	1807		1824	F	Brookfield
1803	Frink, John	Bedford	1811		1824	F	North Brookfield
1831	Gates, Samuel	Bedford			1801	F	Brookfield
1803	Green, John	Worcester	1806	65	1829	F	Harvard
1811	Green, John	Worcester			1830	F	Uxbridge
1819	Groen, Daniel	Ward			1830	F	Harvard
1822	Groen, Lemuel	Patuxent			1828	F	Harvard
1826	Hartwell, Samuel C.	Southbridge			1837	F	Worcester
1821	Haywood, Benjamin F.	Worcester			1830	F	Bedford
1818	Hodges, Goudard	Phillipston	1810		1804	Stanton, Wm	Bedford
1834	Houman, Nicholas A.	Harvard			1819	Starkweather, John	Uxbridge
1811	Horne, John	Athol			1810	Stone, Sylvester	Harvard
1789	Hove, George	Athol			1837	Stone, Joseph	Harvard
1825	Howard, Abiel	Southbridge	1832		1839	Taylor, Samuel	Patuxent
1804	Howe, Josiah	Templeton	1823		1839	T	Woburn
1822	Hunting, Amory	Millbury			1839	T	Bedford
1821	Jones, Amos	Spencer	1827		1811	T	Marion
1819	Keutoul, Pearson	Bedford			1838	T	Harvard
1834	Kendall, A. Pearson T.	Sterling			1812	V	Harvard
1800	Kimball, William M.	Northbridge			1834	V	Westminster
1834	King, Abiel	Leicester			1826	V	Marion
1818	Kneafsey, Seth	Shrewsbury			1821	V	Leominster
1822	Knox, William	Grafton	1800		1825	V	Harvard
1815	Lamb, Dan	Chelton			1821	V	Uxbridge
1800	Love, Abraham	Ashburnham	1834	79	1839	V	Douglas
1831	Marshall, Jonas A.	Bedford			1833	V	Worcester
1823	Marshall, Silas	Templeton	1802		1819	V	Worcester
1821	McCarthy, Thomas	Worcester	85	1819	V		Harvard
1818	McCarthy, James	Bedford	1822				

Removed from the State.

			Death.	Age.
1838	A	Rushbury to Hallowell, Me.	1857	
1839	A	Northfield	1857	
1822	A	Brighton to Texas	1835	65
1834	B	Buizen to New York	1830	
1821	B	Boston to New York	1829	
1811	B	Blackfield to Auburn, N. Y.	1815	
1830	B	Boston	1835	
1820	B	Greenfield to Hartford, Ct.	1826	
1817	B	Cummington to Illinois		
1801	B	Shrewsbury to Lynchburg, Ct.	1805	
1815	B	Laurensborough to Albany, N. Y.	1819	1800
1818	C	Barnardston to New York	1818	
1819	C	Shelburne	1827	
1802	C	Boston to Le Home, Ill.	1820	
1804	C	Laurensborough to Pompey, N. Y.	1807	
1838	C			
1822	C			
1830	C	Wendell to Havana, O.	1830	
1822	C	Boston to Chatham, N. Y.	1831	
1822	C	Deerfield to Georgetown, D. C.	1826	
1825	C	Rockport to Chatham, N. Y.	1829	
1821	D	Cambridge to New York		1857 25
1830	D	Boston to Cuba	1830	
1830	D	Boston to Philadelphia	1833	1800
1816	D	Sheffield to Fairfield, N. Y.	1820	
1820	D	Boston to Cincinnati, O.	1825	
1827	D	Lowell to Evans, N. H.	1827	
1831	D	Northampton to Philadelphia	1833	
1834	D	Boston to New York	1836	
1817	E	Nashua, N. H.	1827	
1818	E	Haverhill to U. S. Army	1820	
1835	F	Northampton to Buffalo, N. Y.	1836	
1820	F	Boston to Louisville, Ky.	1826	
1810	F	Boston to U. S. Army		
1830	F	Boston to New York		
1820	F	Charlottesville to Savannah, Ga.	1814	
1820	F	Northampton to New York	1811	1805
1820	F	Boston to Quebec, L. C.	1820	
1810	G	Blackfield to East Hartford, Ct.		
1824	H	Severly to Syracuse, N. Y.	1826	
1820	H	Boston to Illinois	1827	
1825	H	Detroit		
1825	H	Boston to Bangor, Me.	1826	
1819	J	Philfield to Albany, N. Y.	1823	
1814	J	Philfield to Albany, N. Y.		
1833	J	Concord to Leesville, Ky.		
1830	J	Northampton to Chatham, Chatham	1830	
1830	K	Buizen to Little Rock, Ark.	1837	1800 65
1833	K	Boston to Nashua, N. H.	1837	
1821	L	Rochester to New York	1820	
1817	L	Boston to Washington, D. C.	1820	1800 65
1833	M	Northampton to Ohio	1835	
1820	M	Washington to New York		
1818	M	Shelburne to Salem, N. H.	1820	1800 65

1810 Mosey, Francis	Brighton to Eaton, N. Y.	1895
1810 Mosey, Reuben D.	Boston to Cincinnati, O.	1816
1820 Niles, Nathaniel	Boston to Paris, France	1820
1825 Niles, Reuben	Hancock to Vermont	1825
1833 Niles, Francis H.	Newburyport to Ohio	1834
1818 Osgood, Joseph O.	Amesbury	1818
1836 Palmer, Isaac	Boston	1836
1810 Parker, Benjamin	Bradford	1810
1835 Parker, Willard	Pittsfield to New York	1837
1817 Parsons, Usher	Boston to Providence	1820
1833 Partridge, Orlando H.	Truro to Philadelphia	1836
1814 Payson, William	Portsmouth to Maine	1821
1830 Peck, Gardner M.	Portsmouth to New York	1834
1806 Perkins, Cyrus	Boston to New York	1809
1810 Perry, Freeman	Fairhaven to Fairhaven, Ind.	1817
1821 Phinney, Sturgis	New Bedford to New York	1825
1832 Porter, Moses, Jr.	Hadley to Illinois	1836
1836 Prescott, Jonathan C.	Concord to New Hampshire	1839
1833 Prentiss, A. Phelps	Boston to Bangor, Me.	1836
1822 Prentiss, Leonard	Lexington to Michigan City, Ind.	1826
1814 Renss, John	Boston to Philadelphia	1816
1819 Renss, James H.	Marblehead to U. S. Army	1820
1820 Sears, Thomas	Penn.	
1812 Sewall, Thomas	Amesbury to Washington, D. C.	1816
1820 Smith, Albert T.	Boston to New York	1827
1825 Smith, Lyndon A.	Williamstown to Newark, N. J.	1828
1826 Slater, Merds	Dorham to N. York	1827
1811 Sprague, Lawrence	Newburyport to Hallowell, Me.	1810
1814 Stone, Jonathan	Concord to Rock River, Ill.	1816
1820 Stone, John O.	Boston to New York	1820
1821 Strong, Malby	South Hadley to Rochester, N. Y.	1824
1826 Sullivan, James H.	Hopkinton to St. Louis, Mo.	1826
1821 Sweet, Samuel B.	Boston to New York	1827
1820 Sweetser, William	Boston to New York	1820
1821 Swift, George B.	Milton to Nashua, N. H.	1820
1822 Thompson, Thomas H.	Boston to Apalachicola, Fl.	1822
1822 Thurston, William	Grafton	1827
1827 Tilden, Hiram B.	Boston to New Orleans, La.	1827
1824 Tyle, Nathaniel C.	Lynn to Washington, D. C.	1824
1824 Turren, Edward T.	Leicester to Ohio	1825
1817 Trevel, Samuel R.	Boston to U. S. Navy	
1827 Ward, Matthew A.	Boston to Illinois	1831
1811 Wells, Elias	Haverhill to Hallowell, Me.	1822
1824 Wells, Richard	Conway	1825
1827 West, Samuel	New Bedford to Trenton, N. J.	1828
1826 Wheeler, Albert T.	Roxbury to Hallowell, Me.	1826
1826 Wheelwright, Charles H.	Boston to U. S. Navy	1826
1820 Whittemore, Lloyd J. J.	Schenectady to New York	1820
1821 Wood, James	Boston to Georgia	1824
1822 Worcester, Isaac H.	Leicester to Littleton, N. H.	
1827 Wright, John H.	Northampton to U. S. Navy	1820
1820 Yates, Christopher C.	Boston to Albany, N. Y.	1820

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Honorary Members arranged in the order of Election.

Date of elec'n.	Residence.	Death.	Age.	Date of elec'n.	Residence.	Death.	Age.
1789 Carter, Amos Rahamiah	Portsmouth, N. H.	1815	31	1800 Mosey, Reuben D.	Cincinnati, O.		
1783 Jackson, Hall	"	1787	68	1800 Pierrepont, James B.	Portsmouth, N. H.	1800	71
1783 Brackett, Joshua	"	1802	69	1820 Spaulding, Matthias	Amherst, N. H.		
1785 Cutler, Moseiah	Hampden	1795	30	1820 Ferguson, Thomas	Quebec		
1786 Wyer, Edward	"	1788	29	1820 Le Feuvre	Montreal		
1787 Morgan, John	Philadelphia	1789	63	1820 Nelson, J.	"		
1787 Ross, Benjamin	"	1815	67	1820 Robertson, William	"		
1787 Shippen, William	"	1805	74	1820 Aaron, William	St. Louis, N. Smith		
1787 Kuhn, Adam	"	1817	56	1821 De Pommery	Paris		
1787 Jones, John	New York	1794	62	1822 A.	"		
1787 McKnight, Charles	"	1780	40	1823 Le	"		
1787 Crosby, Rhinam	"	1788		1823 Cl	London		
1780 Paine, William	"	1823	69	1824 M	Geneva, Switzerland	1827	70
1780 Beasley, Ebenezer	New Haven, Ct.			1826 P	Philadelphia		
1780 Hopkins, Leonard	Hartford, Ct.	1801	60	1826 C	"		
1780 Outen, John	Middletown, Ct.	1825	94	1826 Ja	"		
1782 Leeson, John C.	London			1826 H	"		
1784 Bowen, Pardon	Providence, R. I.	1809	69	1826 H	"		
1784 Senter, Isaac	Newport, R. I.	1799	48	1826 M	New York		
1786 Symmes, James	London			1826 C	"		
1786 Scoviding, ———	New Haven, Ct.			1827 D	"		
1784 Mason, Benjamin	New York			1828 P	Baltimore		
1788 Eaton, Benjamin	"			1829 M	"		
	Edinburgh	1826		1829 G	Philadelphia		
	Philadelphia	1810	60	1829 D	Philadelphia		
	Albany	1827	72	1829 G	Charleston, S. C.		
	Knox, N. H.	1816	65	1829 H	"		
	Hallowell, Me.	1825	61	1829 W	"		
	New Haven, Ct.	1829	67	1829 H	Leesville, O.		
	Savannah			1829 D	Lexington, N. Y.		
	New York	1825	66	1829 T	Washington, D. C.		
	"	1812	61	1829 S	Cambridge		
	Hartford, Ct.	1826	69	1829 G	New Orleans		
	London			1829 P	"		
	Savannah, Ga.	1825	67	1829 L	Havana, Cuba		
	Concord, N. H.	1829	62	1829 G	Louisville, Ky.		
	St. Petersburg, Russia			1829 C	London, Eng.		
	Birmingham			1829 H	"		
	Paris			1829 B	Dublin		
	"			1827 Hildreth, S. P.	Meriden, Ct.		
	Montpelier, France			1827 Mosey, Thomas	Middlebury, Ct.		
1820 Shatt, Francis	London, Eng.			1827 Parsons, Usher	Providence, R. I.		
1820 Stevens, Alexander H.	New York			1827 Hastings, Charles	Worcester, Eng.		
1820 Perkins, Cyrus	"			1828 Twitchell, Amos	Kenneb, N. H.		
1820 Hubbard, Thomas	New Haven	1820	69	1828 Ford, Phebe	Pateros, Ind.		
				1829 Hall, Marshall	London, Eng.		

(To be continued by Biographical Notes.)

HISTORY OF THE UNIVERSITY OF CAMBRIDGE, ENGLAND.

[Concluded from page 295.]

University Officers.

CHANCELLORS. The office of chancellor is biennial, or tenable for such a length of time beyond two years as the tacit consent of the University may allow. He is the head of the whole University, and presides over all cases relating to that body. In him is placed the sole executive authority within the precinct, except in matters of mayhem and felony. He signs the diplomas and letters of degrees, defends the rights and privileges of the University, etc. The chancellors have been, the Duke of Somerset 1688, Duke of Newcastle 1748, Duke of Grafton 1768, His Royal Highness, the Duke of Gloucester 1811. Since 1834, the Marquis of Camden.

HIGH STEWARD. This officer has special power to try scholars impeached of felony within the limits of the University. The present incumbent is the Duke of Northumberland.

VICE-CHANCELLOR. He is elected annually, on the 4th of November, by the senate. In the absence of the chancellor, he performs all the duties of his office. He must be the head of some college, and he acts as a magistrate for the University, town and county. The last incumbent, whose name we have seen mentioned, was Thomas Worsley, M. A., master of Downing College.

The **COMMISSARY** is an officer under the chancellor, and appointed by him. He also is allowed a deputy.

REPRESENTATIVES IN PARLIAMENT. James I. granted power to the University to return two members to parliament. They are elected by a majority of the votes of the members of the senate. Present members, Rt. Hon. H. Goulburn, Hon. Charles E. Law.

The **PUBLIC ORATOR**, (now Thomas Crick, B. D.,) is the voice of the senate upon all public occasions. He writes, reads, and records the letters to and from the body of the senate, and presents to all honorary degrees, with an appropriate speech. This is esteemed one of the most honorable offices in the gift of the University.

The **PROCTORS**, (Edward Baines and J. Harrison Evans,) are peace officers. It is their special duty to attend to the discipline and behavior of all persons in *statu pupillari*, to search houses of ill fame, and to take into custody women of abandoned character, and even those *de malo suspectae*. They have also various other duties in connection with the elections in the senate, with the annual commencement, etc.

The **TAXORS**, (T. B. Burcham and Robert Birkett,) are appointed to regulate the markets, to examine the assize of bread, the lawfulness of weights and measures, etc.

The **SCRUTATORS**, (James Saunders and G. F. Nicholas,) gather the votes, pronounce results of ballots, etc.

PRO-PROCTORS, (Thomas Lund and John Baldwin,) assist the proctors in that part of their duty which relates to discipline, but in nothing else.

Three **ESQUIRE BEDELLS** attend upon the vice-chancellor, whom they precede with their silver maces upon all public occasions. They have also duties connected with the professors, elections, summoning to meetings, etc.

The **REGISTRAR**, (J. Romilly, M. A.,) is the clerk or secretary of the University.

There are various other officers, as moderators, librarians, classical examiners, etc., whose duties it is not necessary for us, in this place, more particularly to describe.

University Professorships.

<i>Title.</i>	<i>Founder.</i>	<i>Date.</i>	<i>Incumbent.</i>	<i>When elected.</i>
Lady Margaret's Divinity,	{ Margaret, Mother of } Henry VII.	1502		
Regius of Civil Law,	Henry VIII.	1540	J. W. Geldart, D.C.L.	1813
Regius of Divinity,	do.	1540	Thomas Turton, D.D.	1827
Regius of Physic,	do.	1540	J. Haviland, M.D.	1817
Regius of Hebrew,	do.	1540	Samuel Lee, D.D.	1831
Regius of Greek,	do.	1540	J. Scholefield, M.A.	1825
Arabic,	Sir Thomas Adams,	1632	Thomas Jarrett, M.A.	1831
Lord Almoner's of Arabic,	Lord Almoner,		T. Robinson, M.A.	1837
Lucasian of Mathematics,	Henry Lucas,	1663	Charles Babbage, M.A.	1828
Casuistry,	John Knightbridge, D.D.	1683	F. Barnes, D.D.	1813
Music,	University,	1684	T. L. Walmisley, M.U.S.B.	1836
Chemistry,	University,	1702	J. Cumming, M.A.	1815
Plumian of Astronomy,	Dr. Plume,	1704	James Challis, M.A.	1836
Anatomy,	University,	1707	W. Clark, M.A.	1817
Modern History,	George I.	1724	William Smyth, M.A.	1807
Botany,	University,	1724	J. S. Henslow, M.A.	1825
Geology,	Dr. Woodward,	1727	A. Sedgwick, M.A.	1818
Lowndian of Astronomy and Geometry,	{ Thomas Lowndes,	1749	George Peacock, M.A.	1836
Norrisian of Divinity,	John Norris,	1760		
Jacksonian of Nat. Philosophy,	Rev. Richard Jackson,	1783	R. Willis, M.A.	1837
Downing of Law,	Sir George Downing,	1800	T. Starkie, M.A.	
Mineralogy,	University,	1808	W. H. Miller, M.A.	1832
Political Economy,	do.	1828	George Pryme, Esq.	1828

Dr. Marsh, the Lady Margaret's Professor of Divinity, and bishop of Peterborough, died May 1, 1839. He was the author of many learned theological works, and controversial publications. "Whatever came from his pen, evinced unwearied assiduity in research, extreme acuteness in discovering circumstances that would elucidate the subjects of his investigation, and the utmost clearness in stating the results of his labors." His translation of Michaelis's Introduction to the New Testament, is accompanied with many learned disquisitions of great value. We do not know who has succeeded him in his very honorable office, at Cambridge. Lady Margaret's stipend was 20 marks per annum. This was augmented by James I.—Dr. Geldart, upon his appointment to the professorship of civil law, instituted an examination in the subjects of his lectures, and all persons who have since been candidates for the degree of B. C. L. have been examined previously to performing the public exercise in the senate. The professor is appointed by the queen, to continue in office *durante bene placito*. Salary £40 per annum.—Among the Regius professors of Divinity have been Richard Bentley, Richard Watson and John Kaye. James I. augmented the income of this professorship. Lectures are given by the professor on the early Fathers.—The salary of the Regius professor of Physic is £40 per annum. The appointment is made by the king. Dr. Haviland has instituted a course of lectures on the Principles of Pathology and the Practice of Physic. All candidates for the degree of M. B. are required to produce a certificate of diligent attendance on a complete course in these lectures.—Prof. Lee's salary is £40 per annum. He is also rector of a church in Hull. He gives a course of lectures, generally in the Lent term.—Doctors in all faculties are excluded from the enjoyment of the Regius professorship of Greek. Prof. Scholefield has an excellent character as a Christian minister. He delivers a course of lectures annually in Lent term. The subject of his first course was *Æschylus*; second, *Plato*; third, *Aristophanes*; fourth, *Thucydides*; fifth, *Sophocles*, etc. Among the predecessors of Prof. S., we see the eminent names of Barnes, Porson, Monk and Dobree.—The candidate for the Arabic professorship must be well learned and skilled in the oriental languages, especially the Arabic. No person can hold it in conjunction with any other professorship. Salary £40. Among the incumbents have been Simon Ockley, author of a history of the Saracens, J. D. Carlyle, author of several translations from the Arabic, and Dr. Lee, now professor of Hebrew.—Attached to the Lucasian professorship is

an estate worth £100 a year. On this foundation have been successively Isaac Barrow, Sir Isaac Newton, William Whiston, Nicholas Sanderson, John Colson, E. Waring, Isaac Milner, R. Woodhouse, T. Turton, George B. Airy and Charles Babbage.—Mr. Cumming, the Chemical professor, delivers a course of thirty lectures in Lent term, on the general principles of Chemistry, and one of twenty lectures, on Organic Chemistry, during the Easter term. The medical students are required to attend these lectures. Salary £100 per annum.—The Plumian professor of Astronomy may be a bachelor, a married man, an Englishman or a foreigner. Income £500 per annum. Here we have the names of R. Cotes, author of *Harmonia Mensurarum*, Robert Smith, A. Shepherd, S. Vince, author of the treatise on fluxions, R. Woodhouse, G. B. Airy, now astronomer royal at Greenwich, and James Challis.—Dr. Clark gives a course of at least fifty lectures in Anatomy. The Anatomical Museum, a rich and interesting collection, now placed in commodious buildings, lately erected at great cost by the University, is under the charge of the professor of Anatomy. It consists of 3,300 specimens.—Prof. Smyth, who has a salary of £400 per annum, delivers a course of lectures in Modern History, in Michaelmas term.—The students in medicine are required to attend Prof. Henslow's lectures in Botany. Salary £200.—Dr. Woodward's specimens of foreign fossils, etc. were purchased at an expense of £1,000. Prof. Green added some valuable organic remains. Prof. Hailstone formed another distinct collection, composed of many rare and beautiful simple minerals. To this part, Prof. Sedgwick has made large additions. He has also established a course of lectures, in which he explains the structure of the earth, more especially of the British isles.—The object of Prof. Peacock, one of the greatest names in mathematical science, is to make students acquainted with the present state of astronomical science, and with the practical methods of observation, which are commonly followed in modern observations. It is also his intention to comprehend lectures on Geometry and the general principles of mathematical reasoning. Salary, an estate, about £300 per annum.—Mr. Norris's fund, for the Divinity professorship, yields £105. The professors have been John Hey, J. Fawcett, T. Calvert, and J. B. Hollingworth. It is now vacant.—Prof. Willis gives a course of lectures in Michaelmas term on Statics, Dynamics and Mechanism, with their practical applications to manufacturing processes, to engineering and architecture. Salary £160 per annum.—Lectures on Mineralogy, had been given by Dr. E. D. Clarke, the traveller, prior to the foundation of the professorship, in which it was his object to illustrate the natural history of the materials used by architects, sculptors and lapidaries, both ancient and modern, the mineralogy of the Scriptures, and of ancient poets and historians. After his death, his collection was purchased for £1,500.—The plan of Prof. Pryme's lectures in Political Economy is, 1st, to trace the history of national wealth from the rudest to the most flourishing state of society, and to examine each change as it naturally arises in the progress of civilization; 2d, briefly to explain the systems of the ancients, of Dr. Paley, of the French economists, and what is called the commercial system; and, 3dly, to explain the principles of taxation and finance.

Other Foundations, Preachers, Lecturers, Prizes, etc.

<i>Title.</i>	<i>Founder.</i>	<i>Date.</i>	<i>Last Incumbents.</i>
Barnaby Preacher,	University and R. Rede,	1524	J. Mills, E. H. Brown, H. Phillpott & H. W. Cookson.
Lady Margaret's Preacher,	Mother of Henry VII.	1503	R. N. Adams, D. D.
Sadlerian Lectures,	Lady Sadler,	1710	Supports 17 Algebraists.
Hulse's Ch. Advocate,	John Hulse,	1789	G. Pearson, Ch. Advocate.
do. Lectures.*	do.	1789	R. Parkinson, Ch. Preacher.*
Travelling Bachelors, †	William Worts,		C. A. Wickinson.

* The duty of the lecturer is to preach and print each year eight sermons. The subjects are to show the evidence for revealed religion, or to explain some of the more difficult passages of the Bible. Salary about £300 per annum. Incumbents since 1820, C. Benson, J. C. Franks, Temple Chevallier, J. J. Blunt, Henry John Rose, Henry Howarth, and John Parkinson.

† Required to travel in foreign countries, and write at least one Latin letter, each year of their absence, to be deposited in the University.

Chancellor's Prizes,*	Duke of Newcastle,	1751	{ William G. Humphrey and Thos. Whytehead.
Members' Prizemen,	{ Edward French and Thos. Townsend,		C. J. Vaughan and H. A. Woodham.
Sir Wm. Browne's Medallists of 5 guineas each to 3 undergraduates,			Philip Freeman and C. J. Vaughan 2 prizes.
Porson Prize,	C. Burney and J. C. Banks,	1816	C. J. Vaughan.
Smith's Prizemen, (Mathematical,)	Robert Smith, D. D.		W. N. Griffin & E. Brumell.
Norrisian. (Theological,)	John Norris,	1760	John Deck.
Hulse's, (Religious,)	Rev. John Hulse,	1789	John Murray.
Seatonian, (Poetical,)	Rev. Thomas Seaton,		T. E. Hankinson.
Craven's Scholars, (Classical,)	Lord Craven,		G. W. Littleton.
Battie's do.	William Battie, M. D.		James Hildyard.
Browne's Scholarship,	Sir William Browne,		Thomas S. Wollaston.
Davies's do.	J. Davies, D. D.	1804	G. J. Kennedy.
Bell's Scholarships,†	William Bell, D. D.	1810	{ G. H. Hodson, J. Atlay and S. L. Smith.
Pitt's Scholarship,‡	Subscribers to Pitt's Statue,		W. G. Humphrey.
Tyrwhitt's do. (Hebrew,)	Rev. R. Tyrwhitt,	1817	F. W. Collison and E. Huff.
Crosse § do. (Theological,)	Rev. John Crosse,	1832	S. N. Dalton.
Lumley Exhibitions,	Viscountess Lumley,	1657	

The prizes for the encouragement of literature, free and open competition for the whole *University*, amount to upwards of £1,300, three-fourths of which are given for classics and English composition, the remainder for mathematics. The amount of the annual prizes in the different *Colleges* is about £600, two-thirds of which are given for the encouragement of classical literature.

University Library.

By an act of the 8th of Anne, one copy of all the books, charts, maps, etc. which are published in Great Britain, is to be delivered, gratuitously, on application, to each of the following libraries: British Museum, Sion College, Bodleian at Oxford, Public Library at Cambridge, the Library of the Faculty of Advocates at Edinburgh, the libraries of the four Universities of Scotland, Trinity College Library, and the King's Inn Library at Dublin. To the use of the University library at Cambridge, the rent of an estate in Norfolk, worth £200 per annum, is devoted. William Worts, M. A. gave property to the library which yields about £500 per annum. The Rev. John Manistre lately bequeathed £5,000 to purchase books. A quarterly contribution of one shilling and sixpence each, from all members of the University, except sizars, is likewise made for the support of the University library. The management of the library is committed to syndics, who are the vice-chancellor, the heads of colleges, all doctors in each faculty, the orator, and all public professors, the proctors and scrutators. They meet in the library on the first Monday after the division of every term, and oftener if necessary. All members of the senate, bachelors in the civil law and physic, and bachelors of arts, are entitled to the use of the library. The great want of accommodation for books in the present library, and of lecture rooms for the professors, had long been felt; and as the University itself was not in possession of funds to supply these deficiencies, a subscription was commenced, and about £20,000 were collected from members of the University and others who felt an interest in the undertaking. The funds raised by this subscription were, however, only sufficient to raise one side of the proposed court. The first stone was laid Sept. 29, 1837. J. Lodge, M. A. is librarian.

* Fifteen guineas each to the two greatest proficient in classical learning.

† Dr. Bell gave £5,200 to found eight new scholarships. The scholars to be sons or orphans of those clergymen of the Church of England, whose circumstances are not such as to enable them to bear the whole expense of educating their sons at the University.

‡ Now amounting to £1,500.

§ Amounting to £2,000. The examination to turn on a knowledge of the Hebrew and Greek of the Bible, Ecclesiastical History, etc.

The University Press.

On the death of William Pitt, many of his personal friends entered into a subscription for the purpose of erecting some memorial worthy of his name. By means of the funds thus raised, a marble statue was erected in Westminster Abbey, and another bronze statue, after a model by Chantrey, was erected in Hanover Square, London. A large sum remained still unexpended; and the committee, desiring to employ the surplus in some mode that might contribute to the usefulness of the University in which Mr. Pitt received his education, offered to erect a building, after a design by Mr. Blore, which should form the front of the University printing-office, and be designated by the name of the **PITT PRESS**. This munificent offer was accepted, and a large sum of money was expended by the University in purchasing the necessary site. The first stone of the new building was laid in 1831, by the Marquis Camden. The edifice was completed in 1833. One of the principal sources of the wealth of the Universities of Oxford and Cambridge, arises from the printing-offices. These establishments, having peculiar privileges of monopoly, in the case of all Bibles, Testaments, and Prayer Books, published without notes, and having attained considerable celebrity as classical and mathematical presses, are in the enjoyment of a great printing trade. It appears by the Parliamentary papers of July 6, 1815, that the *drawback* on paper printed at the Cambridge University press, during seven years, ending April 5, 1815, was more than £13,000. The *value* of Bibles, Testaments, and Prayer Books printed at Cambridge during the same period, was £149,050 4s. 2d. The *value* of other books printed at Cambridge during the same period, £16,993 15s. 0d. Yearly average value, £23,720 11s. 3d. If the peculiar circumstances under which the Universities conduct their business be taken into the account, it may be calculated that nearly 30 per cent. upon the above sums is clear profit. Since 1815, however, the book trade of the Universities has, at least, doubled; and their profits must have kept pace with their extent of business, from the circumstances of monopoly attending it. The sum of £5,000 at Cambridge, as the profits of the press, is greatly below the reputed amount.*

The Fitzwilliam Museum.

Richard, Viscount Fitzwilliam, who died Feb. 5, 1816, bequeathed to the University his splendid collection of books, paintings, drawings, engravings, etc., together with the dividends, or annual proceeds of £100,000 South Sea Annuities, for the erection of a Museum for their reception. The dividends on the above stock having accumulated to a sum exceeding £40,000, the University proceeded to erect a Museum. It was expected that the building would be covered in during the last winter. The Museum has been augmented by many valuable presents of paintings, prints, books, statues, models and curiosities.

Mesman Museum.

This Museum was bequeathed to the University by the late Mr. Mesman. It amounts to 248 paintings, and 33 drawings and prints. Among the painters are many very distinguished names.

The Botanic Garden.

A few years since thirty acres were purchased, lying to the east of the London Road, and within a mile of Cambridge. It is intended that the herbaceous ground, with its stoves and its green-houses, should occupy a central position, and the surrounding parts be laid out in an ornamental style, with shrubberies and walks, where such exotic trees as are capable of enduring the climate may be planted. The old garden is east of the Fitzwilliam Museum. Curator, Arthur Biggs, F. L. S.

* H. Longueville Jones, M. A. Statistical Illustrations of the principal Universities of Great Britain, read before the British Association at Newcastle, September, 1838.

Cambridge Observatory.

This building was erected in 1822-4, after the designs of Mr. J. C. Mead of London, at an expense of upwards of £18,115. The principal instruments in the Observatory are a transit instrument by Dollond, a mural circle by Troughton and Simms, transit clocks by Hardy, Molineux and Cope, and by Graham, together with many less important instruments.

List of Colleges and Halls.

<i>Name.</i>	<i>Founder.</i>	<i>Date.</i>	<i>Master.</i>	<i>Number of Fellows.</i>	<i>Members of the Senate.</i>	<i>Members on the Boards.</i>
St. Peter's,	Bp. Hugh de Balsham,	1257	F. Barnes, D.D.	26	98	205
Clare Hall,	Lady Elizabeth Gilbert,	1326	William Webb, D.D.	22	80	169
Pembroke,	Mary de Valence,	1347	Gilb. Ainslie, D.D.	16	45	124
Gonville and Caius,	Edmund Gonville,	1349	Martin Davy, D.D.	29	124	280
Trinity Hall,	Bp. Bateman,	1350	Thos. Le Blanc, D.C.L.	12	45	139
Corpus Christi,	Two Guilds,	1351	John Lamb, D.D.	12	90	227
King's,	Henry VI.	1441	George Thackeray, D.D.	55	79	110
Queen's,	Margaret and Elizabeth,	1446	Josh. King, M.A.	20	130	353
Catharine Hall,	Rob. Woodlark, D.D.	1475	Jos. Proctor, D.D.	14	75	203
Jesus,	Bp. Alcock,	1496	William French, D.D.	17	78	179
Christ's,	Henry VI.	1505	John Graham, D.D.	15	99	222
St. John's,	Lady Margaret,	1511	James Wood, D.D.	53	564	1,087
Magdalene,	Baron Audley,	1519	Geo. N. Grenville, M.A.	17	84	188
Trinity,	Henry VIII.	1546	Christ. Wordsworth, D.D.	60	864	1,698
Emmanuel,	Sir Walter Mildmay,	1584	George Archdall, D.D.	15	114	220
Sidney Sussex,	Lady F. Sidney,	1598	William Chafy, D.D.	12	55	101
Downing,	Sir Geo. Downing,	1800	Thomas Worsley, M.A.	16	28	50

Total, 17 Colleges and Halls; 411 Fellowships; 2,663 Members of the Senate; 5,555 Members on the Boards.

Miscellaneous Observations and Facts.

The whole number of professorships is	24
" " " lectureships	25
" " " University officers,	20
" " " College "	179
" " " fellowships,	411
" " " University scholarships,	20
" " " " fellowships,	2
" " " College scholarships, bursarships, etc.	793
" " " University benefices,	2
" " " incumbents on "	2
Value of University benefices,	£600
Number of College "	311
" incumbents on College benefices,	280
Value of College benefices,	£93,300
Number of University prizes,	16
Value of " "	£160
Number of College "	251
Value of " "	£1,038
Revenue, professors and lecturers,	5,500
" University officers,	2,000
" College "	17,750
" Heads of Houses,	12,650
" Fellows,	90,330
" University scholarships,	1,300
" College "	13,390
Total Revenue, Colleges,	133,268
" " University,	16,000
" " Colleges and University,	149,268

The course of study pursued at Cambridge may be considered under two aspects, the University system and the College system. The UNIVERSITY

system is that in which Cambridge most nearly resembles the Universities of the continent, and consists principally of the lectures of the professors, and of the examinations to which the students are subjected; together with the regulations belonging to these means of instruction. Every student, without exception, has to undergo two University examinations, one in his second year, and one in his fourth. The subjects of these examinations are, principally, some of the Greek and Latin Classics, some portions of the historical parts of the Greek Testament, Paley's Evidences and Moral Philosophy, and the elementary parts of Mathematics. No one obtains the degree of B. A. till he has passed these examinations in a satisfactory manner. The latter of the two examinations includes a competition for the most distinguished honors which the University can bestow, both for mathematical and classical attainment; and the names of *all* the persons who pass it are arranged in the order of merit.

Besides this *general* education, there are also additional requisitions belonging to the University system, for degrees in the separate faculties. Candidates for the degree of B. M. are required to produce a certificate of their diligent attendance on a complete course of the lectures on the principles of pathology and the practice of physic, given by the Regius professor of physic. The same is true in regard to the lectures of the professors of anatomy, chemistry and botany. The student also undergoes an examination (upon paper, like all the Cambridge examinations) by each of these four professors. Besides these requisitions, the medical student has to read theses, and maintain disputations on certain professional subjects. In mathematics and morals, there is now a *viva voce* examination, with a view to a previous arrangement of the competitors for honors. The degree of B. C. L. is conferred on similar conditions to that of B. M. The candidate has to pass the first of the University examinations, attend the lectures of the professor of law for one year, and to be examined by the professor, and also "to keep exercises" in the law schools. No degrees in divinity are conferred upon *young* men; the lowest, that of B. D., requiring the person to be a B. A. of ten years standing. Nor is there, for the undergraduates, any peculiar course of theological study insisted on *by the University*. But the Gospels and the Evidences form a part of the University course for all; besides which each College has its own regulation on the subject. The Norrisian professor of divinity delivers a course of lectures on doctrinal and historical theology; and a certificate of attendance on this course is demanded by the bishops, in most cases, as a condition of ordination.

There are no *compulsory* examinations in any other subjects than those which we have mentioned; the competitors for the Hebrew scholarships and prizes, as well as for various other University honors, being voluntary. But there are courses of lectures delivered by University professors on most provinces of science. Some of these are attended by many general students from choice. Such are mineralogy, political economy, geology, natural and experimental philosophy, arts and manufactures, and modern history. The persons who at present lecture on some of these subjects are, Professors Sedgwick, Smyth, Willis and Challis. The lectures of the late Prof. Farish, and those of Prof. Airy, now astronomer royal, were delivered with care and zeal, and their auditors were numerous. The course of Prof. Scholefield on Greek, and those of Prof. Lee on Hebrew and Arabic, have been generally delivered to crowded audiences. There are able teachers of modern languages at Cambridge. Some of the changes in the University system have been made within a few years past. The second general examination was established in 1822. The *classical tripos*, or honorary classification of those who, on taking the bachelor's degree, distinguish themselves in classical studies, was also instituted in 1822. Some important modifications in the examination for mathematical honors, were introduced in 1827.

We will now turn our attention to the COLLEGE system. Many believe that this is the most beneficial part of the Cambridge course. It consists of lectures and examinations, which are principally confined to classical and mathematical subjects. Instruction on such subjects could be given but very superficially on the system of lectures. A lecturer on Thucydides or on fluxions, could do little in teaching a class of 1,200. A college tutor or

lecturer has a class of 20 or 30, whom he can address collectively and examine individually, so that he can ascertain the degree of their attention and the nature of their difficulties. The personal acquaintance subsisting between teachers and learners so circumstanced, and likewise connected by various other ways, is regarded as one of the most important and characteristic features in the Cambridge system. The college lectures will of course assist the student in preparing for the University examinations, but their more immediate purpose is to inform and direct the pupil in respect to the *College* examinations. These now take place in all the Colleges, generally at the end of the academical year. As each examination in each College fills from ten to thirty sheets with printed questions, the University press is absolutely clogged with these documents at the time of the examinations. The *fellows* are generally the examiners in their respective Colleges, and this is one of the most important of their functions. In selecting them, reference is almost universally had to their fitness for this office. In the larger Colleges, a special examination is held when a fellow is to be chosen. The annual College examinations differ from the University examinations in having for their subjects certain selected works of ancient authors, and certain particular branches of mathematics for students of each particular standing. In his reading the particular portions of literature thus fixed upon, the student is directed to make himself master of the main points of criticism, history, and antiquities, which bear upon them, with the illustration which they receive from other ancient authors, and various similar topics. In this employment, he is assisted by his tutor or lecturer, who communicates the results of his own reading as applied to the author thus placed before him. The results of the annual College examinations are notified by an arrangement of the competitors into various classes, which are publicly exhibited in the particular College. For those who have activity and talents there are additional opportunities for exertion, as declamation, prize essay, verse prizes, scholarship, etc.

Perhaps the most peculiar of the institutions of Cambridge is that of fellowships. Those who are elected fellows of a College become possessed of a small stipend, of very different value in different instances; and in most Colleges they succeed, in the order of their seniority, to the choice of certain livings, as they become vacant. It is a common occurrence, that the electors in the smaller Colleges, (the master and the fellows,) adopt a more meritorious person from another College, passing over members of their own, who are judged less fit for the office of examiners. This is more especially the case when they wish to obtain a fellow for a tutor or an assistant tutor.

The business of private tutor, one of considerable importance, is undertaken, in a great number of instances, by bachelors of arts. In this way, the pupil receives the instruction and advice of his tutor, alone, during a certain time, generally an hour every day. A tutor, who has eminently distinguished himself, is always much sought.

Many of the fellowships are restricted with the conditions, that the holders shall come from certain schools, counties, etc. A strong disposition has appeared in the Colleges to get rid of these fetters. In many of the fellowships not founded by private persons, these restrictions are substantially removed. The fellowships are of great use in supplying both the University and the Colleges with officers of various denominations requisite for the management of their affairs or their discipline, with tutors public and private, with examiners, and also with a sort of academic public, which connects and mediates between the officers and undergraduates. They also afford the means of retirement and study to many persons who prefer such occupations to the struggles of professional or public life. It would be hardly too much to say, that these situations supply the only encouragement which England now offers to the cultivation of learning and mathematical science. A youth of narrow fortune, who has a strong bias to these studies, looks to a College fellowship as the goal of his desires, and the means of cultivating his favorite pursuits; and if his desires are limited to this object, he rarely fails.*

* British Quarterly Journal of Education, 1831, vol. ii. pp. 242—250.

ALUMNI OF DARTMOUTH COLLEGE.

BIOGRAPHICAL SKETCHES OF GRADUATES AT DARTMOUTH COLLEGE
IN THE CLASS OF 1786.

[Prepared in part by the late JOHN FARMER, Esq.* Corresponding Secretary of the New Hampshire Historical Society.]

[Brief notices of all the Graduates at Dartmouth College down to the year 1786 have been published in the previous volumes of the American Quarterly Register. The course pursued in respect to the other classes, will be adopted in reference to this class.]

WILLIAM BREWSTER, B. A.,

was the son of John and Mary Brewster of Hampton, Ct., and was born June 17, 1764. His first American ancestor came to Plymouth, Ms. in 1620. His name was William, and he was a Ruling Elder in the church at that place. He was born in England, 1560, and died at Duxbury, Ms., April 16, 1644, in his 84th year. The names of his children were Patience, Fear, Love (a son,) Wrestling, Jonathan, Lucretia, William, and Mary.†

Love Brewster, the son of Elder Brewster, married Sarah Collins, [or Collier,] May 15, 1634. Their children were Nathaniel, William, Wrestling, and Sarah. Wrestling, the son of Love and Sarah, had four sons, viz. Jonathan, John, Joseph, and Nathaniel. The last mentioned Jonathan had five sons, viz. James, Peleg, Jonah, Elijah, and Jonathan. Peleg was born February, 1717, and lived in what is now Windham, Ct. (Scotland Society,) and removed to Canterbury, (Westminster Society,) where he died, 1801, aged 84 years. He had but two children, John and Jedediah. John, the father of William who graduated at Dartmouth College, was born June 14, 1739. He settled at Hampton, then Canada Parish, in Windham, in the practice of medicine, and married in November, 1760, Mary Durkee, a daughter of Capt William Durkee one of the first settlers of the place. Their children were Mary, William, John, Augustus, Royal, Abel and Sophia (twins.) Mary died Sept. 9, 1805, William, the subject of this notice, died Jan. 4, 1789. John is deaf and dumb, has been a portrait and miniature painter, and now lives in Buxton, Me. Augustus died Jan. 30, 1789, aged 21 years, at which time he was a medical student. Royal practised medicine at Buxton, Me. and died March, 1835. The mother of these children died 1783, and the father married in 1789, Ruth Avery, daughter of Rev. Ephraim Avery of Brooklyn, Ct. and had children, viz. Elisha, who died in infancy, William Augustus, born Dec. 10, 1791, Sophia, who died in 1800, aged 5 years, and Betsey Avery, who died, 1838, aged 40 years. The father of these children, having practised medicine fifty years, died in August, 1823, aged 84 years, and his second wife died May, 1823. Her father died early in life, and her mother married for her second husband, Mr. Gardiner, the proprietor of Gardiner's Island, off New London, Ct. After his death she married Gen. Israel Putnam, who outlived her. She died during the Revolutionary war at the town of Rye, in the State of New York, near Greenwich, Ct., where Putnam rode down the precipice to escape from the British troops who were in pursuit of him.

William Brewster, of whom we would now more particularly speak, was fitted for college at the Academy in Plainfield, Ct. under the famous Mr. Ebenezer Pemberton. He entered college the Freshman year and graduated with his class highly respectable for scholarship. Soon after graduating he commenced the study of Divinity and pursued it until he was licensed to preach. He was never settled in the ministry. His health was feeble when he graduated, and he slowly declined in a consumption till he died, aged 24 years, in twenty-eight months after taking his degree. He was a pleasant, social young man, much esteemed and beloved, of good talents and promise.

The following lines are inscribed on the marble at the head of his grave.

"Oh death, thou cruel foe to human kind,
Thy rage no art can tame, no strength can bind;
'Tis thou that blasts the youthful scholar's hope,
By thee, the strictest friendship's broke;
For thee a father mourns, a son in sighs,
While tears steal softly down a sister's eyes.
Here Brewster lies cut down in early youth,
A son of science and the friend of truth."

[William Augustus Brewster, M. D., Dr. Thacher's History of Plymouth, Dr. Allen's Biog. Dict.]

Of the name of Brewster, fifteen have received degrees at colleges in this country.

* As these Sketches were left in an unfinished state, alterations and additions have been made, as information has been obtained.—Eds.

† Dr. Brewster of Hampton, Ct. thinks that the names of the children of Elder Brewster were Trulove, Wrestling, Jonathan, Larvonia, William, Mary, and Nathaniel.

JOHN CALEF, B. A.

Mr. Calef was born in Kingston, N. H., Sept. 28, 1762. His father was Col. John Calef of the same place, and his mother's name before marriage was Judith Chellis. She was of Kingston also. The grandfather of the subject of this notice, it is believed, lived for a time in Newbury, Ms. but afterwards in Kingston, where he died. His birth place is not known. Mr. Calef prepared for college with the Rev. Elihu Thayer, D. D. of his native place, who was in the habit of instructing youth in the common branches of education. After leaving college he contemplated studying medicine; but his health not admitting of close application to literary pursuits, he abandoned the idea and turned his attention to agriculture. He, therefore, never entered either of the learned professions. Mr. Calef married Abigail Bartlett, Nov. 27, 1788. They have had three daughters, viz. Abigail, Salome, and Helena. Salome died a few weeks short of the age of eighteen years. Helena is married and lives in Heniker, N. H. Abigail still resides with her parents. Mr. Calef has been employed more or less in town business, and he one year represented Goshen, N. H., where he now resides, in the General Court. He also lived a few years in Pembroke, N. H. He and his wife are quite infirm.—[*Rev. Ora Pearson, Rev. Abraham Burnham, Rev. Peter Sanborn and Rev. Abel Manning.*]

Only three of the name of Calef have graduated at the colleges in the United States.

BARUCH CHASE, M. A.

In seeking information in reference to Mr. Baruch Chase, we have found materials for brief notices in respect to a number of the descendants of Aquila Chase, who was the first of the name of Chase who came to this country. We shall, therefore, speak of various individuals of the family, and not confine our remarks to the individual at the head of this article, believing that the genealogical account will be interesting and worthy to be thus preserved.—AQUILA CHASE was born in Cornish (England) in 1618. He came to this country in 1640 and located himself at Hampton, N. H., and five years afterwards moved to Newbury, Ms. with his wife Anne. They had eleven children. He died in Newbury, Dec. 24, 1670.—MOSES, the youngest of his sons, was born Dec. 24, 1663. He married Anne Follansbee Nov. 10, 1684. They had many children. Their first was DANIEL, born Sept. 20, 1685. He married Sarah March, Jan. 2, 1707. They had many children. Their first born was Samuel. He married Mary Dudley. They had a large family, five sons and six daughters. Their sons were Samuel, Dudley, Jonathan, March, Solomon.—DUDLEY married Alice Corbet of Mendon, Aug. 23, 1753. They lived in Sutton about ten years, and then moved to Cornish, N. H. They had fifteen children, viz. John, Mercy, Lois, Simeon, Abigail, Salmon, Ithamar, Baruch, Alice, Sarah, Daniel Corbet, Heber, Dudley, Rachel, Philander. Eight of these first mentioned were born in Sutton; the remainder in Cornish. Five of these sons were educated at Dartmouth College, viz. Salmon, Baruch, Heber, Dudley, Philander. John, the first born, died very young—Simeon, Ithamar, and Daniel Corbet were farmers. All the daughters married well and brought up families, most of them large. Salmon was an Attorney and Counsellor at Law in Portland.* Baruch is an Attorney and was Solicitor for Hillsborough County, N. H., for ten years, justice of the peace and President of Merrimack County Bank. He has held also various minor offices. Heber was a physician. Dudley was an Attorney at Law, a member of the General Court of Vermont, Chief Judge of Supreme Court, Member of Congress in the House of Representatives and also in the Senate. Philander has many years been preaching the Gospel and is now Bishop of Illinois. It is expected that a full history of his life will soon appear. These five brothers, after they left college, each instructed a private school for about two years.—Baruch was instructor of Moor's School, connected with Dartmouth College, for one and a half years. He prepared twenty-seven young men for college, who entered that institution, and most of them have been honorable and useful men.

The following is a copy from the Family Record of Dudley Chase and Olive Corbet. They were married Aug. 23, 1753—their children were fifteen.

John—lived only a few days.

Mercy, born April 6, 1755,	married Stephen Child,	had a large family.
Lois, b. Aug. 16, 1756,	" Benjamin Smith,	" "
Simeon, b. June 14, 1758,	" Mary March,	" two children.
Abigail, b. Nov. 9, 1759,	" John Morse,	" many children.
Salmon, b. July 14, 1761,	" Mary Simpson,	" five children.
Ithamar, b. Sept. 27, 1762,	" Jennette Ralston,	" many children.
Baruch, b. March 27, 1764,	" Ellen Wiggin,	" three children.

* Some account was given of him in the last number of the American Quarterly Register, in the article containing Statistics respecting the Bar of Cumberland County, Me.

Alice, b. Oct. 17, 1765,	married Bibye Lake Cotton,	had many children.
Sarah, b. Sept. 14, 1767,	" Tireh Durkee,	" one son only.
Daniel Corbet, b. Jan. 13, 1769,	never married }	{ both died about twenty-four years old.
Heber, b. Sept. 2, 1770,	never married }	
Dudley, b. Dec. 30, 1771,	married Olive Brown,	
Rachel, b. Jan. 10, 1774,	" Joseph Dennison,	had a large family.
Philander, b. Dec. 14, 1775,	{ " Mary Fay, and	{ " many children.
	{ " S. M. Ingraham,	

Baruch Chase prepared for college in Moor's School at Hanover. He read law with Bradley, Buck, and Aaron Hutchinson, Esqrs. at Lebanon, principally with the latter. He commenced business in Hopkinton, N. H., Oct. 4, 1790; married Ellen Wiggin, daughter of Benjamin Wiggin, Esq. and sister of Benjamin Wiggin and Timothy Wiggin, now of London, Eng., and had three children, a daughter who died in a few days after birth, Benjamin Wiggin and Samuel Greenleaf; the former a merchant in Philadelphia, the latter a farmer in Hopkinton.

Of the grandchildren of Dudley Chase and Olive Corbet, seven have been educated at college, viz. two sons of Philander Chase, two of Ithamar Chase, one son of Salmon Chase, and two sons of Rachel Chase, who married Joseph Denison, M. D.—[*Records of the Chase Family.*]—There have been forty-five graduates of the name in the country.

ERASTUS CLARK, M. A.,

was the son of Doct. Clark, a physician at Lebanon, Ct. He was young in college, of a sprightly turn of mind, and a good scholar. He studied law with his brother at Windham, Ct., became a very respectable attorney, lived at Utica, N. Y., and was a member of the State legislature as a representative and also as a senator. Possessed of good common sense, great integrity of character, and unostentatious piety, he was much beloved by those who knew him, and sustained with credit to himself and with the approbation of others, the office of elder in the Presbyterian church where he lived. He married Sophia Flint, a niece of the Rev. Dr. Flint of Hartford, Ct., who resided at that time with her uncle. She still lives, but her husband died before 1830.—[*Hon. Charles Marsh, Gen. John Francis and Hon. Calvin Goddard.*]—One hundred and sixty individuals of the name of Clark or Clarke have graduated at the colleges in this country.

WILLIAM DANIELSON, B. A.,

son of Col. Danielson, was born at Killingly, Ct. He was one of the most modest and unpretending, and yet one of the best scholars in his class. He was a man of deep thought, but of few words. It is not known that he entered upon the studies of a profession. He died within a year or two after graduating, and probably fell a sacrifice to severe study.—[*Rev. Axel Washburn, Hon. Charles Marsh, and Hon. Calvin Goddard.*]—Four of the name have graduated.

ELKANAH DAY, B. A.

He was from Westminster, Vt., at which place his father was a physician. He studied medicine and commenced the practice of it in Reading, Vt., where he resided a few years, and then moved away; but where he went, or whether he is now living is not known.—[*Hon. Charles Marsh, Rev. Axel Washburn.*]

Twenty-nine of the name have graduated.

GORDON DORRANCE, M. A.

He was born August 1, 1765, in what is now called Sterling, one of the most eastern towns in Connecticut. His parents were born in the same place, and his grand-parents, on the side of his father and mother both, lived and died in that town. He prepared for admission to college with the Rev. Levi Hart, D. D. of Griswold, formerly the North Society in Preston, Ct. After graduating, he spent a season in teaching at Griswold, and then studied divinity with Dr. Hart. He commenced preaching at the close of the year 1788, and was ordained at Windsor, in the County of Berkshire, Ms., July 1, 1795. Having labored faithfully and successfully as a minister of Christ in that place for nearly forty years, he was dismissed in 1834. Since that time, preferring the ministry to any other employment, he has frequently preached, though not with a wish or view to settlement. He now resides at Sunderland, Ms. He married for his first wife a daughter of Daniel Morgan, Esq. of Griswold, by whom he had two children. One died in infancy. The other, named Gardiner, still lives;—graduated at Williams College in 1820, where he also received a master's degree, and also the degree of doctor of medicine;—is now a practising physician at Amherst, Ms. For his second wife, who still survives, Mr. Dorrance married the widow of the late Col. Moses Tyler of Griswold, Ct.

Eight of the name have received degrees.

MOSES FISKE, M. A.,

was the son of Peter Fiske, who was born at what is now called Sherburne, Ms. His grandfather bore, it is believed, the name of Isaac, and was a descendant of the ancestor, David Fiske, who fled from persecution in England, with several brothers and their mother, and settled in Watertown, Ms., and was one of the early proprietors of the town, and was admitted a freeman in 1638. Of his emigration from England to this country and settlement in Watertown, there is a particular account in Mather's *Magnalia*. Peter Fiske married Sarah Perry, daughter of Joseph Perry, who was of Marlborough, Ms. His son Moses was born at Grafton, Ms. in 1759. He prepared for college principally with Rev. Samuel Reed of Warwick, Ms. When he graduated in 1786, he delivered the salutatory oration in Latin. In 1788, he was appointed Tutor in Dartmouth College, and continued in that office until 1795, discharging its duties with great fidelity and ability. He was very thorough and successful as an instructor. Before or about the time he became Tutor, he was approbated to preach the gospel, and delivered a few discourses, but soon abandoned the idea of following the ministry as a profession. More than forty years ago he went to Tennessee, and is now living there in the 80th year of his age, in Hilham, Overton County. He remained single until he was more than fifty years of age. He then married, and has brought up a family of nine children, eight of whom are now living. Mr. Fiske always possessed a fondness for learning, and, although his principal business of late has been agriculture, yet he has continued to apply himself to reading and study. No man of his years, probably, has kept up with the times better than he has done. Not a few individuals in the State of Tennessee are indebted to him for the education they have acquired. He was always disposed to encourage the desponding and aid the needy. While Tutor in college, although his means were quite limited, he assisted many, and furnished some with almost their entire means of procuring an education.

He early manifested a strong disapprobation of involuntary servitude, went to Tennessee an enemy to slavery, and remains so to this day. He never was the owner of a slave, although their services would have been very convenient to him.

He has never filled any public office higher than that of a justice of the peace, as he never could without soliciting it from the people. This he would not condescend to do.

He was the author of many fugitive pieces, as essays and poetical effusions. He was for some time editor of a periodical called the "Eagle," published at Dartmouth College. He published a sermon, entitled, "Tyrannical Liberty-men: a Discourse on Negro Slavery in the United States, composed at ——— on the late Federal Thanksgiving day, (19th Feb. 1795.) 'And I beheld the tears of such as were oppressed, and they had no comforter, and on the side of the oppressors there was power, but they had no comforter.' (Eccl. iv. 1.)" He published also an English grammar, called "The Young Gentleman and Ladies' Accidence," published at Worcester, Ms. in 1792. In 1811, October 31, he was elected a Corresponding Member of the Massachusetts Historical Society. The American Antiquarian Society has also honored him by electing him a member of their institution. He is an elder brother of the Rev. John Fiske of New Braintree, Ms.—[*Rev. John Fiske and Rev. Thomas A. Merrill, D. D.*]

Fifty-two of the name of Fisk or Fiske have graduated.

STEPHEN FULLER, M. A.,

was born at Mansfield, Ct., December, 1757. His father, David Fuller, was a farmer in rather low circumstances as to property, but a very devoted Christian. The son continued with the father till he was twenty-one, laboring on the farm and assisting in supporting the family. Having hopefully become a subject of grace under the ministry of the Rev. Dr. Richard Salter, who was pastor of the church in Mansfield, he concluded, with the advice of his pastor and other Christian friends, to attempt to obtain an education for the ministry. He commenced fitting for college with Dr. Salter. Soon after this his father removed his family to Stafford, and his son went with him and taught a school in that place, pursuing at the same time his preparatory studies with the Rev. John Willard. After being at Stafford a year or two, he went to Hanover, N. H., and was received into the family of the Rev. Eden Burroughs, then pastor of the church in the East parish of Hanover, who treated him as a father during his collegiate course, and, in a pecuniary way, assisted him. After graduating, Mr. Fuller commenced the study of theology with Mr. (afterwards Dr.) Burroughs. During that time he taught a school in the vicinity. He also spent two or three months in the study of divinity with the Rev. Mr. (afterwards Dr.) Burton of Thetford, Vt., from whom he derived much benefit. There was a very intimate friendship between them as long as Mr. Fuller lived. Being but twelve miles apart, they used to be frequently in each other's study, praying and conversing together. Before settling in the ministry, Mr. Fuller preached in various

places with great acceptance. Having received an invitation from the people in Vershire, Vt. to become their spiritual guide, he accepted their invitation, and was ordained their first minister September, 1788, and was soon after married to Miss Phebe Thurston of Hollis, N. H. They had ten children, seven sons and three daughters. Their names are Henry, Stephen Hopkins, Sewall, Phebe, Lucy, Lydia, Edwin, Edward Crocker, David Thurston and Joseph. Phebe, the eldest daughter, married the Rev. Silas M'Keen, now of Belfast, Me. She died at Bradford, Vt., leaving three daughters, now grown. Lydia, the youngest daughter, died in Vershire soon after her sister. Two of the sons, Henry and Joseph, are settled ministers in Connecticut, graduates of Middlebury College. Two other sons, Edward C. and David T., are graduates of Williams College. Edward C. is a minister and stated supply at Piermont, N. H., and David T. is an attorney in Delaware, Ohio. Sewall and Edwin are farmers, the first in Vershire and the second in Fairlee, Vt. Stephen H. is a practising physician in East Haddam, Ct. All the children have become professors of religion except two.

Mr. Fuller was one of the editors of the "Adviser, or Vermont Evangelical Magazine," issued at Middlebury. He published several sermons; one delivered at the installation of the Rev. Sylvester Dana of Orford, N. H.; one delivered at the ordination of the Rev. Joel Byington, from Matt. xxviii. 20; one on Lord's day, March 31, 1811, from Isa. viii. 20; one from the text "What is truth?"; also four "On the advantages of Union and Christian Discipline in Churches."

Mr. Fuller was accounted one of the best preachers in Vermont in his day. He was often called to officiate on special occasions. His manner in the pulpit was deliberate and peculiarly adapted to interest the attention. He seldom preached without an attentive auditory. His exhibitions of divine truth were always clear and forcible, and some of his illustrations of the guilt of the sinner were uncommonly impressive. His views of the distinguishing doctrines of the gospel accorded with those of Edwards and Hopkins. He was a man highly respectable for talents and scholarship, a sound and able theologian, and a useful minister of Jesus Christ. There was a general revival of religion in his congregation in 1808-9, besides other partial seasons of grace. An account of this revival was published in the "Adviser." The estimation in which he was held as a divine may, in some measure, be learned from the fact that a number of young men pursued their theological studies under his direction.

Mr. Fuller was constitutionally retiring, and never very social except with his most intimate friends. He was very grave, and his habits of study excellent. His judgment was good, and appears to have been appreciated, for his opinions and advice were often sought in difficult cases. Having labored faithfully in the ministry in Vershire about twenty-eight years, he died, greatly lamented, in 1816, aged 60. His widow still survives, though quite infirm.—[*Rev. Henry Fuller, Rev. Thomas A. Merrill, D. D. and Rev. Azel Washburn.*]

Fifty-one of this name have received degrees at the colleges in this country.

CALVIN GODDARD, M. A.,

was born at Shrewsbury, in the County of Worcester, and Commonwealth of Massachusetts, on the 17th day of July, A. D. 1768. His father was Daniel Goddard, a farmer who lived upon and owned a farm of three hundred acres near the meeting house in Shrewsbury, of which his grandfather was first proprietor, and where he lived and died. His grandfather, Edward Goddard, was born at Watertown, Ms. March, 1675, and died at Framingham, Feb. 1754. He was for many years a justice of the peace, and represented that town for a succession of years in the General Court, and in May, 1733, was appointed a member of his majesty's council, which office he held for three years under Governor Belcher. He was the son of William Goddard, who was born in London, and came to this country, a fugitive from religious persecution, in 1666. The great fire in London the same year consumed his house, and all his property in London. His father, Edward Goddard, a wealthy farmer in Norfolk county, England, being on the "parliament side," had his house destroyed and plundered by a company of cavaliers. The mother of the subject of this notice was Mary Willard, of Grafton, Ms. and was married November 17, 1756. She was related to the family of Willards in Massachusetts. To her pious instructions, exertions, and maternal kindness, her son was greatly indebted. Mr. Goddard prepared for college at Shrewsbury, partly under the care of a relative, Nathan Goddard, Esq., who lived at that place, and was a graduate of Harvard College; partly under the care of Rev. Benjamin Stone, who spent the cold winter of 1780 at his father's house, because the depth of the snow would not allow him to leave it; and partly under the care of Rev. Joseph Sumner, D. D., many years the clergyman of that town. His employment has been that of a lawyer. Before entering upon his profession, however, he was preceptor of Plainfield Academy, Ct. where he taught Latin and Greek two years. He studied law in the office of Col. Jeremiah Halsey, of Preston, County of New London, Ct., was admitted to the bar November, 1790, and commenced the practice of

law in Plainfield, County of Windham, in the winter of 1791-2. In 1795, he represented that town in the General Assembly, and continued to do so with little intermission until 1800, and in 1799-1800 was Speaker of the House of Representatives in the State Legislature. He was elected a member of Congress in 1801, and afterwards a second and third time. In the spring of 1805 he resigned his seat in the ninth Congress, to which he had been elected the preceding autumn. In the spring of 1807 he removed to Norwich, Ct., where he now resides—while he still represented the town of Plainfield in the General Assembly, and was again chosen Speaker of the House of Representatives. He was successively for several years Mayor of the City of Norwich, until he resigned that office. From 1810 to 1815 he was a member of what was then called the upper house, now Senate. In the year 1814, was elected member of the convention commonly called the *Hartford Convention*, and subsequently by the Legislature appointed delegate to proceed to Washington, and attempt to carry into effect the objects of that body, which was rendered unnecessary by the arrival of the Treaty of Peace. In 1815 he was elected one of the Judges of the Superior Court, and continued in that office three years, until a revolution took place in the political character of Connecticut, when in 1819-20 seven members of the Court, he with others, had *leave to retire*. He was elected in the spring of 1819 a Representative in the General Assembly from the town of Norwich, as is supposed, in part by those opposed to his politics. From that time to the present he has devoted his time sedulously to his profession. On the 27th November, 1794, Judge Goddard was married to Alice Cogswell Hart, at that time the only daughter of the Rev. Levi Hart, D. D. of Preston, now Griswold, New London County, and granddaughter of the Rev. Dr. Bellamy of Bethlem, Litchfield County. She was a woman of great excellence of character, and died in May, 1832. They were blessed with six children; Charles Backus, who graduated at Yale College in 1814, studied law, and in 1817 migrated to Zanesville, Ohio, where he married Harriet Convers, and has ever since been in the practice of law, has a family of seven children, the eldest of whom is now a member of Yale College;—George Calvin, a graduate of Yale College, studied law and resided for a time in Philadelphia, has been several years in the practice of law in New York, where he married Catharine, a daughter of Seth P. Staples, Esq., and where they now reside, with a family of three children;—Alice Hart, who married Asa Child, Esq., a graduate also of Yale College, a lawyer now residing in Norwich city—they have three children;—Julia Tracy, who now resides with her father;—James Burrill, is a merchant in Norwich, married Jane Newton Adams, has two children, and they reside with his father;—Levi Hart, a graduate of Yale College, studied law in the office of his father, and for a time at the law school in Cambridge, Ms.; admitted to the bar; married Mary Woodbridge Perkins; removed to Ohio, where he practised law two years; returned, gave up his profession, and is now a farmer, residing at Salem, in New London County, Ct. Judge Goddard has been a distinguished lawyer and civilian, and a very worthy citizen; and in his declining years, enjoys the hope of a glorious immortality.—[*Genealogy of the Goddard Family*.]

Twenty-two of the name of Goddard have received academical degrees.

DANIEL GORDON, M. A.,

was the son of Daniel and Jennet Gordon, of Lisbon, Ct., and was born about 1765. It is not known where he attended to his preparatory studies, but he passed his collegiate life with the usual reputation. He immediately entered upon the study of medicine, under the direction of Dr. Elisha Perkins, of Plainfield, Ct., and having finished his studies, he went into the practice of physic in that town, where he continued several years, a respectable and useful physician. Dr. Gordon married Miss Priscilla Pierce of Plainfield, a lady of great worth, by whom he had a number of children, viz. Jedediah, Chauncy, Daniel, and Mary. In the course of eight or ten years after marriage, he removed with his family to Granville, N. Y. Where he now resides, is unknown, though it is believed that both he and his wife still live.—[*Rev. Jacob Allen, Rev. Gordon Dorrance*.]—Twenty-two of the name of Gordon have received degrees.

STEPHEN GROVER, M. A.

He was a native of Tolland, Ct. and the son of Joseph Grover, who was also, probably, born in the same town. He was engaged as a soldier in the Revolutionary war, where he received a wound. He entered college considerably advanced in life, having attended to his preparatory studies under the tuition of the Rev. Nathan Williams, D. D. He was a very pious, worthy man, though not a distinguished scholar. His theological course of instruction, he pursued with Dr. Williams, of his native place. Mr. Grover married and settled in the ministry in Caldwell, a town adjoining Newark in New Jersey, and there died suddenly in his bed at 3 o'clock in the morning of June 22, 1836, in the 78th year of his age, and the 50th year of his ministry. His brother Joseph graduated at Dartmouth in the class of 1778, settled in the ministry, and is supposed to be yet living.—[*Rev. Abram Marsh, Hon. C. Marsh*.]—Four of the name have received degrees.

WILLIAM SHERMAN HART, M. A.

He was the son of the Rev. Levi Hart, D. D. of Preston, Ct., and fitted for college with his father. After graduating, he studied law with Judge Tapping Reeve of Litchfield, Ct. and about the time he became of age, commenced practice in his profession at Norwich city, in his native State, where he remained for more than twenty years. He afterwards removed to the State of New York, and in 1834 died, at the house of his son, who then resided at Bristol, Pa.

Mr. Hart was married twice. His first wife was Miss Eunice Backus of Norwich, and his second wife was Mrs. Eliza Brown, an English lady, who was the widow of Maj. Jackson Brown of the British army, and had at the time of this marriage a large family of children. She has deceased. Mr. Hart had one son by his first wife, whose name is William Backus. He graduated at Yale College in 1817, and now resides in the city of New York.—[*Hon. Calvin Goddard.*]

Of the name of Hart, thirty-seven have been graduated.

ASAHEL HUNTINGTON, M. A.,

was born in Franklin, Ct., March 17, 1761. His paternal ancestors were among the early settlers of Norwich, of which Franklin was a part before its incorporation as a town. His grandfather, Deacon Christopher Huntington, died at an advanced age, leaving four sons, viz: Christopher, Theophilus, Elisha and Barnabas. His father, Barnabas, was born June, 1728, and died April 14, 1787. He worthily sustained the office of deacon, and was greatly respected for his moral worth. His mother, whose maiden name was Anne Wright, was born Oct. 18, 1732. and lived to nearly the age of one hundred years. She was a woman of great excellence of character, and a pious and devoted Christian. Under the faithful instruction and guidance of such parents, the subject of this notice made an early profession of religion, which he illustrated and adorned through the remainder of his life. He determined to devote himself to the work of the ministry, and pursued his studies preparatory for college under the tuition of the Rev. and venerable Samuel Nott, D. D. who still survives as pastor of the church in Franklin. When his class graduated he pronounced the valedictory oration. He pursued his theological studies for the term of nearly three years, at first under the direction of Rev. Dr. Charles Backus of Somers, Ct., and afterwards under Rev. Dr. Levi Hart of Preston, (now Griswold,) Ct. He was ordained as pastor of the Congregational Church and Society in Topsfield, Ms. November 12, 1789, as successor to the Rev. Daniel Breck. Dr. Hart preached his ordination sermon. He was married to Alethea Lord, daughter of Elisha Lord, M. D. of Pomfret, Ct., June 2, 1791. Having fulfilled a successful and useful ministry for a period of nearly twenty-four years, among an entirely united church and people, he died April 22, 1818, after a sickness (throat distemper) of five days, leaving a widow, who still survives, and five children, viz: Alethea, Elisha, Asahel, Hezekiah and Mary Ann, of whom only two now survive, viz: Elisha Huntington, M. D. of Lowell, Ms., and Asahel Huntington, counsellor-at-law, of Salem, Ms. The discourse at his funeral was preached by Rev. Isaac Braman of Rowley, (now Georgetown,) and was published in connection with a sermon partly written out by Mr. Huntington on the same day that he was seized with his last illness, from the text "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Mr. Huntington published several occasional discourses. He was a discriminating and faithful preacher. His theological opinions were strictly evangelical; but being a truly wise man, and affectionate and conciliatory in all his intercourse with his people, he secured and retained their confidence, attachment and respect throughout the entire period of his ministry. In the private relations of life, he was a model of all that was good and excellent. His praise is still in the churches, as well as in the hearts of all who possessed an intimate knowledge of his character and virtues.—We close with an extract from the sermon preached at his funeral by the Rev. Mr. Braman. "His moral and religious character was without a blot. In all social and relative duties, he was faithful and scrupulously exact. Of conjugal affection and parental tenderness and fidelity, he was a model. As a friend, (and to whom was he not a friend?) he was affectionate and sincere. Modest and unassuming, as well as of a social turn, he was uncommonly amiable as a companion. As if born for the sole purpose of comforting the afflicted and making his fellow creatures happy, his life was that of active benevolence. As a minister of the gospel, his praise is in the churches—among the people of God, who are willing to hear divine truth, though it come to them in a still small voice. In prayer he was fervent, solemn and devout. To know the mind of the Lord was his first object, and then to declare it to his hearers for their instruction and profit. A faithful servant of Christ, mindful of his responsibility to him, and sincere in his affection for his people, he watched for their

souls as one that must give an account; not shunning to declare the whole counsel of God."—[*Asahel Huntington, Esq. and Rev. Peter Sanborn.*]

Sixty-one of the name have graduated at our colleges.

CHARLES MARSH, LL. D.,

was born at Lebanon, Ct., July 10, 1765, and was the son of Joseph Marsh, who was also a native of Lebanon. His mother's maiden name was Dorothy Mason, and her father, Dea. Mason, who resided in that part of Norwich which is now called Franklin, was half brother of the celebrated missionary, David Brainerd, by the mother's side, and she, Mrs. Marsh, was sister to the father of the Hon. Jeremiah Mason of Boston. The father, with his family, moved to Hartford, Vt. about the year 1773. In the Revolutionary war he was a colonel, and commanded a regiment. He was chief justice of the county court for many years, and also lieutenant governor of the State.

The subject of this biographical notice fitted for college at Moor's school in Hanover, N. H., under the instruction of the pious Mr. Jacob Wood. He entered Dartmouth College in 1782, and graduated one of the best scholars in his class in 1786. He pursued the study of law under the direction of the Hon. Tapping Reeve, LL. D. of Litchfield, Ct., a graduate of the College of New Jersey, who in 1784 established a law school, and became a distinguished instructor of youth in the legal profession. At the usual time Mr. Marsh was admitted to the bar of Connecticut, and, in May, 1789, he was admitted to the bar in Vermont, having removed to Woodstock, where he has ever since resided and followed the practice of his profession. He was appointed District Attorney of the United States for the State of Vermont in 1797 by President Washington, and he continued to hold that office till the accession of Mr. Jefferson to the presidency, when he was removed. He was elected a member of Congress, and served in that capacity from 1815 to 1818—one term.

In his profession, Mr. Marsh has ranked high, and his opinion and advice on legal subjects have been much sought. Twelve or fifteen individuals have pursued their studies in the law under his direction.

Mr. Marsh has taken a deep interest in the cause of education and of religion. In 1809, he was elected one of the Trustees of his Alma Mater, which office he holds to the present time. He was elected in 1818 a corporate member of the American Board of Commissioners for Foreign Missions. He has been President of the Vermont Bible Society, and he is at the present time one of the Vice-presidents of the American Education Society, and of the American Bible Society.

In 1790, Mr. Marsh was married to Ann Collins, daughter of Mr. John Collins of Litchfield. They had two children, Charles and Ann Collins. Charles graduated at Dartmouth College in 1818, studied law at Litchfield, Ct., and in the State of New York, where he was admitted to the bar in 1816. He settled at Lansingburgh, N. Y., and married Mary Leonard of that place, and died at Louisville, Ky. July, 1817, while on a journey for his health. The daughter married Dr. John Burrell of Woodstock, where they now reside. In 1793, Mr. Marsh was bereaved of his wife; and in 1798 he married for his second wife Mrs. Susan Arnold, widow of Josiah Lyndon Arnold, Esq., a graduate of Dartmouth College, and an attorney at St. Johnsbury, Vt. She is the daughter of Dr. Elisha Perkins of Plainfield, Ct. By this marriage, he had children—Lyndon Arnold, who graduated at Dartmouth College 1819, and is an attorney at Woodstock, Vt., married Lucy Swan, daughter of Benjamin Swan, Esq., and has one son; George Perkins, who graduated at Dartmouth College 1820, and is an attorney at Burlington, Vt., married Harriet Buel, daughter of Col. Ozias Buel of Burlington, by whom he has one surviving son, his wife having died about 1832, and he has recently married for his second wife Caroline Crane; Joseph, who received a degree of medicine at Dartmouth College 1830, and is a physician at Burlington, Vt.; Sarah Burrell, who married the Hon. Wyllis Lyman, a graduate of Yale College, and an attorney at Burlington, Vt.; and Charles, who resides with his father.

Forty-nine persons of the name of Marsh have received degrees.

NATHAN MUSSEY, B. A.

He was born in Spencer, October 29, 1762. His father, Mr. John Mussey, was a respectable farmer of that place, with whom his son spent the early part of his life. About the age of sixteen, he was out during a few short campaigns in the American service in the Revolutionary war. He fitted for college with Rev. Daniel Foster, then minister of New Braintree. After graduating in 1786, he went into the lower part of what is now the State of Maine, and it is said that he preached there. It is not known with whom he studied theology. In 1788, he returned to Spencer, and preached for Rev. Mr. Pope several times. He then took a school in the centre of the town, but before

his time expired, he left the place one evening without even informing his friends where he was going. His method of leaving, led people to suspect that he was suffering some alienation of mind. It is thought that he injured his intellectual powers by too close application to study. His friends received no intelligence from him till the end of eight years. He then wrote to them that he first went to Maine, and then to the West, had also been to New Orleans and the West Indies, and was then in Ohio. He remained in Ohio, working at the carpenter's trade, and lived alone. He was living a few years since at Marietta, but whether he is now alive is uncertain. He was a man of considerable mind, but his mental powers were not properly disciplined.—[*Rev. Levi Packard.*]

Five of the name of Mussey or Mussy have received degrees.

REED PAIGE, M. A.

He was the son of Col. Timothy Paige of Hardwick, Ms., and was born in that place Aug. 30, 1764. He was an excellent scholar. Having finished his academical course, he pursued his studies in divinity under the guidance of the Rev. Nathanael Emmons, D. D. of Franklin, Ms. He was ordained the first minister of the church in Hancock, N. H. Sept. 21, 1791, and continued to labor among them in word and doctrine till his death, which occurred July 22, 1816, at the age of 52. He was esteemed by his brethren in the ministry and by his people as a man of strong mind, and a good preacher. He was highly respectable as a divine, sound in religious sentiment, and correct in moral practice. During the latter part of his life, he entered deeply into politics, and represented the town of Hancock in the State Legislature from 1809 to 1814, and in 1816—seven years; and was in office at the time of decease. In that body his talents and character were respected and highly appreciated.

The publications of Mr Paige were a Sermon at the Ordination of the Rev. Jabez P. Fisher in 1796; an Oration on the 4th of July, on the National Independence; an Election Sermon, 1805; a Sermon on the National Fast, 1812; a Sermon at Lyndborough, N. H. 1815.

Mr. Paige married Miss Hannah Paige of Bedford, Ms., who survived him and still lives at Hancock. They had seven children. One died in infancy. The other six are supposed to be now living. Their names, in the order of their age, is as follows, viz: Abigail, Mary, David, Timothy, George Reed, and William. The daughters are married; the elder lives in Peterborough, N. H., the younger lives in Oswego, N. Y. David is in La Port, Ia., Timothy in Detroit, Mich., George Reed in Illinois, and William in St. Louis.—[*Rev. Archibald Burgess.*]

Eight of the name have received academical degrees.

PETER SANBORN, M. A.,

was born at Kingston, N. H., Aug. 1767, where his father lived and died. His great-grandfather, whose name was probably Tristram or Peter, having married the daughter of a clergyman in England by the name of Bachellor, came early to this country and settled at Hampton, N. H. After a number of years, the Rev. Mr. Bachellor came over to see his children and took home with him their youngest son who never returned. The other two remained with their father at Hampton, and from these brothers have sprung, it is believed, all of the name of Sanborn in this country. One of these named Tristram with three other persons moved into the unbroken wilderness of what was afterwards called Kingston, embracing the towns of Hawke (now Danville,) Sandown and East Kingston, besides the present town of Kingston. He was an original proprietor and an important man in the place, and the first deacon of the church. He lived to be 88 years of age. His first wife died at the birth of her only child, who did not long survive the mother. He married for his second wife Margaret Taylor, by whom he had fourteen children, seven daughters in succession, all of whom died young; then seven sons, five of whom lived to have families. Their names were Peter, who lived to be 98 years of age, Tristram, Abraham, Jethro and William. William, who was born in 1722 and died in 1810, in the 88th year of his age, married Mary Sleeper, by whom he had eleven children, whose names were Margaret, Jethro, Huldah, Mary, Tristram, Noah, Dolly. Joseph and Benjamin (twins) Peter and William. Joseph died in infancy, and the other ten have lived to be over 70 years, and some of them over 80 years of age. Three still survive, Dolly, Peter, and William, who is a physician at Falmouth, Me. His wife dying he married for his second wife a widow by the name of Wier, and for his third wife a widow by the name of Chase. His son Peter, who is the particular subject of this notice, fitted for college with the Rev. Dr. Thayer of Kingston. As his parents were both professors of religion, and his mother who was converted under the preaching of the Rev. Mr. Whitefield, a remarkably pious woman, he was religiously educated. Still he was destitute of religion. The year before he went to Hanover, there had been a great revival of religion in Dartmouth College, which often since has been visited with the effusions of the

Holy Ghost. When he entered that seat of learning, he found all connected with the college to be engaged in prayer and praise. Many fervent addresses were made to him by his classmates and others. Under these circumstances it was that Mr. Sanborn experienced religion and dedicated himself to God in the ministry of his Son.

The first year after graduating Mr. Sanborn spent at his father's in teaching a school and in attending to various studies. He then went to Taunton, Ms. and placed himself under the theological instructions of the Rev. Ephraim Judson. Having been licensed, he preached first as a candidate at Attleboro', then at Epping, Brentwood, Raymond, Exeter and New Rowley. He commenced his labors at Reading, May, 1789, and was ordained June 9, 1790. The sermon on the occasion was preached by the Rev. Dr. Thayer. During his ministry there were three great revivals of religion. The first commenced soon after his ordination and continued in a greater or less degree, about two years; the second in 1798, and the third in 1811. In 1816 and in 1819 there were again outpourings of the Holy Spirit. The fruit of these revivals was the addition of about 300 persons to the church.

After laboring thirty years in the ministry with good success, a disaffection, for various reasons, arose between Mr. Sanborn and his people, and he was honorably dismissed by a mutual council, June 8, 1820. Since then he has preached in various places, though he has always resided in Reading, his present place of abode.

Mr. Sanborn married for his first wife Miss Mary Stimpson, the adopted daughter of Daniel Chute, Esq. of Reading and had by her nine children, viz. Nancy Chute, Angelina, Benjamin Coleman, William Ward, Mary, John Norris, William, Fidelia and Daniel Chute. Nancy C. married Samuel W. Carter, Esq. of Reading; Angelina married Capt. David Thornton of Virginia for her first husband, and Mr. Joseph James of Medford, Ms. for her second husband; Benjamin C. married Lucinda Temple; and John N. married Eliza Carter. The children who have married still live; the others have deceased. Mr. Sanborn, Nov. 10, 1820, married for his second wife Miss Martha Wakefield, who had been for many years a distinguished instructress. They have had five children, Pliny Fisk, who is now a Senior in Amherst College, Joseph Chadwick, Martha Isabella, George Edward, and Mary Jane, who has deceased.

Mr. Sanborn has published four sermons, a Review of Col. Samuel L. Knapp on Masonry, and an Address before an Antimasonic Society, also occasional pieces in periodicals. Ten of the name have received degrees.

JONATHAN FIFIELD SLEEPER, M. A.,

was born in Kingston, N. H. in the year 1768. His father was Richard Sleeper of Kingston, who married Martha Fifield of Hampton Falls, whose ancestors were among the earliest settlers of New England. The Sleepers were also among the first settlers—two brothers having left Bristol, England, and sought an asylum on these shores, as early as the commencement of the 17th century. A few years after their arrival they settled in New Hampshire, and from them are descended the many individuals bearing that name, who are now scattered through New England.

Richard Sleeper was a farmer, and lived and died on the farm on which he himself was born. Jonathan Fifield Sleeper, the subject of this sketch, was his eldest son, and being remarkable in his early youth for his attachment to literary pursuits, his father determined to give him a liberal education. The Rev. Dr. Elihu Thayer, a man eminent for his piety and his learning, was at that time Pastor of the church in Kingston, and to his care Jonathan Fifield was committed to be prepared for college. He graduated in the class of 1786, was a man of polite accomplishments and very respectable as a scholar. He afterwards studied medicine with Dr. Joseph Tilton of Exeter, N. H., but never took a medical degree. He taught school in Exeter, and in 1791 married Dorothy, second daughter of Dr. Joseph Tilton.* Soon after this event, he proceeded to Tyngsborough, Ms., where he for several years officiated as Preceptor of the Academy in that beautiful village. In 1796, he removed to Boston, having been invited to take charge of the reading and grammar department of the North School, which then stood on the spot on which the Eliot school now stands, the same institution in which the well-remembered Tileston for so many years officiated as writing master.

* Dr. Joseph Tilton of Exeter was a lineal descendant from Daniel Tilton, one of three brothers, viz. Daniel, Jacob, and Peter, who came to this country from England about two centuries since. Daniel settled in Hampton when the adjacent country was a howling wilderness—Jacob settled in Newbury, Ms. and afterwards removed to Nantucket—Peter settled in Lynn. From these three brothers, it is believed, have sprung the many persons of the name of Tilton who are found in various parts of the United States. Dr. Joseph Tilton of Exeter, was the great grandson of Daniel, and was born at Hampton Falls in 1744. He studied his profession with Dr. A. Cutter of Portsmouth, N. H., and married the daughter of John Shackford of Portsmouth. He was devoted to the duties of his profession for upwards of 60 years. He was a member and for many years a Counsellor of the Medical Society of New Hampshire—died in 1838 at the house in Exeter, in which he had resided for 68 years. He left no sons.

Mr. Sleeper resided in Boston for about five years, when his health becoming impaired, by close attention to his duties, and his lungs being evidently affected, his physician recommended a change of residence, in consequence of which, he removed to Lynn, where he taught the principal school in that town for two or three years. But his health gradually declined, and as a last resource he relinquished his school, and made a visit to the paternal mansion in Kingston, with a hope that a change of air would prove beneficial. But his disease increased—he lingered for more than a year, and died of consumption in December, 1806. His wife died of the same disease at Exeter in 1815.

Jonathan F. Sleeper left four children; Eliza, the eldest, was born at Exeter in 1792, and is now the wife of Nathan Jewett of Exeter. John Sherburne was born at Tyngsborough in 1794. For many years he followed the occupation of a mariner, but in 1830, he established the Exeter News Letter, a weekly newspaper. For several years past, he has been editor and one of the proprietors of the Boston Mercantile Journal. Charles Frederick, was born in Boston in 1796, and died at Exeter in 1818. Catherine Parker was born in Lynn in 1804, and in 1828 was married to George William Gordon, a merchant of Boston.—[*Mr. J. S. Sleeper.*]

Two only of the name of Sleeper have received degrees.

SAMUEL SUMNER, M. A.

He was a native of Shrewsbury, Ms. born Sept. 24, 1765, and the son of the Rev. Joseph Sumner, D. D. of that place. He fitted for college with his father. After graduating, he taught the Academy at Leicester, Ms. from 1788 to 1790. He was admitted to the master's degree at Harvard College, in 1792. Having studied divinity with his father, he was ordained pastor of the church in Southborough, Ms. June 1, 1791. His father preached the sermon on the occasion. He was dismissed December 1, 1797, and soon afterwards removed from Southborough, to St. Albans, Vt. before any Congregational church was formed in that place, and it being understood that he had been a settled minister in Massachusetts, he was invited by some of the people to preach for them. For a short time he supplied the pulpit, and afterwards was invited occasionally to preach. In 1803, a church (Unitarian, as it has generally been regarded,) was organized in that place under the direction of the Rev. Mr. Foster, and among the names of the individuals who were thus associated at that time, is that of Mr. Sumner. Subsequently, Mr. Sumner removed to Bakersfield, and was employed by the people in that town to preach for them. From Bakersfield he removed to Troy, Vt. to live with his son, in whose family he died, November, 1837. Mr. Sumner embraced Unitarian views, and did not preach for many years before his death. Mr. Sumner married, while at Southborough, Mrs. Anna Williams, by whom he had one child, named Samuel, who is now a practising attorney at Troy, Vt. Mrs. Sumner died in 1835.—[*Mrs. Sumner, of Roxbury, and the Rev. Worthington Smith.*—Nineteen of the name have received degrees.

JONATHAN STRONG, D. D.

He was born at Bolton, Ct. September 4, 1764, and was of the fifth generation from John Strong,* who came from England to this country in 1630, and settled in Dorchester, Ms. removed to Windsor, Ct. in 1635 or 1636, and afterwards, in 1659, to Northampton, Ms.

* Elder John Strong, whose father's name was Richard, had eighteen children, one more than is mentioned in the note to the Memoir of Governor Strong on the ninth page of this volume, where some facts respecting the Strong family are recorded, which are here omitted. His children were,—1, John, from whom descended the Rev. Dr. Strong of Randolph, Ms. in the fourth generation; 2, An infant child, who died two months after Mr. Strong arrived in this country, name not known; 3, Return; 4, Thomas, from whom descended the Rev. Dr. Strong of Hartford, and the Rev. Dr. Strong of Norwich, Ct. in the third generation; 5, Jedediah; 6, Ebenezer, from whom descended Governor Strong in the third generation; 7 and 8, Samuel and Joseph, twin brothers—from Samuel descended Judge Simeon Strong of Amherst, Ms. in the second generation, and Joseph died probably in early life; 9, Josiah; 10, Jerijah; 11, Abigail; 12, Elizabeth; 13, Experience; 14, Mary; 15, Sarah; 16, Hannah; 17, Esther; 18, Thankful. The names of the sons are all placed first, as the order of the births of the children is not known. Fifteen of them married and settled in life, and some of them had large families of children. John was the eldest child, and was born in England. He resided at Windsor, Ct. and married Mary Clark of that place, Nov. 26, 1658. His children were Mary, Hannah, Hester, John, Jacob, Mary, (2d) and Elizabeth. He died Feb. 20, 1697, aged about 70 years.—John, who was born Dec. 25, 1665, lived at Windsor, married Hannah Trumbull of Suffield, Nov. 26, 1689, and died 1749, aged 84. His children were Hannah, Jonathan, Ann, John, who lived in East Windsor, and married a daughter of the first Governor Wolcott, and David, who lived in Bolton, Ct. and was a deacon of the church in that place, and died Jan. 25, 1801, aged 96.—Jonathan, who was born April 22, 1694, removed to Bolton about the year 1721. He married Hannah Ellsworth, daughter of Job Ellsworth,* of Windsor. She was born Feb. 10, 1700. They had three children, Jonathan, Charles, and Job. Job removed to Southampton, Ms. Charles lived in Bolton, and died March 5, 1810, aged 82.—Jonathan married Mary, daughter of Mr. Ebenezer Northum, of Colchester, Ct. June 8, 1750, who was born March 13, 1725, and died December 20, 1817, in the 93d year of her age. His children were Hannah, Mary, Sarah, Esther, Alexander, and Jonathan who is the subject of this biographical notice.—[*Church and Parish Records of Windsor and Bolton, Ct. Family Records.*]

* Job Ellsworth was born Oct. 7, 1671, and was a son of Josiah Ellsworth, of Windsor, who was the first of the name that settled in Connecticut. Job was great uncle to Judge Oliver Ellsworth, who was father to William W. Ellsworth, the present Governor of Connecticut.

and was the first Ruling Elder in the church in that place, where he deceased at the age of 94. The father of the subject of this memoir, whose name was Jonathan, and who was born May 19, 1725, removed with his family from Bolton, Ct. to Orford, N. H. in June, 1772, and was one of the early settlers and a leading man of that place, and for many years a deacon of the church. He died September 17, 1807, in the 83d year of his age. The son at the age of eighteen years entered Dartmouth College, and having finished the usual course of academical study, graduated* in 1786 with distinguished honor to himself. Immediately after receiving his bachelor's degree, he spent a few months in instructing a school at Kittery, Me. Though always pleased with this kind of employment, he could not content himself to defer long his preparation for the ministry, to which he had early consecrated himself. He pursued his theological course of study under the direction of the Rev. Ephraim Judson of Taunton, Ms. who was esteemed a learned divine, an acute metaphysician, and an evangelical preacher, and was much in the habit of giving instruction to individuals who were preparing for the sacred office. Having received licensure to preach the gospel, Mr. Strong supplied the pulpit in Attleborough, Ms. for about three months, when he received an unanimous and pressing invitation to settle in the ministry among that people. This invitation he felt it his duty to decline. In 1789, he was settled as colleague pastor with the Rev. Moses Traft of Randolph, Ms. where he continued to discharge the duties of his office until his death, which occurred after a sickness of ten days' continuance, Nov. 9, 1814, in the 51st year of his age. In a memoir of him written by the Rev. Richard S. Storrs, D. D. of Braintree, Ms. and published in the 12th volume of the Panoplist, his ministerial character is thus described:—"As a preacher, his talents were such as to command universal respect and profound attention. His eloquence was not artificial. He poured his whole heart into his public discourses. His object was to enlighten the understanding, convince the judgment, and move the affections of his audience. The style of his sermons was plain, argumentative and forcible; and his mode of delivery dignified, solemn, affectionate and animated. . . . His views of divine truth corresponded with those of the most distinguished orthodox divines of the present age."

In preaching the gospel, Dr. Strong was very successful. Says his biographer, "Three extensive revivals of religion were witnessed during his ministry; more than two hundred souls were hopefully brought to the saving knowledge of Jesus Christ at these periods; and no doubt, much of the precious seed sown by him is yet to spring up and gladden his heart, when he shall meet his people at the bar of God."

The labors of Dr. Strong were various and multiplied. "By his departure the church at large sustains a severe loss. His wisdom in ecclesiastical councils; his prudence in treating matters of controversy; his zeal in the service of Missionary societies; his boldness in advocating every benevolent institution and object, that called for his aid; his abundant labors in the pulpit; his promptitude to enrich the pages of periodical religious publications; and to engage in every enterprise that promised to be useful to Zion, will be recollected by his numerous friends for a long time yet to come, with a melancholy pleasure." He was one of the founders and trustees of the Massachusetts Missionary Society, and one of the editors of the Massachusetts Missionary Magazine, and he contributed many articles for that work, and also for the Panoplist, with which the Magazine became connected. His published discourses were, "A Sermon delivered on the day of Annual Thanksgiving, Nov. 19, 1795;" "A Sermon delivered at the Ordination of the Rev. Levi White to the pastoral care of the Church in Sandisfield, June 28, 1798;" "A Sermon, delivered at Plymouth, December 22, 1803, at the Anniversary Commemoration of the First Landing of our Ancestors at that place;" "A Discourse, delivered in the North Meeting-house in Bridgewater, at the Funeral of Doct. Ziba Bass. Sept. 25, 1804;" "A Sermon, preached before the Massachusetts Missionary Society, at their Annual Meeting in Boston, May 24, 1808;" "An Oration, pronounced July 4, 1810, at the request of the Inhabitants of the town of Randolph, in commemoration of the Anniversary of American Independence;" "A Sermon, delivered October 27, 1813, at the Dedication of the Meeting-house in the Third Society of Abington."

Dr. Strong was married to Joanna Odiorne, daughter of Dea. Thomas Odiorne,† of Exeter, N. H., Nov. 3, 1790, by whom he had nine children, viz. George Odiorne, who graduated at Brown University, in 1814, entered into merchandize at Orford, N. H., married Sophia Mann of that place, afterwards moved to Thetford, Vt. and now lives at Shalersville, O.; Jonathan, who died in infancy; Eliza Ann, who married Mr. Luther Thayer, Jr., who was employed in merchandize, first in Randolph, Ms. afterwards for several years in Boston, and died in Brookline. Jan. 5, 1838; Joanna, who married the Rev. William Cogswell of Dedham, who removed to Boston in 1830, having engaged in the service of the American Education Society; Mary, who died in her sixteenth year; Caroline, who died soon after her birth; Jonathan. (2d) who entered into merchandize in Thetford, Vt. and married Salome

* Eighty-one individuals by the name of Strong have received degrees at colleges in the United States.

† Dea. Thomas Odiorne was the son of Capt. Ebenezer Odiorne of Greenland, N. H., who was the son of Dea. John Odiorne of Portsmouth, Little Harbor, and he was the son of Mr. John Odiorne of Portsmouth, who lived on Odiorne's Point, and who came to this country before 1660.

Gilman of that place, and now lives in Shalersville, O. employed in the same business; Caroline, (2d) who died in infancy, and Alexander, who married Catharine Goodnow of Boston, where he now lives, engaged in mercantile pursuits. Mrs. Strong was born Feb. 6, 1771, and still survives.

Dr. Strong was about six feet in height, and well proportioned in form. His complexion was dark, but fair. In appearance he was dignified and commanding, and his voice was clear, full and energetic.

We conclude this biographical notice by another extract from his memoir:—"The affection borne to him by his people is rarely surpassed. He merited their highest esteem, and enjoyed it. They knew how to appreciate his worth; and they fondly cherish his memory still, delighting to honor him by recalling his instructions and reproofs." The following is the inscription on the monument erected to his memory:

THIS MONUMENT
IS ERECTED BY AN AFFECTIONATE CONGREGATION,
IN MEMORY OF THE
REV. JONATHAN STRONG, D. D.
WHO DIED, NOVEMBER 9, 1814, AGED 50,
HAVING BEEN PASTOR OF THE CHURCH IN RANDOLPH TWENTY-SIX YEARS.
THE URBANITY OF HIS MANNERS; THE VIGOR OF HIS MIND; THE
SOLIDITY OF HIS JUDGMENT; THE EXTENT OF HIS INTEL-
LECTUAL ATTAINMENTS; THE PURITY OF HIS FAITH;
THE FERVOR AND AFFECTION OF HIS PUBLIC
ADDRESSES; HIS ZEAL FOR GOD; HIS BE-
NEVOLENCE TO MAN;—WILL PRESERVE
HIM IN THE EVERLASTING REMEM-
BRANCE OF HIS WEeping FAM-
ILY, HIS AFFECTIONATE
FLOCK, AND ALL WHO
KNEW HIM.

"OUR FATHERS, WHERE ARE THEY? AND THE PROPHETS, DO THEY LIVE FOREVER?"

LATHROP THOMPSON, M. A.

He was the son of Hezekiah and Hannah Thompson and was born at Farmington, Ct. His father was a very respectable man, and early moved to Windsor, Vt and was a Deacon in the Congregational church. Having finished, with usual reputation his collegiate course, he studied divinity with the Rev. Dr. Burton of Thetford, Vt. and was licensed to preach the Gospel, February, 1787. He was ordained at Sharon, Vt. Dec. 3, 1788, and dismissed March 26, 1793. He was installed at Chelsea, Vt. in Nov. 1799, and dismissed April 29, 1805. He then went to Southold, Long Island, and was settled in that place in the ministry in 1810, and dismissed in 1826. He has been married four times, and is now a widower. Upon his dismissal at Southold, he returned to Chelsea, where he now lives with his only child, who married his successor in that place, the Rev. Calvin Noble. She is now a widow. He had one child that died. He has one grandson by the name of Calvin D. Noble, who graduated at Middlebury College in 1834, and is settled in the ministry at Rochester, Vt. Mr. Thompson is now in the 80th year of his age, and though somewhat infirm, enjoys comfortable health.—[*Rev. Calvin D. Noble.*]

Eighty-five of the name have received degrees.

OLIVER TIFFANY, M. A.,

was the son of Doct. Tiffany of Keene, who removed to Hanover and resided there for a time while his sons were in a course of education. He was a pleasant, amiable young man, but not distinguished as a scholar. He studied medicine, and died before 1815. It is believed, that he moved into the State of New York with his father's family; but it is not known what were his pursuits after that time. He died some years since.—[*Hon. C. Marsh.*]

GEORGE TIFFANY, M. A.,

was brother of the preceding individual. After taking his bachelor's degree, he studied the profession of law, and entered its practice in Schoharie, N. Y. He was naturally inclined to witticism. It is not known that he has distinguished himself as a lawyer. He was once a senator from one of the districts in the State Legislature. He has been considered a man of worth and respectability. It is supposed that he is still living.—[*Hon. C. Marsh.*].—Only four of the name have graduated.

AZEL WASHBURN, M. A.

In an early period of European settlements in this country, a family named Washburn removed from the south west part of Great Britain to the county of Plymouth, New Eng-

land. It is supposed that all of this name in the United States have descended from this family. The grandfather of the subject of this notice was James Washburn, who lived and died in South Bridgewater. He was born about the beginning of the eighteenth century. The name of his father probably was James. Jonah was the name of the father of Azel; and he, having arrived at a state of manhood, and acquired a competent knowledge of the occupation of tanning and currying leather, pursued that branch of business a number of years in Middleborough, in the county of Plymouth. He was born at South Bridgewater in February, 1734. His wife's name, before marriage, was Huldah Sears. They were married in 1756, and were the parents of eight children, five of whom were sons, and three were daughters. Both parents and children were professors of religion, and belonged to the Congregational church. All the children had families of their own, and survived both their parents. The parents moved to Randolph, Vt. about 1787, and in that place they both died. Since the death of their parents, four of the children have died—two sons and two daughters.

Mr. Azel Washburn was born at Middleborough, April 26, 1764. His studies preparatory to College were chiefly under the superintendence of Rev. Ezra Sampson and Rev. Joseph Barker, of Middleborough. In the year 1782 he became a member of Dartmouth College, and remained such till Sept. 1786, when he received his first degree. He was one of the best scholars in his class, and received for his appointment at Commencement, the Greek Oration. Soon after, he commenced the study of theology under the care of Rev. Ephraim Judson, then of Taunton, in the county of Bristol, Ms. and continued with him till June, 1787, when he was licensed to preach the Gospel. Preparatory studies for this most important and sacred profession were then much less protracted than they now are, and than the benefit of the student generally requires.

After he received license to preach, he itinerated about one year and a half. During this time, the church in Royalton gave him a call to become their pastor. But such were his views of his inexperience, and want of preparation for the important work of the ministry, that he gave a negative to their invitation. He then put himself under the instructions of the Rev. Dr. Samuel Spring of Newburyport, and remained with him several months, supplying at the same time vacancies in the vicinity. In consequence of the renewal of the call by the church in Royalton, he was ordained their pastor in Sept. 1789. The sermon at his ordination was preached by Dr. Spring. The text, from which he derived his theme on the occasion, was Titus ii. 7. *In all things showing thyself a pattern of good works.* The sermon was published. On the last day of December, 1790, he was married to Sally Skinner, then of Royalton, who was born Nov. 15, 1775, at Thompson, Ct.

In Sept. 1791, his pastoral relation to the church in Royalton was dissolved. Since that time, though he has generally continued to preach the Gospel, he has travelled considerably, and been not long resident in any one place. During two successive years, however, the Congregational church in South Granville, in the county of Washington, and State of New York, employed him to labor among them in the work of the ministry. At the close of that term, he again removed to Royalton, where his family, except when he was at Granville, has generally resided. Mr. Washburn has been an evangelical, faithful and successful minister of Jesus Christ, though his labors have been often interrupted by feeble health. He still lives at the advanced age of 76, and is able occasionally to preach. His wife also survives.

Mr. Washburn has been blessed with ten children—four sons, and six daughters. Their first two sons, God was pleased to remove from them in their infancy. The oldest son, that lived to adult age, was educated at the University of Vermont. And after graduating, and serving as tutor for one year, he was three years at the Theological Seminary, Andover, in his preparatory studies. Receiving license, and having preached for a year or two, he was ordained pastor of the first church in Amherst, Ms. There he remained laboring with great acceptance and apparent usefulness during about seven years, when God was pleased to remove him to clearer views of his glory. The other son is engaged in the mercantile business in Vermont, and now resides in a town called Stow. The four oldest daughters have been married, but the oldest is now a widow. The second, who was the wife of the Rev. Joseph Tracy, has rested from her labors in the favor of her divine Lord. The two next are wives of two Congregational clergymen in Vermont, viz. the Rev. Daniel Wild of Brookfield, and Rev. Austin Hazen of Berlin. The two youngest remain unmarried. The youngest of whom is now a teacher in the Female Seminary at Uxbridge, Ms. All the children who arrived at adult age have become professors of religion. The number of Mr. Washburn's surviving grandchildren is eighteen. Two sermons, which he preached at Dartmouth College in 1795, are in print. And another sermon delivered there on the day of Annual Thanksgiving, 1797, was also published. The texts, on which the first two were founded were, Gen. i. 1. and 2 Tim. iii. 16. and the last on Job xxxvi. 24.

Twenty-one individuals of the name have received degrees at the American Colleges.

STATISTICS OF THE TRIENNIAL CATALOGUE OF HARVARD UNIVERSITY FOR 1839.

[Prepared by J. D. BUTLER.]

The following is a List of those who have graduated, from the commencement of the Institution, and also of those who have entered the Ministry each year.

	Grad.	Min.		Grad.	Min.		Grad.	Min.		Grad.	Min.
1642,	9	5	1692,	6	4	1742,	24	6	1792,	37	9
1643,	4	3	1693,	15	10	1743,	31	11	1793,	38	10
1644,			1694,	8	5	1744,	30	9	1794,	29	11
1645,	7	4	1695,	22	8	1745,	24	5	1795,	40	8
1646,	4	2	1696,	9	4	1746,	12	2	1796,	33	6
1647,	7	5	1697,	14	10	1747,	28	7	1797,	54	7
1648,			1698,	14	6	1748,	24	7	1798,	48	10
1649,	5	3	1699,	12	8	1749,	22	6	1799,	44	8
1650,	9	5	1700,	15	8	1750,	19	7	1800,	47	7
1651,	10	4	1701,	19	9	1751,	35	9	1801,	34	2
1652,	1	1	1702,	13	4	1752,	30	15	1802,	60	12
1653,	17	7	1703,	14	6	1753,	17	6	1803,	42	8
1654,	1		1704,	4	1	1754,	20	9	1804,	60	9
1655,	2	1	1705,	11	8	1755,	24	9	1805,	48	9
1656,	8	6	1706,	7	5	1756,	25	4	1806,	42	7
1657,	7	4	1707,	17	12	1757,	26	5	1807,	41	8
1658,	7	5	1708,	13	8	1758,	31	13	1808,	38	2
1659,	10	5	1709,	10	7	1759,	35	15	1809,	32	5
1660,	8	2	1710,	14	9	1760,	27	8	1810,	63	6
1661,	12	3	1711,	12	5	1761,	39	15	1811,	49	6
1662,	6	2	1712,	17	6	1762,	47	17	1812,	43	3
1663,	6	3	1713,	5	2	1763,	39	12	1813,	59	5
1664,	7	4	1714,	11	5	1764,	46	17	1814,	62	6
1665,	8	3	1715,	18	9	1765,	54	13	1815,	66	12
1666,	4	1	1716,	8	3	1766,	40	4	1816,	58	8
1667,	7	4	1717,	17	10	1767,	42	12	1817,	67	13
1668,	5	3	1718,	19	6	1768,	42	10	1818,	80	13
1669,	10	6	1719,	23	13	1769,	39	11	1819,	62	3
1670,	4	2	1720,	21	16	1770,	34	12	1820,	56	10
1671,	11	7	1721,	37	19	1771,	63	11	1821,	59	5
1672,			1722,	31	10	1772,	48	6	1822,	60	8
1673,	4	2	1723,	43	18	1773,	36	3	1823,	35	9
1674,	3		1724,	40	15	1774,	48	10	1824,	66	14
1675,	9	6	1725,	45	20	1775,	40	6	1825,	59	10
1676,	3	2	1726,	31	8	1776,	43	6	1826,	52	14
1677,	6	4	1727,	37	8	1777,	42	11	1827,	43	8
1678,	4	3	1728,	42	15	1778,	32	6	1828,	52	10
1679,	4	2	1729,	23	10	1779,	26	5	1829,	57	13
1680,	5	1	1730,	36	13	1780,	30	1	1830,	48	9
1681,	9	4	1731,	34	13	1781,	27	2	1831,	65	5
1682,			1732,	27	11	1782,	35	6	1832,	68	12
1683,	3	3	1733,	38	16	1783,	30	4	1833,	55	1
1684,	9	7	1734,	27	9	1784,	44	11	1834,	40	2
1685,	14	4	1735,	38	12	1785,	32	8	1835,	53	2
1686,	7	2	1736,	27	10	1786,	45	10	1836,	39	
1687,	11	6	1737,	34	17	1787,	51	9	1837,	47	
1688,			1738,	33	12	1788,	23	6	1838,	65	
1689,	14	6	1739,	32	9	1789,	47	10	1839,	61	
1690,	22	12	1740,	22	7	1790,	42	11			
1691,	8	5	1741,	25	13	1791,	27	3			
50 yrs.	831	169	50 yrs.	1,090	472	50 yrs.	1,722	421	48 yrs.	2,456	345
									Total,	198 yrs.	5,599 1,407

In the years 1644, 1648, 1672, 1682, and 1688, none graduated. Of those who have graduated, 23 have been Presidents or Vice Presidents of colleges; 71 have been Professors in colleges or theological seminaries; 41 have been Governors or Lieutenant Governors; 72 Judges of Supreme Courts; 17 Senators in Congress; 94 Representatives in Congress; 2 Presidents, and 1 Vice President, of the United States.

NOTICES OF NEW PUBLICATIONS.

The History of the State of Maine, from its first Discovery, A. D. 1602, to the Separation, A. D. 1820, inclusive. With an Appendix and General Index. By William D. Williamson, Corresponding Member of the Massachusetts Historical Society, and Member of the Historical Society in Maine. A New Impression. In two volumes. Hallowell: Glazier, Masters & Smith. 1839. pp. 1425.

This work was first published in 1832, and was patronized by the State Legislature. They purchased 350 sets of it, and gave one to each town and organized plantation in the State.

The "New Impression" contains much additional matter, viz:—1. A new title-page; 2. An Appendix to the first volume, containing interesting biographical sketches of individuals, making 46 pages; 3. An Appendix to the second volume, of 23 pages, in which there is a valuable general index; 4. Prefixed to the first volume is a good lithographic likeness of the author, and to the second a view of the new State-house of Maine, at Augusta.

The author began to collect materials for the History as early as 1816, and pursued his object as diligently as his various occupations would permit, until it was accomplished. It is a work of great labor and research, in which Judge Williamson has performed a service deserving the gratitude of the present and future generations. It is adapted to promote the cause of true religion and good morals. The volumes should be placed not only in every town in Maine, but also in every town and public library in the country.

Eighth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind. Addressed to the Corporation. Boston: John H. Eastburn. 1840. pp. 32.

The estate of the Asylum in Pearl Street, Boston, has been exchanged, during the past year, for the spacious and beautifully located edifice known as the Mt. Washington House, South Boston. The terms were an even exchange of the land and buildings in Pearl Street, for the lot on which the Mount Washington House is situated, with all its buildings, being an enclosure of 55,000 feet, and also a lot on the opposite side of Broadway, containing 20,000 feet. The whole estate at South Boston cost originally \$110,000. It was now obtained for one-third of that sum. Towards fitting up the Mount Washington House, Mr. Samuel Appleton contributed \$1,000. For an organ for the spacious music hall, Mr. George Lee gave \$3,000. An intensely interesting account may be found, in the report and appendix, of Laura Bridgman, the deaf, dumb and blind girl. Information is communicated which must be of great value to every one who is concerned with physiological or philosophical investigations.

Address delivered before the American Whig and Philosophic Societies of the College of New Jersey, Sept. 24, 1839. By Aaron Ogden Dayton, Esq. Princeton, N. J.: Robert E. Horner. 1839. pp. 50.

About eleven years since a society was formed of the alumni of the College of New Jersey, for the purpose of promoting mutual friendship among the members, and advancing the interests of the college. At the first meeting, James Madison was elected president, and Aaron Ogden, Richard Stockton, Andrew Kirkpatrick, Ashbel Green, William Gaston, John Henry Hobart and Henry W. Edwards were appointed vice-presidents. All these gentlemen have since deceased, with the exception of Dr. Green, Judge Gaston and Gov. Edwards. Of these departed great men, Mr. Dayton

furnishes a biographical account, interspersed with many striking political and practical observations. The whole Address supplies a valuable contribution to the revolutionary and literary history of our country. We were particularly interested in the notice of Chief Justice Kirkpatrick.

Hymns for Social Worship. Selected from Watts, Doddridge, Newton, Cowper, Steele and others. Published by the American Tract Society, New York. 1840. pp. 468.

"This Selection of Hymns was made on account of a demand for a Manual of Hymns adapted for use in neighborhood and other social meetings, embracing individuals under the various operations of the Holy Spirit." The selection appears to be judiciously made. The volume is firmly bound, and the type and paper are very good.

The importance of Moderation in Civil Rulers: A Sermon delivered before His Excellency Edward Everett, Governor, the Honorable Council and Legislature of Massachusetts, at the Annual Election, Jan. 1, 1840. By John Codman, D. D. Pastor of the Second Church in Dorchester. Boston: Dutton & Wentworth, Printers to the State. 1840. pp. 32.

The text on which this Sermon is founded is Phil. iv. 5:—"Let your moderation be known unto all men: the Lord is at hand." Great skill and wisdom were demanded in the preacher so to shape his course of thought as not to give needless offence, while he fearlessly declared his message. No one understands better than the respected author of this Sermon the proprieties of time and place. After some introductory remarks, Dr. Codman defines the "moderation" which should prevail in a political community like ours, and illustrates its importance from the nature of our free institutions, from the fact that we live in an age of excitement, and from various additional considerations. The Sermon is an ingenious and happy illustration of the sentiment of the text. It is one of the most felicitous specimens which we have ever seen of *fitness* to the occasion and circumstances, of precise adaptation to the condition of a legislative assembly, divided into two nearly equal political parties.

For more than two hundred years the practice of opening the session of the General Court by invoking the guidance and blessing of God, and attending upon the instructions of his word, has been observed, and it is believed that no one appointed to preach on the occasion has failed to perform the service by reason of his death or sickness.

Fifty-Third Semi-Annual Report of the Council of the American Antiquarian Society, 1839. With the Report of the Librarian. Worcester Ægis Office. 1839. pp. 20.

The available productive property of this Society, exclusive of the buildings of Antiquarian Hall, of the land in Worcester, and of the library and cabinet, which have a value beyond any estimation in money, is \$24,725 04. The yearly income is about \$1,482. The librarian receives a salary of \$600, and devotes nearly the whole of his time to the discharge of his duties. Two wings were added to Antiquarian Hall in 1833, at an expense of \$1,037 02. The second volume of Transactions was printed at a cost of \$1,100. The edition of the Catalogue of the Library, in a large octavo volume, cost about \$800. The library contains more than 12,000 volumes. About 15,000 separate tracts have been bound in 1,035 volumes of pamphlets. There are 1,251 volumes of newspapers, commencing with the News Letter of 1704. The coins exceed 2,000 in number. The officers of the Society are, Hon. Thomas L. Winthrop, LL. D., Boston, President; Hon. John Davis, LL. D., Worcester, and Hon. Joseph Story, LL. D., Cambridge, Vice-Presidents; Secretaries, Hon. Edward Everett, LL. D., William Lincoln, Esq. and Hon. Rejoice Newton; Treasurer, Samuel Jennison, Esq.; Committee of Publication, John Park, M. D., William Lincoln, and A. D. Foster, Esqrs.; Librarian, Samuel F. Haven, Esq.

The Mercy of God: A Centennial Sermon, on the Revival of Religion in 1740. Inscribed to the memory of Rev. Nathan Strong, D. D. By Thomas Williams. Hartford, Ct.: Elihu Geer. 1840. pp. 32.

This pamphlet contains a dedication to Mrs. Anna Strong Perry, a daughter of Dr. Strong; a brief sketch of Dr. Strong's character; a sermon by Mr. Williams, founded on Luke iv. 28, "And all they in the synagogue, when they heard these things, were filled with wrath;" and a postscript, containing a short account of the revival of religion of 1740. The whole production is unique and highly characteristic. The sermon may be read with interest and profit. Mr. Williams enjoyed the friendship of Dr. Strong for many years, and he speaks of him with the warm affection of a pupil.

Eleventh Annual Report of the Board of Directors of the Boston Seaman's Friend Society, May, 1839. pp. 28.

The expenses of this very useful Society for the last year were \$5,231 78; the income \$4,806 05. The debt is over \$6,300. About \$4,500 of this debt is a mortgage on the estate called the Sailor's Home. During the year, 23 persons were added to the Mariner's church. About 1,400 sailors have found, for different periods, a quiet and peaceful abode at the Sailors' Home, a boarding-house for mariners, kept by Capt. B. B. Brown, at No. 99 Purchase Street. It is hoped that it will soon be able to meet its annual expenses. Of the 2,759 accounts at the Seaman's Savings Bank, the whole number entered since the commencement of the institution, 705 have been opened by seamen.

A Sermon, occasioned by the Burning of the Steamer Lexington, preached in St. Paul's Church, Boston. By John S. Stone, D. D. Boston: Perkins & Marvin. 1840. pp. 20.

A Sermon, occasioned by the Loss of the Harold and the Lexington, delivered at the Odeon, Boston, Jan. 26, 1840. By William M. Rogers, Pastor of the Franklin Street Church. Second Edition. Boston: Perkins & Marvin. 1840. pp. 18.

The winter of 1839-40 is one long to be remembered, especially in New England. In the month of December, many of our hardy mariners perished by the effects of the gales which were remarkably violent even for our stern coast. The shores of Cape Ann, especially of the town of Gloucester, were literally covered with wrecks. About the same time, news was received of the burning of the ship Harold, in mid ocean, in consequence of which several estimable men lost their lives.* On the 13th of January, 1840, the steamer Lexington was burnt in Long Island Sound, about 50 miles from the city of New York. Of a crew of 35 persons, and out of about 115 passengers on board, only four were saved. These heart-rending events have been very extensively and properly noticed in the pulpits of the clergy of all denominations. But few events have occurred in our history, which have called forth a deeper sympathy, and which have been turned, as we would hope, to a better account. We have no doubt but these most affecting visitations of Providence are intimately connected with the revivals of religion which are now gladdening our cities and towns. They have loosened the hold on life in many hearts, and awakened a solemn feeling in bosoms, which before had been strangers to penitence and prayer.

Several of the sermons preached in reference to these events have been published. It would, perhaps, be possible to collect a considerable volume of those which have already appeared. The discourses of Dr. Stone and of Mr. Rogers are in the characteristic style of the authors, and may both be read with the deepest interest. The sad narrative is told with much simplicity and effect, and the appropriate reflections are deduced with impressive solemnity. Dr. Stone's discourse is crowded with important matter, which

* Among these was a son of the late Gov. John Bell of Chester, N. H., a graduate of Dartmouth College, and a youth of much promise and greatly endeared to his friends.

well befits one who is truly in earnest in the discharge of his ministerial duties. Mr. Rogers is at home on the ocean, as well as on the land. There is remarkable point, fitness and pathos whenever he touches on the interests of those who go down to the sea in ships.

Jesus the Great Missionary: A Sermon, delivered in Bowdoin Street Meeting-House, Boston, Nov. 13, 1839, at the Ordination of Mr. Samuel Wolcott as a Foreign Missionary. By the Rev. Edward N. Kirk. Boston: Perkins & Marvin. 1839. pp. 32.

Mr. Kirk's text is Luke xix. 10:—"For the Son of man is come to seek and to save that which was lost." The meaning of the term "lost" is examined in the light of the views which Jesus entertained of men, and by his conduct towards them. He regarded man as a depraved and apostate spirit. He looked upon him, also, as a condemned criminal. His views of the human race are most impressively exhibited in his treatment of them. He left the glory which he had with the Father, for their salvation. He died for man. In dying, he showed his conviction of our spiritual state. We were all dead, and he died for the dead. These thoughts are expanded and illustrated with great force and fervency, and, we may add, with no little originality. The Sermon is characterised, more than any discourse which we have read for a long period, by earnestness, unction, close and solemn appeal. It is an impassioned, yet well reasoned exhibition of the lost condition of man, and of the only possible remedy which can reach his case. Delivered in Mr. Kirk's eloquent manner, it must have produced a deep impression. The tender and fraternal right hand of fellowship by the Rev. A. W. M'Clure of Malden, a kinsman of Mr. Wolcott, is subjoined to the Sermon.

An Address, delivered before the New England Society, in the City of New York, December 23, 1839. By Robert C. Winthrop. Boston: Perkins & Marvin. 1840. pp. 60.

The author of this Address is a lineal descendant of John Winthrop, the first governor of Massachusetts Bay. Well has he vindicated his title. In a true light, has he set forth the deeds of his honored and sainted ancestors, and their heroic contemporaries. The great merit of the Address, which has been justly and enthusiastically commended by all who heard or who have read it, consists in giving fresh life and new interest to a theme portrayed (and exhausted as it would seem) by ten thousand orators. The landing of the pilgrims has called out the Otises, the Quincys, the Spragues, the Everetts, the Websters of two hundred years. Yet Mr. Winthrop has not gone on a beaten track. He selected his own point of departure, and he has returned with a well assorted and golden freight. We were much gratified in observing that the author is familiarly acquainted with the Scriptures. The apt and beautiful phrases of inspiration are frequently and skilfully interwoven into the narrative. Mr. Winthrop, also, vindicates, fearlessly, the religious motives by which the pilgrims were influenced, and the special providence of Him who watched over them with compassionate care.

Memoir of Joseph Stone, Esq.; with selections from his Original Poetry and Music. Bangor: Samuel S. Smith, Printer. 1838. pp. 88.

This Memoir of Mr. Stone, prepared, as we understand, by Prof. Pond, though brief, is interesting and judicious. It illustrates how persons of an independent turn of mind are sometimes led astray to embrace erroneous and infidel sentiments; and yet, if children of the covenant, how they are, at length, recovered, gathered into the fold, and employed to do good. It illustrates, also, the sovereignty of divine grace in the conversion of sinners, and that the Holy Spirit, in his work of renewing and sanctifying the soul, is confined to no certain form or manner of operation, but worketh as he will,

however unaccountable to us and beyond our knowledge may be his working, and however unlike it may be in one case from what it is in another. Connected with the notice of Mr. Stone's example in the disposition of his property, the Memoir contains some just and valuable remarks on the evil of hoarding up riches to be left to heirs, and the advantage which parents would secure in giving their children early to understand that, beyond what may be necessary for their education and such assistance as may help them fairly to commence in life, they need not expect any thing from their estates, but rather that these will be appropriated to purposes of general benevolence.—Mr. Stone was a son of pious parents, who in his infancy consecrated him to God in baptism. In subsequent life, he was for many years an unbeliever and a despiser; but he was at length strangely softened and brought into a believing state of mind; and, having once embraced Christianity, he lived the rest of his life in the firm belief of its doctrines and practice of its duties. He gave the principal part of his property to charitable and benevolent objects—a part of it, with most of his library, which was valuable, to the Theological Seminary, Bangor.—Mr. Stone seems to have been very fond of poetry and music, several manuscript volumes of which he left with his library to the Bangor Seminary. From these the selections were taken. The specimens given are plain and simple, but pious and devotional; and considered as the production of a man of only common education, they are remarkable, and worthy of being preserved.

Memoirs of the Rev. Samuel Munson and the Rev. Henry Lyman, late Missionaries in the Indian Archipelago; with the Journal of their Exploring Tour. By the Rev. William Thompson, Professor of Biblical Literature, Theological Institute, East Windsor, Ct. New York: D. Appleton & Co. 1839. pp. 194.

The tragical death of Messrs. Munson and Lyman, who were murdered by the Battas in Sumatra, June 28, 1834, is fresh in the recollection of the Christian community. A brief memorial of their character and labors, with some extracts from their journals and letters, is given by Prof. Thompson in the book before us. It will be read with interest by all the friends of missions, and by the relatives of these zealous and excellent young men, who thus early sealed their attachment to the missionary cause with their blood. Among the most interesting things in the volume is the account of the conversion of Mr. Lyman. We can vouch for the accuracy of this account, from personal knowledge of Mr. L. at the time referred to. The compiler appears to have performed his work faithfully and judiciously.

Pebbles from Castalia. By Isaac F. Shepard. Boston: Whipple & Damrell. 1840. pp. 160.

Some of the poems in this little volume had been previously published in our political and religious journals, and been favorably received. They indicate, we think, that the author possesses no inconsiderable amount of poetic talent, which, developed and trained by earnest and patient study, will bear rich fruits. We observe, with pleasure, that a religious spirit pervades many of the poems.

The Third Report of the New British and Foreign Temperance Society, London. 1839. pp. 140.

This document is prepared in an excellent spirit, and is crowded with valuable matter. The numerous facts and testimonials, which it embodies, show that the temperance reformation has taken a firm hold in every part of Great Britain. Scotland, which was among the foremost of all nations in the use of intoxicating drinks, has entered on the work of reform with characteristic zeal and firm resolution.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

EZEKIEL G. PAGE, Bap. ord. pastor, New Sharon, Maine, Dec. 11, 1839.
SOLOMON B. GILBERT, Cong. inst. pastor, Newfield, Me. Jan. 3, 1840.
N. M. WILLIAMS, Bap. inst. pastor, New Sharon, Me. Jan. 29.
GEORGE W. BOURNE, Cong. ord. pastor, Sanford, Me. Feb. 6.
WILLIAM WARREN, Cong. ord. pastor, Windham, Me. Feb. 13.
M. H. SMITH, Bap. ord. pastor, Bangor, Me. Feb. 23.
DAVID B. COWELL, Bap. ord. pastor, North Berwick, Me. Feb. 23.

AMASA BUCK, Bap. inst. pastor, Lyme, New Hampshire Jan. 1, 1840.
CURTIS CUTLER, Unit. inst. pastor, Peterboro', N. H. Jan. 29.
FREDMAN G. BROWN, Bap. ord. pastor, Portsmouth, N. H. Feb. 5.
JAMES W. PERKINS, Cong. inst. pastor, Warner, N. H. March 4.
WILLIAM PETERS, Bap. ord. pastor, Erin, N. H. March.
THOMAS MONTAGUE, Bap. ord. pastor, Erin, N. H. March.

S. A. BENTON, Cong. ord. pastor, Saxton's River, Vermont, Jan. 15, 1840.

DANIEL HENDRICK, Cong. ord. pastor, Dennis, Massachusetts, Dec. 13, 1839.
JOHN C. PHILLIPS, Cong. inst. pastor, Methuen, Ma. Dec. 25.
WILLIAM H. KINSLEY, Unit. inst. pastor, Stow, Ma. Dec. 25.
DANIEL HUNTINGTON, Cong. inst. pastor, North Bridgewater, Ma. Jan. 1, 1840.
CHARLES PACKARD, Cong. ord. pastor, Lancaster, Ma. Jan. 1.
JAMES MEANS, Cong. ord. pastor, Concord, Ma. Jan. 8.
JOHN M. MERRICK, Unit. inst. pastor, Walpole, Ma. Jan. 11.
DAVID ANDREWS, JR. Cong. ord. pastor, Pepperell, Ma. Jan. 29.
WILLIAM W. THAYER, Cong. inst. pastor, South Hadley Canal, Ma. Feb. 4.
SAMUEL C. CHANDLER, Bap. ord. pastor, Heath, Ma. Feb. 4.
GEORGE W. UNDERWOOD, Cong. ord. pastor, Charlton, Ma. Feb. 12.
WILLIAM HOWE, Bap. ord. Evang. Boston, Ma. Feb. 26.
WILLIAM H. ADAMS, Cong. ord. pastor, Wellfleet, Ma. March.
GEORGE B. ELLIS, Unit. ord. pastor, Charlestown, Ma. March 11.
WILLIAM B. BOND, Cong. ord. pastor, Lee, Ma. March 13.

DAVID M. BURDICK, Bap. ord. pastor, Scituate, Rhode Island, Jan. 3, 1840.
BOHAN P. BYRAN, Bap. ord. pastor, Valley Falls, R. I. Jan. 15.

GEORGE H. WOODWARD, Cong. inst. pastor, East Stamford, Connecticut, Jan. 23, 1840.
HIRAM BEIL, Cong. ord. pastor, Marlboro', Ct. Feb. 13.
SAMUEL T. CARPENTER, Epia. ord. priest, Hartford, Ct. March 13.
E. H. MANSFIELD, Epia. ord. priest, Hartford, Ct. March 13.

JAMES N. GRANGER, Pres. ord. pastor, West Aven, New York, Dec. 10, 1839.
JOHN F. BLISS, Bap. ord. pastor, Henrietta, N. Y. Dec. 12.
ADAMS W. PLATT, Pres. inst. pastor, Hector, N. Y. Dec. 13.
SAMUEL W. BUSH, Cong. inst. pastor, Binghampton, N. Y. Dec. 24.
J. R. JOHNSON, Pres. inst. pastor, De Ruyter, N. Y. Jan. 23, 1840.
WILLIAM H. VAN DOREN, Ref. Dutch ord. pastor, Williamsburgh, N. Y. Jan. 29.
ROBERT G. ARMSTRONG, Epia. ord. pastor, Montgomery, N. Y. Feb. 5.
O. C. BEARDSLEY, Pres. inst. pastor, Silver Creek, N. Y. Feb. 11.
ORLANDO HARRIMAN, Ref. Dutch inst. pastor, Harley, N. Y. Feb. 11.
LEMUEL POMEROY, Cong. ord. pastor, Smyrna, N. Y. Feb. 12.
E. G. HILEY, Pres. inst. pastor, Hartwick, N. Y. Feb. 26.
SAMUEL SESSIONS, Pres. inst. pastor, Allen, N. Y. Feb. 26.
LEMUEL DADY, Cong. inst. pastor, Volney, N. Y. Feb. 26.
WAYNE GRIDLEY, Cong. inst. pastor, Clinton, N. Y. Feb. 26.

BENJAMIN H. CAMPBELL, Pres. inst. pastor, Rome, N. Y. March 4.
LUTHER H. ANGER, Pres. ord. pastor, Buffalo, N. Y. March 4.

TALBOT W. CHAMBERS, Ref. Dutch inst. pastor, Somerville, New Jersey, Jan. 22, 1840.
CORNELIUS S. CONKLING, Pres. inst. pastor, Beonton Falls, N. J. March 7.

JOSEPH OWEN, Pres. ord. Evang. Bedford, Pennsylvania, Oct. 2, 1839.
JONAS A. DAVIS, Bap. ord. pastor, Mount Pleasant, Pa. Dec. 13.
JOSEPH R. MCKEE, Pres. inst. pastor, Sewickley, Pa. Jan. 3, 1840.
COLIJNS A. HEWITT, Bap. ord. pastor, Milton, Pa. Jan. 13.

JONATHAN B. HUBBARD, Pres. ord. pastor, Franklin, Delaware, Dec. 25, 1839.

JOSEPH FOX, Bap. ord. Evang. Beulah, Virginia, Jan. 21, 1840.

WILLIAM HOLLINGSWORTH, Bap. ord. pastor, Dublin Co. North Carolina, Oct. 6, 1839.

CARLOS FELDER, Bap. ord. pastor, Pleasant Hill, South Carolina, Dec. 23, 1839.
WILLIAM H. TRAPNELL, Epia. ord. priest, Wilmington, S. C. Feb. 3, 1840.

ROBERT TOLEFREE, Bap. ord. pastor, Orlston, Georgia, Sept. 1839.
DAVID COOK, Bap. ord. pastor, Covington, Ga. Nov. 29.

JEREMIAH BEAL, Bap. ord. pastor, Wetumpka, Alabama, Dec. 1839.

A. C. BOARDMAN, Pres. inst. pastor, Youngstown, Ohio, Aug. 6, 1839.
DAVID A. RANDALL, Bap. ord. pastor, Cleveland, O. Dec. 34.
H. W. OSBORN, Pres. ord. pastor, Trumbull, O. Jan. 7, 1840.
LEICESTER FERGUSON, Bap. ord. pastor, Mantua, O. Jan. 15.

JOHN WILDER, Cong. inst. pastor, Marshall, Michigan, Nov. 26, 1839.
PHILANDER BATES, Pres. ord. pastor, Grand Blanc, Mich. Feb. 13, 1840.

Whole number in the above list, 71.

SUMMARY.

ORDINATIONS..... 45		STATES.	
INSTALLATIONS..... 26			
Total..... 71		Maine.....	7
		New Hampshire.....	6
		Vermont.....	1
		Massachusetts.....	10
		Rhode Island.....	3
		Connecticut.....	4
		New York.....	16
		New Jersey.....	2
		Pennsylvania.....	4
		Delaware.....	1
		Virginia.....	1
		North Carolina.....	1
		South Carolina.....	2
		Georgia.....	2
		Alabama.....	1
		Ohio.....	4
		Michigan.....	2
		Total.....	71

OFFICES.

Pastors.....	65
Evangelists.....	3
Priests.....	3
Total.....	71

DENOMINATIONS.

Congregational.....	33
Presbyterian.....	15
Episcopalian.....	4
Baptist.....	23
Unitarian.....	4
Dutch Ref.....	3
Total.....	71

DATES.

1839. August.....	1
September.....	1
October.....	2
November.....	2
December.....	19
1840. January.....	21
February.....	20
March.....	11
Total.....	71

QUARTERLY LIST OF DEATHS OF CLERGYMEN.

JONATHAN CATO, (colored) at. 70, Ref. Dutch, New Market, New Hampshire, Feb. 1840.
ELISMA ANDREWS, at. 71, Map. Hinesdale, N. H. Feb. 2.
AARON WOODWARD, at. 80, Cong. Woburn, Massachusetts, Feb. 1840.
WILLIAM HARLOW, at. 63, Shattuck, near Nantucket, Ma. Feb. 20.
AMASA DEWEY, Cong. Peterham, Ma. Jan. 5.
CHARLES FULLEN, Unit. Lexington, Ma. Jan. 12.

— FRENCH, D. D. Meth. Norfolk, New York, Oct. 1839.
WILLIAM HAMMEL, at. 73, Epia. N. Y. Feb. 1840.
WILLARD JUDD, at. 26, Bap. Wyoming, N. Y. Feb. 9.
DANIEL A. CLARK, at. 61, Cong. New York, N. Y. March 2.
WILLIAM STONE, at. 32, Pres. Sedus, N. Y. March 23.

ISAAC M. FISHER, at. 43, Ref. Dutch, Bedminster, New Jersey, Feb. 12, 1840.

CHARLES DOBER, Ger. Ref. Bethlehem, Pennsylvania, Jan. 22, 1840.

LEVIN CONNAWAY, at. 33, Meth. Sussex Co. Delaware, Feb. 4, 1840.

EDWARD STEVENSON, at. 46, Meth. Snow Hill, Maryland Nov. 10, 1839.

WILLIAM STEVENSON, at. 75, Meth. Rock Run, Md. Dec. 6.

IRA A. EASTER, at. 46, Pres. Baltimore, Md. Jan. 10, 1840.

JAMES C. WILSON, Pres. Waynesborough, Virginia, Jan. 10, 1840.

WILLIAM M. KENNEDY, at. 57, Meth. Newbury, South Carolina, March, 1840.

DENNIS M. WINSTON, at. 30, Pres. near Frankfort, Kentucky, Feb. 26, 1840.

GREENBURY VINSON, at. 23, Meth. Lima, Ohio, Jan. 2, 1840.

WILLIAM MORGAN, Bap. Dearborn Co. Indiana, Jan. 2, 1840.

JOHN L. SANDERS, at. 32, Pres. Covington, Ia. Jan. 27.

ELI BARBER, Bap. Waverly, Illinois, Nov. 29, 1839.

R. W. GRIDLEY, at. 47, Pres. Ottawa, Ill. Feb. 2, 1840.

MOSES MERRILL, at. 36, Bap. Mo. March, 1840.

PHILANDER KELSEY, Mich. Oct. 1839.

Whole number in the above list, 27.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	1	New Hampshire.....	2
30 40.....	4	Massachusetts.....	4
40 50.....	4	New York.....	5
50 60.....	1	New Jersey.....	1
60 70.....	3	Pennsylvania.....	1
70 80.....	4	Delaware.....	1
80 90.....	1	Maryland.....	3
90 100.....	1	Virginia.....	1
Not specified.....	3	South Carolina.....	1
Total.....	27	Kentucky.....	1
		Ohio.....	1
		Michigan.....	1
Sum of all the ages specified.....	1,079	Indiana.....	2
Average age.....	53 2-4	Illinois.....	2
		Missouri.....	1
		Total.....	27
DENOMINATIONS.		DATES.	
Congregational.....	3	1839. October.....	2
Presbyterian.....	6	November.....	2
Episcopalian.....	1	December.....	1
Baptist.....	5	1840. January.....	3
Methodist.....	6	February.....	2
Dutch Ref.....	2	March.....	3
German Ref.....	1	April.....	7
Unitarian.....	1	May.....	10
Not specified.....	2	June.....	4
Total.....	27	July.....	12
		August.....	9
		September.....	12
		October.....	15
		November.....	13
		December.....	5
		1840. January.....	3
		February.....	10
		March.....	4
		Total.....	101

GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1,
1840.

Ordinations.....	205	New Jersey.....	9
Installations.....	126	Pennsylvania.....	17
Total.....	331	Delaware.....	2
		Maryland.....	1
		Dist. Columbia.....	6
		Virginia.....	4
		North Carolina.....	3
		South Carolina.....	6
		Georgia.....	3
		Kentucky.....	1
		Ohio.....	13
		Michigan.....	7
		Indiana.....	1
		Illinois.....	5
		Alabama.....	2
		Louisiana.....	2
		Total.....	121

OFFICERS.

Pastors.....	231
Evangelists.....	21
Rector.....	1
Primates.....	24
Missionaries.....	14
Total.....	321

DENOMINATIONS.

Congregational.....	100
Presbyterian.....	75
Episcopalian.....	25
Baptist.....	84
Free Will Baptist.....	2
Methodist.....	2
Dutch Reformed.....	9
German Reformed.....	1
Lutheran.....	3
Unitarian.....	11
Total.....	321

STATES.

Maine.....	19
New Hampshire.....	20
Vermont.....	19
Massachusetts.....	60
Rhode Island.....	6
Connecticut.....	20
New York.....	73

DATES.

1839. October.....	2
January.....	2
February.....	6
March.....	9
April.....	17
May.....	22
June.....	23
July.....	25
August.....	20
September.....	25
October.....	27
November.....	23
December.....	20
1840. January.....	12
February.....	20
March.....	11
Not specified.....	2
Total.....	321

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1840.

AGES.		STATES.	
From 20 to 30.....	14	New Jersey.....	5
30 40.....	26	Pennsylvania.....	12
40 50.....	12	Delaware.....	1
50 60.....	13	Maryland.....	4
60 70.....	13	Virginia.....	10
70 80.....	13	North Carolina.....	1
80 90.....	14	South Carolina.....	3
90 100.....	6	Georgia.....	5
Not specified.....	34	Alabama.....	1
Total.....	134	Louisiana.....	1
Sum of all the ages specified.....	523	Tennessee.....	2
Average age.....	52 1-4	Kentucky.....	6
		Ohio.....	11
		Michigan.....	2
		Indiana.....	4
		Illinois.....	5
		Missouri.....	1
		Florida Territory.....	2
		Mississippi.....	1
		Total.....	134

DENOMINATIONS.

Congregational.....	29
Presbyterian.....	21
Episcopalian.....	10
Baptist.....	27
F. W. Baptist.....	2
Methodist.....	27
Dutch Reformed.....	5
German Reformed.....	1
Lutheran.....	1
Missionary.....	1
Unitarian.....	4
Not specified.....	6
Total.....	134

STATES.

Maine.....	3
New Hampshire.....	6
Vermont.....	1
Massachusetts.....	19
Rhode Island.....	3
Connecticut.....	5
New York.....	20

DATES.

1839. November.....	3
December.....	2
1840. January.....	3
February.....	2
March.....	8
April.....	7
May.....	10
June.....	4
July.....	12
August.....	9
September.....	12
October.....	15
November.....	13
December.....	5
1840. January.....	3
February.....	10
March.....	4
Total.....	101

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THE LAW OF STEWARDSHIP IN THE UNRIGHTEOUS MAMMON.

[By the Rev. JACOB ALLEN, of Sterling, Ct.]

THE appearance of Christ on earth was a manifestation of Divine love to men. He came to save them; he preached to instruct them; and he instructed to make them wiser and better—to impart the knowledge of truth and duty, and to make them active in *doing good*. Among his lessons of piety and utility, he taught men the duty and the benefit of doing good with their *property*, or their earthly *possessions*. He taught this important lesson on different occasions, and in various forms of language; as if he intended to make it an essential feature of Christian character; as if he would have men *examine* this great law of stewardship, that they may understand and obey its requirements. But perhaps in no instance has he presented this more fully, than in his address to the disciples, when he said, “Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Here is the sum of the law in question; the fundamental principle, by which the stewardship of men, in respect to the unrighteous mammon, or their earthly possessions, is to be regulated.

In the illustration and proof of this position, I proceed,

I. To present the *subject*, which was then under consideration.

Christ had stated in a parable, that a certain rich man had a steward, who stood accused of wasting his goods; and that he called the steward to an account, informing him that he must resign his stewardship. This involved him in immediate difficulty. He thought he could not *dig* or labor, for a subsistence, and was ashamed to *beg*. But, as he must make *some* provision for himself, he called his lord's debtors together for a settlement, and adopted the following expedient. On examination, the first debtor owed his lord an hundred measures of oil, which the steward reduced to fifty; or cancelled *one-half* of this large debt. The second owed an hundred measures of wheat, which he reduced to eighty; or cancelled *one-fifth part* of the debt. Probably he adopted the same course with others. For he made these debtors his *friends*. When his lord saw this, he commended, not the honesty, but the *policy* of the steward; that is, he admitted that he had done wisely for *himself*. Hence Christ said, “For the children of this world are in their generation wiser than the children of light.” This unfaithful steward, notwithstanding his palpable dishonesty in principle, had employed so much art and cunning in the use of his lord's substance, that he had made to himself *friends* for the day of adversity.

Having made this statement respecting the steward, Christ turned to his disciples and to all who heard him, and remarked: “I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Here, then, is the argument. As this steward had done, so they were to

make to themselves *friends*. And though not upon the same moral *principle* which he adopted, yet they were to do this with the mammon of *unrighteousness*, or with the *earthly substance* committed to their stewardship. For they were by this means to make *such* friends, as, when they themselves failed, or were put out of their stewardship, would receive them into *everlasting* habitations. The object of the parable was, to show them that *they* also were stewards of all they possessed; and that they were held accountable for the *manner* of their stewardship. Accordingly, he proceeded to *illustrate* the principle already laid down. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" He here showed, that the proper use of their earthly possessions was an essential part of their duty to God the giver; and that it would be found a *turning point* in the decision of their case at the last judgment;—that if they were honest and faithful in all their dealings; if they were uniformly kind to the poor, and compassionate to the suffering; and if, as they had ability and opportunity, they sustained the *cause* of God, and aided the objects of Christian benevolence; all those to whom they had done these good offices, would bear witness for them in the day of trial; and would thus prove, that according to Christ's meaning, by that emphatic term, they had made to themselves *friends*, by the proper use of this unrighteous mammon. For *these witnesses*, together with the Judge himself, were the friends whom he intended. Those, to whom they had done good with their earthly substance, and with an obedient heart, would stand ready, when they failed on earth, and were called to give an account of their stewardship, to bear testimony to their *fitness*, through the grace of God, for the everlasting habitations of glory.

Such was the argument in question, as it related immediately to the disciples, and those to whom it was addressed. But, as it involves a principle of general application, and was obviously intended for general instruction, it seems to require a more particular consideration. I proceed, therefore,

II. To *investigate* the principle here involved; or to show what is *included* or *intended*, in making friends of the mammon of unrighteousness; that is, with the earthly possessions of men. As this is a point of no small interest and importance, I shall descend to some particulars, in order to make the truth clearly manifest.

1st. The law before us means, that men hold their earthly possessions as the *stewards* of God; and consequently, that they are not permitted to view them *absolutely* their own, nor, in all cases, to *appropriate* them exclusively to their own use. Accordingly, God has declared *himself* the Lord and Proprietor of all creation. He has said, "All *souls* are mine; as the soul of the father, so also the soul of the son is mine:" "The silver is mine, and the gold is mine:" "Every beast of the forest is mine, and the cattle upon a thousand hills:" yea, "*All the earth* is mine." Hence, although he has committed these possessions to each one, while he retains them, with so much sacredness, that it becomes a direct violation of his law, and the crime of theft, for one *man* to take the property of another without his consent; still *He* claims a right in it, and in the disposal of it; and thus does not permit them to view it *absolutely* their own, nor to claim, in all cases, the *independent use* of it. As if to assert, and at the same time to illustrate this point, Christ uttered the following parable: (Luke xii. 16.) "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns and build greater; and there will I bestow *all* my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool!* this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" For his *explanation* of the parable was: "So is he that layeth up treasure for

himself, and is not rich toward God." Now here is the character of a rich, selfish man, drawn by the hand of a perfect Master. For, although he is not accused of oppression or dishonesty towards men, he evidently stands guilty before God. His crime was, he would keep or use *all* this abundance for *himself*. He said nothing of doing good to the poor and needy, nor of aiding any object of benevolence. Of course, he would do nothing with all this, in making to himself friends, who should testify *for* him, and not *against* him, in the day of trial. The parable, therefore, seems *intended* to sustain the principle of stewardship under consideration; and to show that men of wealth and competence are not allowed to appropriate *all* their possessions to their own use; but are required to employ some portion of them in doing good to others. Hence it is written, "To do good and to communicate, forget not:"—"Give a portion to seven, and also to eight:"—For "the liberal deviseth liberal things, and by liberal things shall he stand." The requirement is, that men must be *faithful* in the unrighteous mammon; that they may thereby make *friends* of those who will meet them as witnesses, at the bar of God. Which will imply,

2dly. That it does not answer the law of stewardship, if men *expend* freely of their substance; unless they do it for some useful *purpose*. They are neither required nor allowed to adopt the principle of the unfaithful steward; to *waste* their Lord's substance, or the treasures committed to their care, in riotous feasting, in vain pleasures and sinful compliances, or in acquiring the reputation of generosity among the ungodly. *These* expenditures will avail no more, in making the *friends* whom Christ intended, than to *hoard* all their possessions for themselves. For they do nothing in all this to any good *purpose*; nothing to relieve distress, or aid the indigent, or promote benevolence; and thus nothing to which others will be able to testify as a *good work*. They make no real *sacrifice*; they perform no work of *obedience*. In a word, they do nothing in all this for the honor of *God*, the *proprietor* of all their substance, nor for the good of *other men*. Consequently, they do not come up to the principle of stewardship; they are not *able* in this manner to make *friends* of others around them, nor to make the Judge himself their friend for the day of trial. But, to remove all seeming difficulty, it is proper to observe,

3dly. The law under consideration does not require men literally to give, or expend, *all* their earthly substance in charities; and thus to beggar themselves and their families at once. This would render them *unable*, at any future period of life, to do good in this manner to others. Nor does it require, that in *every possible* case which may occur, they must give to him who may *ask*. For even this *may* not be a duty. Nor yet does it require that they should not honestly, and in the fear of God, make provision for their domestic comfort and happiness; nor that they should not be industrious in lawful employments, and prudent in the *care* of what they possess. For this provision, and industry, and care, pertain essentially to the *nature* of stewardship.—And I now proceed to state generally,

That, as they have ability and opportunity, they are required to *do good* with these earthly possessions; that they make this an *object* in the use of what they can impart to others; that, in common cases, instead of hoarding or keeping *all* they have, and *all* they gain, for themselves and their families, they *make it a point* to expend for their destitute fellow men and for the cause of God, as justice and benevolence may dictate. Thus the law means, that when they are called to decide how *much*, or how *often*, or for what *object* they are to expend, they must be regulated, not by self-interest, but by an impartial *judgment*—by the fear of God, and a benevolent regard for the good of others;—in a word, that they must bring their supreme selfishness into subjection to the spirit of benevolence. To illustrate this point more fully, I proceed to notice the two following positions.

1st. Men of extensive and of ordinary wealth are bound to view the honest calls of the poor and needy, and in fact *all* the proper calls for Christian charity, as the calls of *God*. For, in his overruling providence, they are such. Not one is by chance or accident; not one is unforeseen or undetermined. He *directs* them individually, for those to whom they are sent as calls, when they are just

and reasonable, for a portion of that property, which they hold in stewardship. He is hereby teaching them, that even what they have acquired by honest industry and effort, has been acquired through his blessing and assistance; that it still remains at his disposal; and that they hold it only by his permission. And therefore, that *He* may call for a portion of it *when*, and as *often*, and by *whom*, and for as *much*, as seemeth him good. Accordingly, they are to understand, that in his providence *He* sends this poor man and that needy sufferer; and that he directs *all* the just calls, which are made upon them for pecuniary assistance;—and that a leading design is, to put them to the trial, whether they will make those who present them *friends* in the sense here intended. They must also remember, that there will hereafter be an inquiry how they have met and answered these calls; and that those whom his providence has commissioned to present them, will all be there as witnesses; and consequently, will be *friends* or enemies, according to Christ's meaning.

Now this renders the whole subject impressively serious. Men do not dare to complain, when God commissions fire, or flood, or drought, or disease to lay waste a part of their substance. And as it all remains his, or at his sovereign disposal, why should they complain, if, in his providence, he sends an order for some portion of it, by the hand of one in poverty or distress, or by an agent of a Missionary, an Education, or Tract Society, or some other object of utility? They still remain his stewards; and not only so, they are liable at any moment, if he pleases, to be put out of their stewardship. Dare they complain, because he has not specified how *much* they are required to give in such cases? The truth is, he has left this undecided, for the very purpose of a trial, whether they will then obey the dictates of benevolence. For the amount then required, is precisely what a good conscience, aided by a knowledge of their ability, and of the importance of the object, decides to be a duty. It is thus an essential point in the case under consideration, for men to view the just calls made upon them for a portion of their earthly substance, as the calls of *God*; and to remember, that a day is coming, when they must meet the inquiry, how these calls have been answered. From which it follows,

2dly. That they are to stand *ready* for the calls of his providence; or to hold their possessions *subject* to his direction; always admitting, that *He* may make an immediate disposal of what seemeth him good, whenever he is pleased to call for it. Consequently, the law of stewardship intends, that men must *labor*, not only for themselves and families, but, so far as they are enabled and prospered, for the good of other men, and for the cause of God. It intends, on one hand, that they should be diligent and active in *obtaining* what they can honestly, by the Divine blessing, and in *preserving* what is not necessary for immediate use; that nothing be lost; but that they may be *prepared* to meet his calls;—and on the other, that they should *impart* cheerfully whatever his providence demands of their substance, at the time it is demanded. In short, it intends that they are the *servants* of the great Master in heaven; that both themselves and their possessions are to be held in *subserviency* to his direction; and that they are to be governed in the employment of their time, and in the use of their substance, by the laws of his appointment.

Thus it appears, that men of wealth, and indeed all men, hold their earthly possessions as the *stewards of God*; and that the great *law* of stewardship in the unrighteous mammon, requires all who have wealth and competence, to employ a portion of it in making *friends*, who will bear witness *for* them in the day when they are called to give an account of their stewardship. And if the supreme selfishness of men did not blind their eyes; if the fear of God and the spirit of benevolence had a due influence in forming their judgment, this law of stewardship would present no difficulties; its requirements would no longer appear hard or unreasonable. But as God, the proprietor of all things, is benevolent, he *requires men* also to be benevolent, that they may all *obey* this great law of stewardship. For, when they come to meet those whom they are thus required to make friends, as being *witnesses* at their final trial; and to find, that unless they bear witness for them, they will bear witness against them; they will clearly perceive the *wisdom* and *goodness* of this law,

and the *necessity* of having obeyed it. At that trying period, these possessions, which they now hold so precious, and often spare with great reluctance, will all be gone, no more to be regained. Being put out of their stewardship, and called to give an account of it, they will *need* such friends as are here intended. Their testimony on this subject will *turn the point* in that great decision. For, if *they* are friends, according to his meaning, Christ himself, the final *Judge*, will also be their friend. He will admit that *such* deeds, done with an obedient heart, are done for *him*; that they are the fruit of love, and the evidence of faith; and that through grace in him, these persons are worthy to be received into everlasting habitations.

Such is obviously the law of stewardship in the unrighteous mammon; or the principles by which men, as the stewards of their Creator, are to be governed, in the use of their earthly possessions. And since this law of Divine authority is founded in justice, and is indispensably binding on all men, it seems requisite, and may be useful,

III. To notice some of the lessons *resulting* from this investigation. Among these, it may be stated,

1st. That the use, which men make of their property, forms an essential feature of their *characters*, in the sight of God. Probably, no one part of their daily conduct forms a more decisive *test* of real character. For it remains a truth, that their Creator has given *laws*, by which they are here to be regulated; that they are accountable for the use of all they possess; that although they may claim it, and the disposal of it, as entirely *their own*; and though no *man* may take it without their consent, yet *He* has reserved, and claims the right, to do his pleasure with it. Thus, when it seemeth good, he commissions fire, or flood, or some instrument of his power, to *lay waste* a portion of it. He also assumes the right to control what remains; and even to decide what they may, and what they may not consume. Before the flood, he gave men the fruits of the earth for food; but *not* the beasts of the field, nor any living creature. After the flood, he enlarged the grant, and gave them also the beasts of the field; although here, the *blood* of beasts was entirely and for ever prohibited. He was therefore good and kind to the evil and unthankful. Men have a grant for their food and raiment; a supply for all their necessities and common wants, from their possessions; while *He* claims the right to direct them, in the use of what *remains* under their stewardship. It is the use of *this*, which forms an essential feature in their character. For it is with this, that they are required to make to themselves *friends*, as Christ intended. And this is no light thing. For, at his bar, and in the immediate presence of the Judge himself, there will be no evasion; no bribery; no concealing or suppressing of testimony; so that, unless those who stand as witnesses are able to testify that men of wealth and competence *actually gave* according to ability and acquirement, they will not be found the *friends* of such men, at the day of trial. And every man, who has had common prosperity for twenty, thirty, or forty years, and who acquires a large, or even a common share of wealth, has, in that period, *many* around him who are to be made friends for the day of trial; if he would enter into everlasting habitations.

This will not be *found* an easy thing in daily practice. For the law under consideration does not permit even *rich* men to gratify their avarice and ambition, while they neglect the wants and woes of others around them. The case of the rich man, who bestowed *all* upon himself, is recorded in Scripture, for the instruction and admonition of all such men. It stands there, as if to *show* that the use which they make of their earthly possessions, forms an *essential feature* in their characters, in the sight of God;—as if to *convince* them, that even when they claim that these things are the fruit of their honest industry and labor, and that they may therefore do what they *will* with them, this does not absolve them from the law of stewardship in the unrighteous mammon; but that they are still *accountable* for the use they make of all their possessions;—and as if to *assure* them, that though they expend liberally for themselves, and even for others, in the gratification of pride and pleasure, and

yet do little or nothing to relieve distress and promote benevolence, they have only laid up treasure for themselves, and are "*not rich toward God*." For, however they may stand in their own view, or in that of others like them, it must be admitted, that they are not then making to themselves *friends* with the unrighteous mammon, who will appear such, when they are called to give an account of their stewardship.

It must be admitted, that if Christ were to address them individually, he would repeat his impressive language to the rich man, "*Yet lackest thou one thing; sell that thou hast, and give to the poor;*" and that, until they obey this direction, and thus submit to the law of stewardship, they *ever will* lack this one thing. In a word, when they come to stand before the Judge himself, and before their fellow men in the day of trial, it will *appear* that this part of their conduct forms an essential feature in their characters; it will then *appear*, that to make to themselves friends, by the proper use of these possessions, is indispensably *necessary*, in order to obtain admission into the kingdom of heaven.—It will therefore result,

2dly. That these possessions were never designed to be the permanent *portion* of men. With all their charms and attractions, they are not durable, but perishable, in their very nature; indeed, they are denominated "*uncertain riches*." They are also bestowed on men, without regard to moral character. They are often bestowed more liberally upon men openly irreligious, if not immoral, than upon men of eminent piety. As if to stamp an insignificance upon them as a *portion*, God has "*reserved some better thing*" for his people; and is often pleased to withhold from them that *amount* of wealth, which many unholy men possess. Still, it remains true, and is readily admitted, that riches have their use, and an important use, in the present world. A portion of wealth is *essential* to the daily comfort and subsistence of men; and a portion of additional wealth is requisite, as the means of utility and benefit to *others*, when they need assistance. In this limited sense, the Scripture affirms truly, that "*money answereth all things;*" and may be made actually and extensively useful, for the time being, when duly employed and appropriated. In fact, men are *required* to employ some portion of it, in making friends for the day of final trial. But after all, riches serve most effectually to *try* men, and to show what they are. The ordinary influence of *much* wealth is unfavorable to godliness, or to brotherly kindness. For it is written, "*The poor useth entreaties; but the rich answereth roughly.*" The *possession* of much wealth, if grace do not prevent it, is also dangerous to the souls of men. As it is written, "*How hardly shall they that have riches enter into the kingdom of God?*" And again, "*Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*" while "*the rich hath he sent empty away.*"

In view therefore of the binding law of stewardship; of the cares, the labors, and the dangers incident to the possession of much wealth; and of the final accountability of those who possess it, let no one ever *murmur* nor *repine* because he is not rich. For the truth is, that the more wealth a man has, the more his stewardship and accountability are increased. He has more of *care* and *perplexity* on this account; more to encounter and resist, in the shape of temptation and haughtiness; and is in more danger of losing his immortal soul, through the *deceitfulness* of riches. Besides, he must then give more in *amount*, in order to make to himself friends for the day of trial. For the Divine rule on this point is, that every man give, or "*lay by him in store, as God hath prospered him.*"—"For unto whomsoever much is given, of him shall much be required." And we learn from him, who once inquired what he must do to obtain eternal life, how *hard* it is for *rich* men to comply with the great law of stewardship, in the use of their earthly treasures. These were never designed to be the *portion* of men. They are not fitted for it; nor are men allowed to *hold* them, but as stewards; that, in this character, they may employ them in making friends, who shall approve them, when they are put out of their stewardship. It will, therefore, result,

Finally, that unless men obey the commandments of Christ, they cannot

expect to be received into the everlasting habitations of glory. In the law under consideration, he evidently intended to inculcate one of the essential principles of holiness; or to rise so high in this demand, as to embrace a fitness for Divine approbation, in a cordial compliance with it. He thus intended to show, that real holiness, in its very nature, stands opposed to the supreme selfishness of the natural heart. For the case is, that in making *other men* their friends, as he here intended, by the use of their earthly possessions, they make *Him* their friend; they do that, which secures *his* approbation as their final Judge. An important, leading point, in making friends, according to his intention, is, that these persons, in their testimony, shall act the part of friends to them, when *they are on trial*; that when they are giving an account of their stewardship, these witnesses shall testify for them, that they have done good with their possessions; and have therefore been obedient to the *great law of stewardship*. So that, whether these witnesses are saved or lost, if their testimony proves that those who are then on *trial* have been obedient in this respect, they will be the *friends* of those who are on trial. The point will then be, not at that moment to try the character of the witnesses—they will have their trial at another moment, and upon the same principle—but to decide publicly whether those who are then on *trial*, have been obedient to the law of stewardship, and to all the commandments of Christ.

Inasmuch, therefore, as this impartial trial will *come*; and as the question of approbation or disapprobation will turn upon *this point*, connected with others, whether the man has *made* to himself friends, as Christ intended; or whether he has here been obedient;—it follows, that unless men obey the commandments of Christ, they cannot reasonably expect to be received into the everlasting habitations of glory. For the fundamental rule of judgment will be, to reward every man, not according to his words, and pretensions, and natural inclinations, but according to his *works*, or to those fruits by which he is to be *known*. So that obedience to the commandments of Christ will be found indispensable, in order to meet his approbation at the final trial.

But here, let it be understood and remembered, that Christ has marked with peculiar *emphasis* that part of obedience which falls under this great law of stewardship; that, if he has made any one part more essential than another, it is that under consideration.

In describing the scenes of the last judgment, and in assigning the reasons *why* he will then say to the righteous, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;” he stated them thus: “I was an hungered, and ye gave me *meat*; I was thirsty, and ye gave me *drink*; I was a stranger, and ye *took me in*; naked, and ye *clothed* me; I was sick, and ye *visited* me; I was in prison, and ye *came unto me*.” Now all this fell under the principles involved in the law of stewardship; it related immediately to the use and disposal of their earthly possessions. They not only *gave* as they had ability and opportunity, but, although they neither pretended nor thought of doing so great a thing, they gave to *Him*, as he explained it. For, in answer to their inquiry, *when* they had done it, he said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*.” Again,

In assigning the reasons why he will condemn the wicked, he said, “I was an hungered, and ye gave me *no meat*; I was thirsty, and ye gave me *no drink*; I was a stranger, and ye took me *not in*; naked, and ye *clothed* me not; sick, and in prison, and ye *visited* me not.” They might have given freely for the gratification of pride, and ambition, or the feelings of unholy men. But it availed them nothing; because there was no *obedience* in it; no effort nor design to *do good to others*; they neither fed, nor clothed, nor administered to *Him*. For his explanation was, “Inasmuch as ye did it not unto the least of *these*, ye did it not to *me*.” You have not made *friends* of those who were poor and needy. There are none here, as witnesses, who can testify that you have done *good* with your earthly possessions; none to prove your *fitness* for the everlasting habitations of glory.

Now all this *proves* that unless men are obedient to the commandments of

Christ, they cannot reasonably expect to be received into the everlasting habitations of glory; and of course, that they are in fact under the law of stewardship in the unrighteous mammon. The peculiar *emphasis* imparted to this portion of the Divine law, is also fitted to make a deep, lasting impression upon the minds of all who are men of wealth and competence;—to show that it is *essential* in the system of Divine legislation;—to impart the settled conviction that obedience here will evince a holy, obedient heart; and thus prove men worthy of Divine approbation;—and that disobedience here will evince an unholy, disobedient heart; and thus prove them fit only for rejection and final condemnation. The result of the whole, therefore, is, that obedience to *this department* of the entire law of God will be found sufficient to decide the point, whether men are approved or condemned; whether they are saved or lost, in the day of final judgment. For his own illustration of the law before us is, “He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the *unrighteous* mammon, who will commit to your trust the *true* riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”

PAUCITY OF CANDIDATES FOR THE HOLY MINISTRY.

THE following article, which appeared originally in the New York Observer, is understood to be from the pen of the Rev. Dr. Alexander, of the Theological Seminary, Princeton, N. J.

THE great Head and Founder of the church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is, “Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.” It is evident from these words, that the Lord of the harvest is able to supply the deficiency of laborers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray.—“*Pray ye.*” He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful laborers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly, what to pray for; but in this case, he puts words as it were, into their mouth—“Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.” It cannot be, then, that He would omit to answer a prayer thus expressly dictated by himself. If there be a want of laborers, the neglect must be in the church. The blessing has not been asked, with due importunity and perseverance. The people have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest. Thus the matter now stands; and if this state of things continues, your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries, can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest. Formerly, pious parents dedicated their children to this sacred service, from their birth, and were incessant in their petitions, at a throne of grace, for ministerial grace and gifts for their devoted sons; and such prayers God has heard and answered, in thousands of instances. But where now do we find the consecrated Samuels, growing up under the light of the sanctuary? Where are the Hannahs, to wrestle with God in public and private, until they obtain their heart’s desire? This ought to be a weighty care with every church of Christ. The church cannot exist without a ministry; and where are we to look for candidates for the ministry, but in the churches? Can that church have done its duty, in which few or no candidates for the sacred office

have been reared up? Or what judgment must be formed of those large and flourishing churches, with their hundreds of communicants, which once had a succession of young men in training for the harvest, but now have none? Perhaps it will startle some of our good people to bear it alleged as a fault, that particular churches are rearing no candidates for the ministry. But I will maintain it. There must be a grievous fault somewhere, in relation to this important concern; and as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men, on their way to the ministry? Have you not many sons who, if their hearts were touched by the finger of God, might be useful? But you may say—We cannot give them grace. True; this is not the ground of your accountability. But have you, as a church, prayed for the conversion of the dear youth, that they might be prepared for this work?

Every church, rich in members, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation, to inquire into this matter, and to beg of God not to leave them like a barren tree, in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men, as well as money; and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward pious and promising men. Do you ask how you can accomplish this? I answer as before, "Pray ye the Lord of the harvest." Do not forget to pray this prayer, as you have too often done. Think much of it, and lay it before God in secret, in your families, and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honored instrument of furnishing the harvest field with at least one laborer. There are a few churches in our land, which can number more than one devoted missionary in the foreign field. The writer knows a church of moderate size and little wealth, in a remote station, which within his recollection has furnished five or six faithful men for the work of the ministry, the bones of one of whom lie among the heathen. He could designate another place, where at least a dozen ministers have proceeded from one church, and some of them men of eminence. But alas! the glory is departed; for years past, this fruitful spot has been barren in this respect. An able and excellent minister in Virginia was snatched away from his family without a moment's warning. His children, mostly sons, were then small—now, five of them are laboring in the field; and possibly the sixth may enter. Do you

not suppose that this was in answer to the prayers of the father?

Some people say, that there is no real deficiency, or we should not have so many unemployed ministers. It may be admitted, that if the sacred office be viewed as a secular trade, by which men may make a comfortable living, the profession is already overstocked. At any rate, it is overstocked with men who will not work—or will only work where they can find every thing ready prepared to their hand. The church wants no *cumberers* of the ground, but *laborers*—not men who wish to enter on and enjoy the fruits of other men's labors, but *working men*, willing to break up the fallow ground, and ambitious to preach the gospel even where Christ has not been named. No class of educated men are more to be pitied, than those clergymen who are not occupied with the proper business of their profession. Although they may grow rich, (though Providence commonly thwarts their schemes and disappoints their hopes,) they are not to be envied. In fact they lose all respectability in the eyes of the world. What would be unnoticed in another, public opinion will not tolerate in them. But to bring up such as a proof that there are supernumerary ministers, is as absurd as to plead that reapers are not wanted for a great and ripe harvest; because many idle loungers or busy triflers may be found in the country. The Lord hath spoken it, "*The harvest is great and the laborers few, Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*"

RESOLUTIONS OF DR. PORTER.

Taken from his Memoir.

I. THE CARE OF MY HEART.

1. I will endeavor to keep the Sabbath holy. I will avoid conversation on worldly topics, and will not allow myself to think on any matter of common business, nor to read literary or professional books on this holy day.

2. Special hindrances excepted, I will endeavor to maintain secret devotion steadily, at least twice a day.

3. I will recollect every day that I am mortal.

4. When any doubtful thing is to be done, I will ask myself, "How will it bear the eye of God's omniscience?—how will it appear at the judgment?"

5. I will endeavor to repress all undue regard to the praise or censure of men, by recollecting that God is a witness of all that I *do* or *think*.

6. I will guard against *selfishness* as the "abominable thing which the Lord hates." When I detect myself in being especially pleased with a good action, because it is done by *myself*; or done by another through

my advice, I will condemn the littleness of such feelings as below the dignity of Christian principles. In all such cases, I will not speak of myself without some obvious reason; first, because it may cherish pride; and secondly, because it may exhibit the appearance of pride to others.

7. I will consider myself as sacredly accountable to God for my improvement of the *influence* attached to my station; and will endeavor to distinguish betwixt the respect which is given to my *office*, and that which would in other circumstances be given to *myself*.

II. CARE OF MY TONGUE.

1. When I am angry I will never speak, till I have taken at least as much time for reflection as Athenodorus prescribed to *Cæsar*.*

2. I will never talk to an angry man.

3. I will not talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candor and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will *pray* for them.

6. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say any thing of others *privately*, which I would not say *openly*. In general, I will deal in *secrets* as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

III. SELF-EXAMINATION.

I will regard the Bible as the only infallible test of character. With this in my hands, if I am deceived as to my spiritual state, it is my own fault.

I am satisfied that one great reason why so many real Christians live doubting, and die trembling, is the neglect of self-examination.

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession or station require that I should be a Christian.

2. In judging of myself, I will make due allowance for the restraints I have been under from early education—from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptation to commit.

* This prescription was,—“Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger.” A prescription still more worthy, than that of the heathen philosopher, to be remembered, is—“When in anger, repeat the Lord's Prayer before you give utterance to your feelings.”

3. In any doubtful case, where good and bad motives are mingled as excitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. I will watch my heart under *affliction*. As the severest strokes that I have felt hitherto, have been my *greatest mercies*, I will not, like the perverse child that attempts to resist or escape correction, try to break away from the rod of my heavenly Father; but will give him my hand and beg him to repeat his strokes, when he sees it necessary to purify my soul from sin.

IV. STUDIES.

1. I will read no book without the expectation of real benefit;—and will consider that as *lost time* which is spent in reading without *attention* and *reflection*.

2. I will never covet the reputation of knowing *every thing*.

3. I will never speak confidently when I am in doubt, nor scruple to say that I *am ignorant*, when I am so.

4. Having suffered severely by late studies at night, I will never pursue any serious study after 10 o'clock in the evening.

5. I will not read any book which I should be unwilling to have it *known* that I have read; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so much restricted by frail health and various engagements, I will consider it as a sacred duty to spend no time in the attitude of study, without direct and vigorous application of my mind to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these duties debar me from studies which I earnestly wish to pursue.

V. PREPARATION FOR DEATH.

1. When I awake to the light of a new day, I will endeavor to ask myself, each morning, “Could I know this to be my *last day* on earth, what duty that I have neglected ought to be performed?”

2. That I may not be surprised by death, I will endeavor to carry with me the habitual recollection, that it *may* come at any moment.

3. I will often reflect that this life is only preparatory to eternity; and that He who stationed me here, knows how and when to call me away.

4. As my comfort in death must depend on my hope of heaven, I will often examine this hope; because if I have good reason to believe that I shall live with Christ in glory, I shall have no reason for reluctance in leaving this world, any more than the sentinel in being called from his post after a stormy night, or the child who has been long from home, in returning to his father's house.

5. I am satisfied from much observation, that the *bodily pangs* of *dying* are much less terrible than is commonly supposed, excepting in a few extreme cases. I will not therefore be greatly disquieted with the anticipation of these pangs.

VI. PUBLIC DEPARTMENT.

1. I will endeavor to remember that as a *minister* of the *gospel*, my office is more important than that of any earthly potentate.

2. In my intercourse with men, I will endeavor not to degrade this office by exhibiting a *love of money*, one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation, a fault to which I am in danger of resorting as an antidote against the influence of feeble health. Yet

4. I will not identify in feeling, or in my conduct tempt others to identify *religion* and *melancholy*; because if I were to paint a Pharisee, I should give him a *sad countenance*; but if an angel or my Saviour, a *cheerful* one. The fact that painters who are strangers to vital godliness, so generally, in representing Christ, give him the aspect of sadness, I will endeavor to make instructive to myself.

VII. CARE OF MY HEALTH.

The difference between that state of health which amounts to bare *existence*, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. But as I am clearly destined to be an invalid while I live, whatever I am to do for God and the church, is to be accomplished by systematic care of my frail body.

1. I will not eat or drink any kind or quantity of food, that I have good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labor of sawing and splitting wood two hours.

3. When in perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

EXTENSIVE CHARITABLE BEQUESTS.

THE will of T. Hill, Esq. formerly of South Lambeth, Surrey, and late of Serbiton, near Kingston-on-Thames, has just been proved in Doctors' Commons, by John Squire, James Brady, Thomas Willett, and Charles Bennett, Esqrs., executors. The property has been sworn under £120,000. The testator has given the following legacies:—To the Middlesex Hospital, £1,000; to the Blind School, £2,000; to the Female Orphan Asylum, £1,000; to the Deaf and Dumb Asylum, £2,000; to the Female Or-

phan School, Hampstead Road, £500; to Lord Eldon's School, situate at Battersea, £500; to the Licensed Victualler's School, £500; to each of his executors the sum of £1,000; and the residue of his property, amounting to about £80,000, after giving several small legacies and annuities in his will, he bequeaths to the London Missionary Society. The will is dated in 1836. By a codicil in his own hand writing, made in September, 1836, he has revoked the bequest of the residue of his property, and has directed the same to be divided into four equal parts, to be paid to the following charitable institutions, viz:—To the London Missionary Society, £20,000; to the Home Missionary Society, £20,000; to the London Bible Society, £20,000; to the London Evangelical Society, £20,000, which last legacy is to form a fund, the proceeds thereof to be paid to the widows of Evangelical ministers only. So large a sum of money has not before been bequeathed by any individual, with the exception of Mr. Day, the blacking manufacturer, who left £100,000 for the purpose of endowing an hospital for blind persons, Mr. Day himself having been blind for many years previous to his death. The deceased died a widower, without any relative whatever.—*London paper.*

REPORT ON AGENCIES,

BY THE WESTERN RESERVE SYNOD, OHIO.

From the Cleveland Observer.

ALTHOUGH the present system of collecting our public benefactions by means of Agents is attended with some evils; yet in the present state of things, your committee think it would be inexpedient to dispense with it for the following reasons:

1. Experience abundantly proves that if the business of preaching on the various objects of benevolence and collecting funds for them, be left entirely to pastors and churches, no permanent system will be adopted, or if adopted, will not be prosecuted with vigor and success for any length of time, and consequently in the result, there will be a great loss to the Treasury of the Lord.

2. Pastors or Stated Supplies, if faithful to the appropriate duties of their office, are in general less competent than Agents, to present the objects of benevolence to their people; and for the reason, that they have no time to collect the necessary statistical information.

3. It is believed that the majority in most of our congregations are pleased with the present system, and that, as a general thing, they are the most attached to it who contribute most to the cause of benevolence.

4. In point of economy, we are decidedly of the opinion, that for many reasons, the

present system is preferable to any other rule, which has been devised. In bad money, in the delay of contributions, and in the want of personal effort on the part of some one person to superintend the movements of the whole machine, more money would be lost to the church than is now required to sustain agents.

5 It should be remembered that the collecting of funds is only a part of the duty of Agents. The one for the Home Missionary Society, for instance, is to act the part of a bishop to all the small and destitute churches, obtaining for them preaching, giving advice and watching over them with pastoral care. The Agent for the Education Society not only labors to procure money for the support of the young men; but it is made his duty to visit them, counsel, admonish, or encourage them as their circumstances require. Other duties, such as cannot be performed by pastors, devolve on agents of all these institutions.

Synod would only add, that the experience of many years, *with*, and *without* Agents, has fully satisfied wise and good men, who have the management of our benevolent institutions, that in the present state of the church and the world, there must be a class of men, whose special duty it is, to superintend all the movements of our benevolent societies.

MILK AND HONEY.

Collected by Ralph Venning, 1653.

He never was so good as he should be, that doth not strive to be better than he is.

Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unrevenged.

The things of this life have not the promise of godliness; but godliness hath the promise of the things of this life.

Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

Riches, honors, and pleasures cannot give one Christ; but Christ can give one riches, honors, and pleasures.

A saint is not only willing (as the carnal man is) that Christ should bear his yoke; but is also willing (which the carnal man is not) himself to bear Christ's yoke.

He that contemns a small fault, commits a great one.

What the heart doth not, is as if not done, in religion.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

What we are afraid to do before men, we should be afraid to think before God.

As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the worst of worldly evils.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Board of Directors was held Wednesday, 8th of April. The usual business was transacted, and arrangements made for the Anniversary of the Society. The appropriations made to beneficiaries were ordered to be paid under the direction of the Financial Committee. When they shall be paid depends on the liberality of the friends of the cause.

The Rev. Brown Emerson, late of Boylston, has been appointed to a temporary agency of the Society, and he has entered upon the duties of his office. He has been favorably received by the pastors and churches which he has visited, and been successful in raising funds for the cause.

LETTER FROM A PRESIDING MEMBER OF BENEFICIARIES.

February 10, 1840.

REV. AND DEAR SIR,—I take the liberty of addressing you at this time, not because there is any special reason for it, but because we are desirous to receive some communications from yourself which may be read at our monthly meeting, and contribute to our edification and growth in grace. The brethren often ask a few days before the concert, if any communications have been received from the Secretary—intimating that an affirmative answer would secure their attendance. I am aware that your time must be very much occupied—but if other duties would allow you to write us oftener, the favor would be thankfully received by the beneficiaries at this College. Mr. —, the former Presiding Member, left with me twelve or thirteen copies of "Memoirs of Cornelius," and a few numbers of the last Annual Report, which of course are subject to your direction. You will be glad to hear that there are some indications of the commencement of a work of grace in our college, though I have heard of no recent conversions. Some, however, in the freshman class are inquiring what they shall do to be saved. I hope and trust you will soon hear of many new born souls, rejoicing in the Saviour whom they have hitherto rejected. But, dear Sir, we need the prayers of Christians abroad. Has the church a right to expect so great a blessing as a powerful revival of pure religion in the colleges of our land, without praying fervently and constantly for this object? You need not be told, Sir, of the obstacles to such a work, which exist in an institution like this—but if the great body of Christians were better acquainted with our situation, they would

remember us more frequently in their prayers.—There is more than usual religious interest in the churches in town—there have been a few hopeful conversions, and the blessed work appears to be progressing.

Our concert has been held regularly from month to month—generally well attended and interesting. We all need more holiness of heart—more heavenly mindedness, not only to fit us for the responsible duties of the station to which we are looking forward with so much interest, but to qualify us for the faithful discharge of present duty.

As the usual period of your visit is approaching, we hope soon to see and converse with one for whom we entertain sentiments of the highest respect and esteem.

With the desire to be remembered in your prayers, I subscribe myself, yours affectionately.

There are now revivals of religion in a large number of colleges, the particulars of which we have not been able to learn, so as to give an account of them in this number.

EXTRACT from the last Catalogue of the Officers and Students of Lane Theological Seminary, Cincinnati, Ohio.

“Our students have had no difficulty in finding settlement, and if we had fifty instead of ten to give the churches annually, they would have found immediate employment.”

HARVARD COLLEGE.

EXTRACTS from “New England’s First Fruits, in respect to the Progress of Learning in the College at Cambridge in Massachusetts Bay, &c. Published in London, in the year 1643,” &c. Taken from 2d Volume of the Collections of the Massachusetts Historical Society.

Rules and Precepts that are observed in the College.

2. Let every student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John xvii. 3, and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and learning.

And seeing the Lord only giveth wisdom, let every one seriously set himselfe by prayer in secret to seeke it of him. Prov. ii. 3.

3. Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in theoreti-

call observations of the language, and logick, and in practicall and spiritual truths, as his Tutor shall require, according to his ability; seeing the entrance of the word giveth light, it giveth understanding to the simple. Ps. cxix. 130.

4. That they eschewing all profanation of God’s name, attributes, word, ordinances, and times of worship, doe studie with good conscience, carefully to retaine God, and the love of his truth in their mindes, else let them know, that (notwithstanding their learning) God may give them up to strong delusions, and in the end to a reprobate minde. 2 Thess. ii. 11, 12. Rom. i. 28.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-fourth Annual Meeting of the American Education Society will be held in the city of New York on Thursday, the 14th day of May, 1840. The members of the Society are notified to meet for business at the Rooms of the Central American Education Society, No. 89 Nassau Street, at 4 o’clock, P. M. of that day. The public meeting will be held in the Broadway Tabernacle, at 7½ o’clock in the evening, at which extracts from the Annual Report will be read, and Addresses delivered.

WILLIAM COGSWELL,
Sec’y Am. Ed. Society.

Education Rooms, Boston, }
April 22, 1840. }

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1840.

INCOME FROM FUNDS	759 12
LOANS REFUNDED	1,306 02
Parma, N. Y. Rev. Ralph Clapp	6 00
Fort Pulaskie, Ga. Ralph Dunning, Esq. by H. Hill, Esq.	1 13—7 13

LEGACIES.

Rev. Osgood Herrick, late of Milbury, by Henry Mills, Esq. Executor	200 00
Rev. Jon. L. Pomeroy, late of Worthington, by D. S. Whitney, Esq. Ex.	265 00—565 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Old South Society, in part	276 88
Park Street “ “	280 02
Bowdoin Street “ “	281 20
Pine Street “ “	121 20
Franklin Street “ “	154 64—1,113 90

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Palmouth, Cong. of Rev. H. B. Hooker 40 00
 North Palmouth, Cong. of Rev. J. Pike 25 50

[The following by Rev. Brown Emerson, Ag't.]

Barnstable, Dea. Munroe \$3, Mr. David
 Crocker \$2 5 00
 (West) Rev. Mr. Green-
 wood's Soc. 14 00
 (Centerville Vill.) \$6, bal. in Tr.
 hands 4 81 10 81—29 81
 Brewster, Rev. Mr. Williams's Soc. 12 00
 Chatham, Rev. Mr. Rickwell's Soc. 25 25
 Eastham, Rev. Mr. Babcock's Soc. 2 30
 Harwich, Rev. Mr. Marchant's Soc. 7 50
 Orleans, Rev. Mr. Lucas's Soc. 12 50
 Sandwich, Rev. Mr. Cobb's Soc. 25 40
 Monument Parish 10 25—45 65
 Truro, Rev. Mr. Boyter's Soc. 7 34,
 bal. in Tr. hands 2 00 9 34
 Wellfleet (South) Rev. Mr. Hardy's
 Soc. 25 15
 (North) Rev. Mr. Adams's
 Soc. 10 20—35 44
 Yarmouth, Rev. Mr. Cogswell's Soc. 25 00—295 29

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Soc. of Rev. Mr. Jackson, additional 75
 Chapel Cong. in part, by S. Farrar,
 Esq. 71 00
 Amesbury (West) Rev. Mr. Clark's Soc. 21 25
 Haverhill, by Miss B. M. 2 00
 Ipswich, 1st Parish, Ladies' Ed. Soc. by Mrs.
 Amy S. Wardwell, Tr. 51 00
 Newburyport, Ed. Circ. in 1st Pres. Soc. by
 Miss Mary C. Greenleaf, Tr. 54 00
 Rowley, Rev. Mr. Holbrook's Soc. 15 00—235 50

EDUCATION SOCIETY IN BROOKFIELD
ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

North Brookfield, Mr. Ezra Batchelder 21 00

EDUCATION SOCIETY IN HARMONY
CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, 2d Cong. Soc. by Mr. N. Goddard, Tr. 25 17
 of the Ch. 40 00—73 17
 Uxbridge, Miss Laura E. Spring

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Easthampton, Ed. Soc. by Samuel Will-
 ton, Esq. 112 00
 Hadley, Gen. Benev. Soc. by Mr. E.
 Smith, Tr. 75 00
 Northampton, Edwards Ch. Benev.
 Soc. 20 30
 1st Par. Benev. Soc. 52 00—81 30
 Southampton, Ladies' Ed. Soc. by Miss
 Princess Clap, Tr. 9 20
 From the disposable fund of the Co. Soc. 40 20—226 30

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Monson, Dea. A. W. Porter 75 00

MIDDLESEX COUNTY.

Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanch-
 ard's Cong. for Blanchard Temp. Schol. 75 00
 From the Cong. 27 50—102 50

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Dorchester, Dea. Jonathan Newcomb 10 00

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Fall River, Rev. Orin Fowler's Soc. by Mr. Hodges
 Reed, Tr. of Conference 70 50

SOUTH CONFERENCE OF CHURCHES,
MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Southboro', coll. \$15, and avails of silver spoon \$2 17 00

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Princeton, Cong. Soc. by Rev. B. Emerson,
 Ag't, through Mr. Caleb Dana 64 00
 Westborough, Soc. of Rev. Charles B. Kib-
 bidge 50 77
 Ladies' Ch. Soc. by Mrs. Lucy H.
 Pond, Tr. 16 00
 From a friend 20 00—150 77

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Bristol, Ladies of Rev. Mr. Shepard's Cong. on
 acc. of Temp. Schol. 22 00
 \$5,175 25

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc. 8 00
 Bath, Rev. J. W. Ellingwood's Ch. and Soc. 77 42
 " Mr. Palmer's " 40 27—117 79
 Brunswick, Prof. Cleveland 10 00
 Buxton, Cong. Ch. and Soc. 10 00
 Belfast, " 8 00
 Gorham, Benev. Soc. by Mr. William Hyde 13 00
 Lewiston Falls, Cong. Soc. by " 4 00
 " 3 00—7 30
 Portland, High St. Cong. Ch. 100 00
 South Berwick, Cong. Ch. and Soc. 20 00
 Somerset, Ed. Soc. Annual Meeting 8 14
 Thomaston, 2d Cong. Ch. 6 00
 Westbrook, Cong. Ch. and Soc. 14 00
 \$322 25

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Merrill, Concord, Tr.]

Boscawen (West) Cong. Ch. and Soc. by Mr. James
 Abbott 7 00
 Boscawen (East) " by Rev. Mr. Tracy 20 20
 Chichester " by Rev. Mr. Putnam 9 50
 Franconstown " by Mr. A. Lawrence,
 Tr. of Hillsboro' Co. Aux. Ed. Soc. 20 00
 Henniker, Calvinistic Ch. and Soc. by Judge Darling 19 00
 Holts, Cong. Ch. and Soc. by Mr. A. Lawrence,
 Tr. &c. 45 37
 Hopkinton, Cong. Soc. Rev. Mr. Kimball 5 00
 Other individuals 17 24—22 24
 Mont Vernon, Cong. Ch. and Soc. by Mr. A.
 Lawrence, Tr. 21 00
 Nashua, by Rev. R. G. Deane, Ag't 20 00
 New Ipswich, Cong. Ch. and Soc. by Mr. A.
 Lawrence, Tr. 24 00
 Pelham, Soc. of Rev. John Keep 19 00
 \$251 00

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Barnard, Cong. Ch. and Soc. by Rev. Mr. Gordon 7 00
 Brookfield, Ladies' Asso. 4 75, Gents. do. 5 75 10 50
 Cong. Ch. and Soc. 10 55, Mrs. Mary
 Lyman, 50 cts. 11 25—21 25
 Castleton, Cong. Soc. Rev. Joseph Steele 21 25
 Chelsea, Cong. Ch. and Soc. 25 53, Ladies' Ed.
 Soc. 3 50 22 03
 Cornwall, Ladies' Ed. Soc. by Mrs. Sarah
 Lane, Tr. 12 25
 Cowsenry, Soc. of Rev. L. S. French, by Mr. F.
 S. French 15 00
 Enosburg, Cong. Ch. and Soc. 40 00
 Hardwick, Ladies' and Gentlemen's Soc. Rev.
 C. Wright, Tr. 25 00
 Orwell, Cong. Ch. and Soc. Dea. Fletcher, Tr. 19 25
 Young Ladies' Ed. Soc. by Miss Fanny F.
 Corbin, Tr. 20 00
 Rutland, Cong. Soc. 8 50, Ladies' Asso. 20 45 29 34
 Gents. Asso. Wm. Page, Esq. Tr. 21 00—40 34
 Shorham, Cong. Ch. and Soc. Mr. C. Callen-
 der, Tr. 12 20
 Springfield, Soc. of Rev. H. B. Holmes 42 25
 Thetford, by hand of Rev. E. G. Babcock 13 40
 Verehire, Ladies' and Gents. Ed. Soc. 12 00
 West Fairlee, Cong. Ch. and Soc. 3 71
 West Randolph 1 00
 Williamstown, by Mr. Asa Smith 3 00
 \$284 25

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Brooklyn, Mrs. E. Smith in part to const. Mrs. L. Scarborough a L. M. by Mr. D. C. Robinson, Tr. Winham Co. Ed. Soc.	15 00	
Coll. in Cong. Ch. and Soc.	49 82	—41 82
Bristol, coll. in Cong. Ch. and Soc. by Mr. D. L. Parmelee	23 45	
Chaplin, a coll.	9 54	
Durham, Ch. and Soc. by H. White, Tr. N. H. Co. Ed. Soc.	30 00	
Enfield, coll. in Rev. Mr. Robbins's Ch. and Soc. by E. Parsons Esq.	28 00	
Gutford, cont. in 1st Ch. and Soc. by Rev. Aaron Dutton	38 00	
Hartford, coll. by Rev. Joseph Emerson, Ag't	509 00	
Ladies' Ed. Soc. by "	173 00	—081 00
Jewett City, cont. in Ch. and Soc. in part to const. Rev. Wm. Wright an H. M. by Mr. Emerson	18 25	
Lyme, Mr. Wm. Hall, by Rev. Mr. McEwen	8 25	
Meriden, coll. 15 00 of which is to const. E. A. Cowles, Esq. a L. M. of N. H. Co. Ed Soc. by Rev. Mr. Emerson	26 50	
North Mansfield, coll. in Rev. Mr. Atwood's Soc. by Mr. Charles Arnold, Tr.	41 00	
North Coventry, Rev. Mr. Calhoun	1 75	
Norfolk, Mrs. Sarah Batelle, ann. paym't	5 00	
New London, a friend	5 00	
North Woodstock, (M. Brook Soc.) a coll. by Mr. D. C. Robinson, Tr. &c.	48 00	
Plymouth, coll. in Cong. Soc. by Charles Hoamer	35 00	
South Woodbury, coll. by Rev. Pres. Day	21 45	
Stonington, Mr. Eliza Faxon, to const. himself a L. M.	30 00	
Windsor, cont. by Rev. S. D. Jewett	19 80	
West Hartford, coll. by Mr. R. Colton, Tr.	74 50	
Westminster, (Canterbury) coll. in Ch. and Soc. by Rev. Mr. King	18 28	
Willingly, coll. in Ch. and Soc. by Rev. Mr. Whitmore	43 80	
Ladies' Sewing Soc. by do.	25 00	—08 80
		\$1,291 64

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

January Quarter.

Albany, 4th Presb. Ch.	75 00	
Mr. Sanford	8 00	—78 00
Bloomfield, N. J. Presb. Ch. (in part) to const. Rev. Mr. Seymour a L. M.	25 96	
Bethlehem, Presb. Ch. and Cong. to const. Rev. A. Dean a L. M.	38 50	
Brooklyn, 1st Ch.	25 00	
C. P. Smith	75 04	
Coll. in part	20 00	
David Leavett	10 00	
E. D. Hurlburt	20 00	
Mrs. Fisher How	5 00	
George F. Taylor	18 00	
Dr. Cox's Ch. (1st Presb.)	2 00	—170 04
Avails of Jewellry cont.	84 86	
Cattell, Presb. Ch.	100 00	
Orrin Day	26 00	
Bal. of coll. by Rev. Dr. Porter	30 00	—008 86
Rev. L. B. Vandyck, by Dr. Porter	32 70	
Hudson, coll. by Secretary	36 00	—08 70
Charles Paul, in part to const. himself a L. M.	4 75	
Marlborough, Presb. Ch. bal. of coll. by Rev. H. Belden	15 00	
New Windsor, bal. to const. Rev. J. M. Sherwood a L. M.	25 00	
New York City, Brick Ch. Mrs. Catherine B. Patten	62 56	
Bleecker St. Ch. coll. in part	50 00	
Dr. A. C. Post	1 00	
M. Wilbur, Jr.	20 00	
Capt. James Funk, by R. M. Blatchford	5 00	
J. P. Tappan	2 00	
I. B. Fleming	5 00	
D. Oliphant	10 00	
A. Friend	1 00	
Benjamin Tyler Eastman	1 00	
William Reed Eastman	100 00	
James Roosevelt	24 50	—082 00
Female Ed. Soc. in part	21 75	
Brainerd Ch. coll. in part	25 00	
William A. Booth	47 25	
Coll. in part	150 25	
Rev. B. Labaree	9 25	
Coll. in part	34 48	
From Ladies of B. Ch.	2 00	—089 98
Mr. Merriam	7 01	
Eighth Av. Presb. Ch. coll. in full	8 00	
Fourth Ch. Rev. I. I. Ostrom	3 00	
V. McName	25 00	
Sundry sums by G. M. Tracy	10 00	
Robert R. Johnston	5 00	
L. B. Butler	7 50	
H. A. Benton (in part)	5 00	
W. C. Gray	20 00	
G. B. Alvord	2 50	
G. B. Hatch		

William Cox	2 00
D. Patterson	1 00
Ann Newman	1 00
Lucy Sheffield	1 00
Mrs. White	5 00
Jane McCunselane	1 00
Henry Whitteley	5 00
Elizabeth Buckley, bal.	2 50
Homer Bush	2 00
Nancy Andrews	1 00
Cornelia Covert	1 00
Mrs. Chawn	1 00
Sarah Babcock	1 00
Mrs. Howell	2 00
Mrs. Newell	1 00
Mrs. Clement	50
William B. Humbert, bal.	100 00
Sexton	3 00
Coll. in part	12 50
Mrs. Timpson	1 00

Deduct rec'd on acc. in April	225 80	
Murray St. Ch. coll. in part	150 00	—75 80
John R. Hurd	48 16	
R. S. Kessam, M. D.	20 00	
J. B. Jarvis	3 00	
Mrs. I. Wilkie	10 00	
James R. Whiting	1 00	
Mrs. Varck	10 00	
Mrs. ———	20 00	
Spring St. Ch. Monthly Con. coll.	10 00	—122 16
Coll. in Ch. in part	20 00	
Orange, N. J. First Ch. coll.	53 07	—73 07
Second Ch. coll.	24 28	
Shelter Island, Den. Douglass, by Mr. Beers	22 00	—46 28
Troy, First Ch. coll. in part	1 00	
Bal. of coll.	26 50	
Second Ch. coll.	25 00	—81 50
West Point, Mrs. Sophia Ford	10 00	
Donation from Mrs. Amelia Norton	5 00	
Utica Agency, by Chauncy St. John, coll. in Cong. Ch. Hamden, Del. Co.	1 00	
	12 00	
		\$1,574 87

April Quarter.

New York City, Bleecker St. Ch. Mrs. Rev.	11 00	
O. Eastman, Tr. Ladies' Praying Soc.	2 00	
by Rev. C. S. Porter, from "a friend"	3 00	
Mrs. I. Blackfan	45 75	
Female Ed. Soc. bal.	3 00	
"H. Y. Z."	3 00	
James Donaldson	25 00	—82 75
N. Talbot		23 00
Carmine St. Ch. coll. in part	79 33	
Broad Way Tabernacle coll. in part	2 00	
George Dryden	50	
Benj. Waterbury	10 00	
I. L. Hale	1 00	
H. T. Lombard	5 00	
Homer Franklin	1 00	
R. H. Waller	2 00	
W. R. Powell	1 00	
George Abbott	12 50	—105 29
Samuel Pitts, in part	1 00	
Spring St. Ch. Elizabeth Day	10 00	—11 00
D. Wilson		37 50
Murray St. Ch. Jacob Kershaw	15 55	
Second Avenue Ch. coll. in part	5 00	
Rev. Mr. Porter	25 00	
John McComb	2 00	
E. W. Hutchings	1 00	
T. D. Wilcox	1 00	
D. Howell	50	
Mrs. Warner, First St.	1 00	
Miss Lewis	1 00	
A. W. Jones	20 00	
Rev. J. J. Owen	5 00	
George Kinney	1 00	
D. Harriet	50	
G. W. B. Cushing	50	
Mrs. J. H. Ransom	1 00	
Mrs. M. A. Wheaton	1 00	—81 05
"J. N."	20 00	
Duane St. Ch. Robert Bulold	20 00	
"A Friend"	20 00	
Morris Ketchum	20 00	
C. O. Halsted	100 00	
Dr. Pierson	15 00	—175 00
Village Presbyterian Ch. coll. in part	12 43	
Miss Doughty	5 00	
"A. P. A."	25	
S. S. Wood	25	
W. A. Wood	1 00	
Hiram Millar	5 00	
Mary Wicks	2 00	
N. Norris	50	—28 43
Laight St. Ch. Mr. A. R. Wetmore		25 00
Brooklyn, N. Y. 1st Ch. J. C. Muter	10 00	
D. Wesson	5 00	
A. Wesson	5 00	
A. R. Moon	10 00	
Fisher How	20 00	
"A Friend"	5 00	
Rev. Samuel H. Cox, D. D.	25 00	
E. Hyatt	25 00	—115 00

Newark, N. J. 3d Ch. David Nichols	20 00
Ladies of 3d Ch. by Rev. Mr. Treat	16 00
Rev. S. B. Treat	25 00—61 00
Bloomfield, N. J. a bal.	00
Mattewan, N. Y. Presb. Ch. W. Terroy	25 00
Huntsville, Al. Presb. Benev. Soc. by Samuel Colhart, Esq.	50 00
Eden, Niagara Co. N. Y. Rev. Joseph M. Sudd	8 00
Received from Philadelphia Ed. Soc.	1,548 00
	<u>\$2,384 71</u>

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. Geo. R. Rudd, Sec'y.]

January Quarter.

Afton	33 01
Alton	12 20
Barre Centre	14 25
Bergen	17 25
Byron	7 00
Canandaigua, W. Hubbard, Esq.	20 00
Ladies' Schol. in part	20 00—40 00
Castleton, Ladies' Sewing Soc.	8 00
Churchville	18 50
Danville	28 67
East Bloomfield, bal.	20 00
Elbridge	1 00
Fredonia	48 25
Geneva	23 80
Geneva	347 00
Axtell's Schol.	75 00—422 00
Groton and Summer Hill	40 02
Hunt's Hollow	6 75
Jamestown	62 79
Jordan	1 00
Lakesville	8 00
Lockport, 1st Ch.	25 27
2d Ch.	10 25
Cong. Ch.	11 50—47 02
Ludlowville	20 00
Lyons	50 87
Medina	11 60
Moore, bal.	1 50
Nunda	27 00
Palmyra, bal.	6 00
Penfield	14 45
Pittsford	27 00
Rochester, 1st Ch.	30 00
Brick Ch.	146 00
Bethel Ch.	62 50—238 50
Romulus	1 25
Scipio Spears	10 00
Vienna, bal.	15 13
Watertown	23 25
Westfield	33 93
Sheridan	5 85
	<u>\$1,872 64</u>

April Quarter.

Batavia	24 13
Alton, bal.	4 00
Auburn, 1st Ch.	145 00
2d "	33 12
Ladies' Schol.	70 00—248 90
Buffalo, 1st Ch.	106 73
Pearl St. Ch.	9 00—115 73
Elbridge	20 00
Fredonia, bal.	40 00
Geneva, Rev. P. C. Hay, D. D.	5 00
H. H. Seely	19 00—24 00
Jordan	12 00
Lockport, 1st Ch. bal.	19 00
Mr. Morris	80 00
Ripley	12 00
S. G. Orten	5 00
West Bloomfield, 1st Ch.	8 00
2d "	2 75—5 75
Romulus	18 50
York	14 50
Youngstown	45 00
	<u>\$638 41</u>

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Sec'y.]

January Quarter.

Augusta	28 03
Brashe	10 00
Baldwinsville	11 00
Ballstown Spa	5 00
Cooperstown, Charles Smith, bal. of L. M.	10 00
Carthage	21 63
Cantonville	50 38
Carlisle	72 00
Cherry Valley	28 25
Cooperstown, Dea. Walker	5 00
East Whitehall	30 58

East Stockholm	4 00
Essex	25 00
Fort Covington	31 00
Fairfield	13 75
Gouverneur	20 00
Glenn Falls	50 00
Keeseville	40 00
Lewis	5 00
Little Falls	23 00
Middlefield Centre	19 00
Moore	7 00
Morish	21 00
Norfolk, Mrs. Stowe	50
Potsdam	33 00
Plattsburgh	30 61
Rensselaerville	30 27
Salisbury	17 04
Salem	30 00
Saratoga, Presbyterian Cong.	35 75
Female Ed. Soc.	20 00—55 75
Springfield	15 25
Upper Massena	1 32
Westmoreland	20 75
Whitehall	34 47
Wallham Mills	18 00
Legacy received from Philena Ranney, deceased, by S. Strong	20 00
	<u>\$225 00</u>

April Quarter.

Boonville	24 31
Camden	9 50
Clinton	41 25
Cooperstown	30 61
East Redfield	10 00
Fulton	25 00
Keeseville (Ladies)	9 00
Lansingburgh	8 00
New Hartford	14 00
Onondaga Association	1 00
Oswego, 2d Church	17 00
Paris	7 00
Potsdam, bal.	7 00
Rome, 1st Ch.	33 35
2d "	9 00—42 37
Sangerfield	4 12
Sauquoit	7 50
Syracuse, Presb. Ch.	65 15
Cong. "	11 00
Upper Norfolk	50
Utica	71 37
Female Benev. Soc.	10 00
Vernon Centre	7 31
Vernon Village	27 00
Waterville	5 57
Westford	15 00
Worcester	4 00
	<u>\$422 41</u>

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

Johnson, by Daniel Gilms	2 00
Talmadge, Young Ladies' Soc.	5 25
Mesopotamia, by Rev. H. Coe	8 00
Monroe, Michigan, Ch. Coll.	17 73
Canton, "	14 25
Tyconess, "	34 00
Rabin, "	25
Ann Arbor, "	10 00
Ypsilanti, "	50 00
Strongsville, Ohio, "	21 71
Aurora, "	6 25
Alton, "	30 50
Florence, "	5 10
Shadyside City, "	20 00
Lyme, "	1 50
Paris, "	4 00
Greenfield, "	7 04
Monroeville, "	2 00
Norwalk, "	17 00
Brownhain, "	7 00
Amherst, "	1 50
Twinsburg, "	4 50
Cleveland, "	21 31
Mesopotamia, "	2 30
A Friend	5 00
Birmingham	3 00
Mr. Boardman, by A. K. Wright	2 00
	<u>\$237 05</u>

Whole amount received \$15,103 12.

Clothing received during the Quarter.

Haverhill, Ms. a bundle of shirts and socks by Miss R. M.
 Westborough, Ms. Ladies Sewing Circle, by Mrs. S. H. F.
 Jones, Tr. a bundle of sheets, shirts, socks, &c. \$21 46

